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3 3433 08216000 7





1. Concerning first gain 77
 2. ... 7
 3. ... 10
 4. ... 11
 5. ... 12
 6. ... 13
 7. ... 14
 8. ... 15
 9. ... 16
 10. ... 17
 11. ... 18
 12. ... 19
 13. ... 20
 14. ... 21
 15. ... 22
 16. ... 23
 17. ... 24
 18. ... 25
 19. ... 26
 20. ... 27
 21. ... 28
 22. ... 29
 23. ... 30
 24. ... 31
 25. ... 32
 26. ... 33
 27. ... 34
 28. ... 35
 29. ... 36
 30. ... 37
 31. ... 38
 32. ... 39
 33. ... 40
 34. ... 41
 35. ... 42
 36. ... 43
 37. ... 44
 38. ... 45
 39. ... 46
 40. ... 47
 41. ... 48
 42. ... 49
 43. ... 50
 44. ... 51
 45. ... 52
 46. ... 53
 47. ... 54
 48. ... 55
 49. ... 56
 50. ... 57
 51. ... 58
 52. ... 59
 53. ... 60
 54. ... 61
 55. ... 62
 56. ... 63
 57. ... 64
 58. ... 65
 59. ... 66
 60. ... 67
 61. ... 68
 62. ... 69
 63. ... 70
 64. ... 71
 65. ... 72
 66. ... 73
 67. ... 74
 68. ... 75
 69. ... 76
 70. ... 77
 71. ... 78
 72. ... 79
 73. ... 80
 74. ... 81
 75. ... 82
 76. ... 83
 77. ... 84
 78. ... 85
 79. ... 86
 80. ... 87
 81. ... 88
 82. ... 89
 83. ... 90
 84. ... 91
 85. ... 92
 86. ... 93
 87. ... 94
 88. ... 95
 89. ... 96
 90. ... 97
 91. ... 98
 92. ... 99
 93. ... 100

August 12
pp. 709-712
THE

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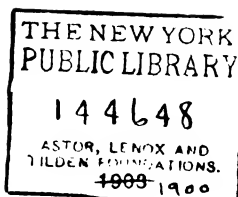
VOLUME XXVI.

"MY PEOPLE, GO YE OUT OF THE MIDST OF HER, AND DELIVER YE EVERY MAN HIS SOUL FROM THE FIERCE ANGER OF THE LORD."—*Jeremiah*.

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P R E F A C E :

The perusal of the following pages will be attended with much interest to the Saints, forming, as they do, a connecting link in the history of the great Latter-day Work, in the dispensation of the fulness of times, at one of its most important periods.

That they are filled with rich instruction emanating from the Spirit of Truth, and adorned with the treasures of heavenly wisdom, will not be considered egotism in us to declare, inasmuch as they were chiefly written and formed together under the charge and watchcare of our worthy predecessor, whose pen contributed no small share to the eloquent interest attending each continuous number.

We humbly trust that this volume of the MILLENNIAL STAR may prove a medium of light, not only to the faithful Saint, but to the honest inquirer after truth, and prove a harbinger indeed, of that heavenly glory which will surely and steadily be revealed as the principles of the Gospel shall prevail, and righteousness predominate in the hearts of the people; for, thanks be to God, his kingdom is being established in the earth and will stand forever and ever.

EDITOR.

INDEX.

A	
Addresses, 48, 64, 80, 96, 112, 144, 192, 224, 288, 368, 384, 416, 432, 448, 464, 480, 512, 560, 576, 592, 640, 656, 672, 704, 720, 736.	
Advice to the Young...	387
A few Practical Questions ...	340
Ambition ...	691
Apostasy ...	390

B	
Blessings of the Gospel conditional, The ...	403
Blessings attending Obedience to the commands of God ...	677

C	
Christ the future King of the world..	437
Coming Judgments ...	243
Conference, Minutes of the Semi-Annual, held in Great Salt Lake City	753, 769
Conference, The Thirty-fourth Annual...	353
Conference, Minutes of a, held in Bradford ...	273
Conference, Minutes of a District, held in Manchester ...	497, 513
Conference, Minutes of a District, held in Sheffield ...	17
Conference, Minutes of a District, held in Birmingham ...	49
Conference, General Report of the London ...	65
Conference, Minutes of a, held in Liverpool ...	213
Conference, Minutes of a, held in Sheffield ...	228
Conference, Minutes of a, held in Glasgow ...	245
Conscience ...	339
Co-operation ...	499
Council, Minutes of a General	81, 97, 113, 129, 145, 161, 177, 193, 209

CORRESPONDENCE—

America 620, 653, 668.—Bedford Conference, 397.—Birmingham District, 62, 92, 412, 662, 572, 654, 700.—Bristol District, 141, 286.—Cardiff Conference, 606.—Cheltenham District, 782.—Cheltenham Conference, 172, 429, 638.—Dorsetshire Conference, 302.—Essex Conference, 46, 349, 654, 830.—Glasgow Conference, 318.—Great Salt Lake City, 61, 109, 110, 122, 140, 172, 189,

237, 604, 716, 813.—“Hudson,” ship, 414, 539.—Hull Conference, 349.—Kent Conference, 221, 367, 445, 605, 733.—Land’s-End Conference, 494, 767, Lincolnshire Conference, 462.—Liverpool Conference, 285, 573.—London District, 158, 334, 509, 701.—Manchester District, 13, 269, 686.—Manchester Conference, 622, 783.—Newcastle-on-Tyne District, 156, 301.—Newcastle-on-Tyne Conference, 510, 750.—Norwich Conference, 158, 253, 526.—Nottingham District, 77.—Nottingham Conference, 332, 350.—Ogden City, 236.—Preston Conference, 253.—Sandwich Islands, 542.—Scandinavian Mission, 77, 639, 702, 752.—Scottish District, 30, 495.—Sheffield District, 29, 190, 285, 557.—Sheffield Conference, 173, 445.—Southampton District, 157, 206, 621, 669.—South Africa, 93, 398, 590, 797, 798.—Swiss, German and Italian Mission, 124, 221, 718, 734.—Warwickshire Conference, 316.—Worcestershire Conference, 428.
--

Correspondents,—

Atwood, M. G., 398, 490, 798.—Bird, E. F., 621, 669.—Bull, Joseph, 29, 190.—Bullock, Isaac, 30, 153, 334, 509, 701.—Cannon, Geo. Q., 653, 668.—Chase, J. D., 77.—Cluff, W. W., 172.—Cox, F. W., 301.—Eldredge, Elnathan, jun., 253.—Farnsworth, M. F., 156, 350.—Fotheringham, William, 93.—Fowler, H. C., 349, 526.—Fullmer, J. S., 302.—Gillet, C. M., 285, 557.—Grant, Geo. W., 622, 783.—Halliday, Geo., 141, 379.—Holman, J. G., 782.—Hood, J. V., 318.—Jeremy, Thos. E., 381, 476, 526.—Kay, John M., 412, 414, 539, 620.—King, T. O., 397.—Lyons, O. F., 286.—Merrill, F., 428.—Nebeker, W. P., 124, 718.—Neslen, S., 253.—Nicholson, John, 173, 445.—Noon, A. H., 797.—Pixton, Robert, 316.—Pratt, Orson, sen., 654.—Pratt, P. P., 316.—Pymm, S. A., 654.—Rider, John, 349, 830.—Riter, William W., 221.—Romney, J. G., 158.—Romney, M. P., 172, 429, 638.—Ross, J. D., 110.—Sanders, William, 445.—Sears, Septimus, 285, 573.—Shearman, William H., 62, 462, 572, 700.—Ship “General M’Clellan,” 476.—Sims, Geo., 46, 92,
--

221, 317, 605, 733.—Sloan, E. L., 122, 237.—Smith, G. A., 189, 236.—Smith, J. N. 77.—Smith, J. F., 542.—Snow, W. S., 157, 206.—South, John, 494, 767.—Stayner, C. W. 510, 750.—Stokes, Geo., 606.—Walters, Henry, 462.—Walker, Henson, 495.—Waylett, W. H. 14, 380, 734, 767, 831.—Weiler, Jos., 734.—Widerborg, C., 639, 702, 751.—Woodruff, Wilford, 140.—Young, Brigham, 61, 604, 716, 813.—Young, Brigham, jun., 109.

D

Debts, List of ... 272, 544
Delusive and deceptive spirits ... 483
Designs of the Lord, The ... 67
Design of God in placing man upon the earth, The ... 581
Development and progress of man... 33
Died 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192, 224, 288, 320, 336, 352, 368, 384, 400, 416, 432, 448, 464, 480, 512, 528, 560, 576, 608, 624, 688, 704, 720, 752, 768, 784, 800, 816, 832.
Discourse, Synopsis of a, Liverpool.. 577
Dreams ... 289

E

Earth's Destinies ... 465

EDITORIAL—

Reflections on the New Year—Abstract of Correspondence—News from Conferences, 8. The peace enjoyed through the Gospel—Abstract of Correspondence, 25. Faith: Its importance: How to obtain it—Abstract of Correspondence—News from Conferences—News from Home, 41. Emigration, and the motives which prompt it—Abstract of Correspondence, 57. How the blessings of Zion are best appreciated: Unthankfulness—Abstract of Correspondence—News from Conferences, 72. The General Council: Debts: Our teachings should be exemplified in our conduct—Abstract of Correspondence, 83. Evil thinking and its consequences: How to avoid differences and erroneous conclusions—Abstract of Correspondence—News from Conferences—News from Home, 105. The extra luggage of the intending emigrants, 120. Man rewarded according to his diligence—Correction—Abstract of Correspondence, 136. False allegations and their exposure: Elegies: To book-agents—Abstract of Correspondence, 152. Emigration deposits, &c.: Sandwich Island's Mission—Abstract of Correspondence, 168. Despicable artifices resorted to by the enemies of Truth—Departures—Abstract of Correspondence—News from Conferences, 181. Extra luggage to be weighed and paid for—Releases,

changes and appointments—Abstract of Correspondence, 200. Injurious schemes converted into blessings—Abstract of Correspondence, 216. Spiritual influences and their effects—Departures—Abstract of Correspondence, 232. The preaching of the Gospel still needed: Emigration and contagious diseases—Arrivals—Releases, changes and appointments—Abstract of Correspondence, 248. The Truth vindicated by the conduct of its enemies—News from Conferences—News from Home, 264. The emigration of the Scandinavian Saints—Abstract of Correspondence—News from Conferences, 231. Modern worship and its fruits—Departure—Abstract of Correspondence, 297. The future prospects of the Saints—Departure—Abstract of Correspondence—News from Conferences, 312. The necessity of union to promote success: Necessary caution—Abstract of Correspondence, 329. Peace Congresses cannot avert war—Abstract of Correspondence—News from Conferences, 344. War as a scourge for shedding innocent blood: Its desperate character—Departure—Releases, changes and appointments—News from Home, 360. Modern nations judged and condemned by their own rules—News from Conferences, 376. The Gospel: The necessity of the Spirit of God to comprehend the Scriptures—Departure—Abstract of Correspondence, 392. Wrong ideas respecting the obligations of the Work of God—Abstract of Correspondence, 408. "Obedience is better than sacrifice"—Arrival—Abstract of Correspondence, 424. Trials and their effects upon those who endure them—Abstract of Correspondence, 441. The deliverances of the past: Causes for thanksgiving—News from the Sandwich Islands—The ship *General McClellan*—Departure—Erratum—Arrivals—Appointments—Abstract of Correspondence, 456. Young Elders from Zion: Duties which devolve upon them—The ship *Susan Pardew*—Abstract of Correspondence, 472. Counsel, and its importance as a means of salvation—Arrivals—Appointments—A new prophet—Abstract of Correspondence, 488. A caution respecting writing—Changes and appointments—Abstract of Correspondence—News from Conferences, 504. Confidence in God a source of happiness—Emigration—News from Home, 520. Misconception of the motives of the Latter-day Saints—The ship *Hudson*: her safe arrival, 536. The varied duties of the

Elders: Our contributors—Abstract of Correspondence—News from Home, 552. Valedictory: Salutory—Changes and appointments—Notice to book-agents, 569. "Mormonism"—Arrival—Abstract of Correspondence—News from Conferences, 585. Emigration and the Temple—Appointment—JOURNAL OF DISCOURSES—Abstract of Correspondence, 600. "Mormonism"—News from Home, 616. Restoration of the Gospel: The angels—Abstract of Correspondence, 633. Revelation and prophecy—Notice—Abstract of Correspondence—News from Conferences, 649. The Gospel—Abstract of Correspondence—News from Conferences—Changes and appointments, 664. Home News: Emigration, &c.—Appointment—News from Conference—Abstract of Correspondence, 681. Faith, and its necessity—Appointment—Abstract of Correspondence—News from Conferences, 696. Success dependent on our Father's blessing—Abstract of Correspondence—News from Conference, 713. The Gospel and its requirements—Abstract of Correspondence—News from Conferences—News from Home, 729. The prosperity of the kingdom of God not dependent on persecution—News from Conferences—News from Home—Death of Elder John M. Kay, 744. The Semi-Annual Conference—The Festival of Zion's Camp—Appointment—Abstract of Correspondence—News from Conferences, 761. Festival of Zion's Camp—Notice to Presidents of Districts and Conferences, book-agents, &c.—Abstract of Correspondence, 776. Incident of the history of Zion's Camp—Obituary—Abstract of Correspondence—News from Conference, 792. The religious nature of man used by Satan as a means of his overthrow—Abstract of Correspondence—News from Conferences—News from Home, 809. Governing principles of mankind—Abstract of Correspondence—News from Conferences, 825.---Reflections on the year 1864---News from Home, 836.	Faith in God 433
Errata 496	First impressions indelible—Importance of early training 36
Erratum ... 144, 160, 288, 368. 448	Future, The 69
Eternal progress 833	G
Evidences of devotedness to God's cause, &c. 740	Gathering, The 565
Example 259	God's footprints in history 481
Excommunications 400	God's providence 773
Extremes of character 657	God's dealings with his people ... 821
F	Gold... .. 278
Faith in travelling 358	Gospel, The... .. 429
Faith 404	Gospel, The, Its nature and results 337
	Gospel, The, What it has accomplished 54
	Gospel independence 616
	Government of God 721
	Grumblers, To 323
	H
	Habits... .. 595
	Harmony of the Gospel, The ... 593
	Heroism 772
	History of Brigham Young 7, 24, 40, 71, 86, 104, 118, 134, 151, 166, 183, 198, 215, 231, 247, 262, 279, 294, 311, 326, 359, 375, 390, 406, 422, 439, 454, 470, 487, 503, 519, 535, 550, 568, 581, 598, 614, 631, 710, 726, 742, 760, 774, 790, 807, 822, 834.
	How to live 548
	How shall I gather 22
	Humility 435
	I
	I can't write 292
	Ignorance 724
	Improve each moment as it flies ... 38
	Instructiveness of our history, The.. 545
	It must be true, for it was in the papers 533
	K
	Kindness 518
	L
	Labor is worship 225
	Liberty and restraint 420
	M
	Male grumblers 338
	Man's character improved by the providences of God 241
	Man's nature and the Gospel 596
	Married 96, 283, 333, 416, 608, 624
	Meetings 372
	Meeting, Report of a District 609, 624
	N
	Natural laws 648
	Nature and design of the Gospel, The 641
	Necessity of revelation, The ... 561
	Negligence 325
	Never shrink from duty 293
	O
	Opinion, The value of public 1
	Opposition 305

P		R	
—Past, present and the future, The...	615	Rebellion against parental authority	485
Passions—The Gospel	326	Remarks by O. Pratt, sen., London..	689
Persecution	629	Remarks on Phrenology	451
Perfection attainable through the Gospel, The	401	S	
Popular influences	388	Saints and the world, The	257, 692
Post prophesying	819	Self-government	421
Power of the Gospel... ..	467	Social condition and prospects of Babylon, The	705
Prayer... ..	309	Sources of spiritual power, The ...	660
Prejudice	663	Summary of News 15, 31, 47, 63, 78, 94, 111, 126, 143, 159, 175, 191, 207, 223, 239, 255, 270, 287, 303, 319, 335, 342, 351, 382, 399, 415, 430, 446, 479, 511, 527, 558, 590, 606, 655, 670, 702, 735, 798.	
—Progress of God's great Latter-day Work, 'The... ..	6	Spirit, The holy	385
—Prophecy	321	Supernatural, The	449
Pruning	165	Synopsis of remarks by President Daniel H. Wells	785, 801
Punishment	817	T	
Purity of the Gospel... ..	805	To book-agents... ..	240, 368
POETRY—		Tale-bearing and evil-speaking ...	484
—Willie is gone, 16. —The Millennial day, 32.—The Millennium, 48.—To be or not to be, 61.—The contrast, 80.— I'd rather live in Utah, 96.—Farewell to England, 112.—The reign of Em- manuel, 128.—Brigham Young, 144.— The kingdom of God, 160.—Wishes, 176.—Hymn, 192.—Thoughts, 208.— Ye Saints be true, 224.—Regret, 240 — A prayer, 256.—The world's assize, 272. —The warning voice, 288.—Utah, dear Utah, 304.—Courage, 320.—Trust in God and thyself, 336.—Do the best you can, 352.—Dream of the night, 368.— O, lovely Deseret, 384.—The <i>Hudson</i> , 400.—God's goodness and power, 416. —Woman's smile, 432.—Zion is coming, 448.—To be a Saint, 464.—Lines writ- ten on board the ship <i>Gen. M'Clellan</i> , 480.—The Church of God, 496.—True progression, 512.—Contentment, 528. Glory be to God, 544.—Freedom—my country, 560.—The Gospel, 576.—The deliverances of Israel, 592.—Dreams, 608.—Invocation, 624.—The land we love, 640.—In Deseret, 656.—Come let us be happy together, 672.—Beautiful Zion, 688.—Rejoice in God's salvation, 704.—Deluded "Mormons," 720.—All things are good, 736.—To charity, 752. —Work while it yet is day, 768.—Life is what we choose to make it, 784.— On the death of Elder John M. Kay, 800. Reflections on the Gospel, 816.— "Love one another," 832.—The Tengue, 840.		The fulfilment of the purposes of God	369
		The spirit world	613
		The spirit of persecution incompatible with the Gospel	416
		The new heaven and the new earth.	737
		The influence we wield	756
		Thy will be done on earth	707
		The wisdom of God and man	788
		The acquirement of intelligence and wisdom	803
		True virtue, and the only means of attaining it... ..	373
		V	
		Varieties 16, 32, 68, 80, 96, 112, 127, 144, 176, 208, 224, 240, 255, 288, 304, 320, 336, 352, 368, 383, 400, 416, 431, 448, 463, 480, 496, 512, 528, 542, 559, 575, 592, 608, 624, 656, 671, 688, 704, 720, 736, 752, 784, 816, 832.	
		Virtue exalteth a nation	4
		W	
		Wanted	80, 112
		Way of life, The	690
		Who would not be a Saint?... ..	597
		Y	
		"You had better be out of the world than out of the fashion"	694

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE VALUE OF PUBLIC OPINION.

The Latter-day Saints, or "Mormons" as they are termed by the major portion of the people of the world, are a peculiar people, about whom much has been said and written, but of whom very little has really been understood. "The strange delusions, the unnatural practices and the murderous crimes of this fanatical, bigoted and superstitious people," have been bruited abroad; the world has heard—has been astounded at their unparalleled audacity; has knowingly wagged its sage, philosophical head; has said that such practices cannot longer be tolerated, that they are a disgrace to the glorious light and the superior knowledge of the nineteenth century; has determined to put its foot on it; has forgotten it and has passed on. Each individual that has spoken or written about it has discovered something that had escaped the ken of his less fortunate predecessor, and he has prided himself in the belief that he has finally solved the problem, and has unravelled the Gordian knot, and thrown light upon this mysterious people and their habits—that he has penetrated into the inner recesses of

their domestic relationships, where discoverer never was before, and he alone has unerringly solved the problem of their hopes and of their intentions. He has told it to the world—it has been heralded for the day as a last novelty—he has passed on as the others did before him, and the world is less wise, if possible, than before, of what the "Mormons" really are. We find that public opinion is almost the least infallible of all tribunals; that it is formed upon the passing whim of the moment; is based upon strange inconsistencies; that something new arises—new theories are of weekly birth, and the clash of the old and the new is deafening until one or the other triumphs, and the infallibility of "Madame Grundy" is once more vindicated. This strange inconsistency is constantly occurring about things we are not particularly interested in or prejudiced against; we see opinions with regard to them change; we see what was at one time vehemently urged as vehemently denied at another; we see it and we wonder, and, unless we are independent in character—have what is called

"a mind of our own"—we wonder, yet still float idly with the stream. Mormonism has been brought before this vacillating tribunal of popular opinion, and because its pretensions were antagonistic to its sovereignty, it has been ostracised, the anathema of excommunication from the dogmas of a corrupt system of religious worship has been uttered, and the world has applauded this judgment without examining the grounds of its decision. But assuming that public opinion is just what it is represented to be—that the voice of a *whole* people can but be true—we would humbly ask how such a voice can be given. We look around at human nature and at human society; we find the earth peopled by vast myriads of human beings; the laws which bind them together are of a peculiar nature,—they make it obligatory upon a certain portion to pay obedience to another; they impose a moral as well as a mental tyranny over them; they control the movements of the mind; thought is in subjection to their whims; if one for a moment dares to assert an independence, it is like the expiring flash of a candle—it is straightway crushed out, and the daring rebel sinks into a cringing slave. The few govern the many. The many may strive to assert their independence, yet it is but a momentary effort, and it relaxes into a more abject submission and servility. Such seems to be the law of life; the few, generally, are responsible for the faults of the many; they place punishment, however, when it comes, upon their dupes. To use a paradox, we may say, then, that public opinion is not public opinion; it cannot be received as the unbiased decision of the multitude; it must be pondered; its truth must be demonstrated, and, in many instances, its decisions must be reversed.

"But," might be asked, "what has this to do with the genius of Mormonism?" We think a great deal. What are the pretensions of Mormonism, and what are known to be the interests of the few? It has been a long established axiom of the Roman Church, that men are more easily governed when ignorant than when learned; that they do not chafe, and

struggle and strive for independence, if they do not know what it is. This axiom most certainly has truth for its foundation, for human nature does most assuredly ape the dark and mysterious—it seems to pay more implicit obedience to what it does not comprehend than to what it does. The few understand this—they would keep the world in ignorance if they possibly could, as by doing so they would prolong the existence of their own power. The genius of Mormonism is opposed to this—it advocates universal enlightenment; it condemns the old traditions and dogmas and legends of our fathers, just where they are opposed to truth; it strives to do away with error, and to bestow light and to make each of us, simple, unlearned, ignorant as we may be, the proper judge of our own course and of our own belief. This is opposed to the pretensions of the few; this would undermine and sap the rotten foundations whereon they have built their power, and would take from them their pre-eminence and sink them to a level with those they now govern, and they would be undiscoverable or undistinguishable amid the masses. Mormonism must be guarded against, then, every means possible to retard the spread of such equalizing, and, as will, perhaps, be admissible to call them, such Republican principles. The interests of the few—their living, their influence, their position before the world demand it; therefore they direct the engines of popular displeasure against them, urging on, by the most unholy and illegal measures, the flagging or the backward to crush they know not what. The Latter-day Saints are without doubt the most unpopular religious denomination of the present day; they are reviled and spoken evilly of; they are hooted and derided by ignorant multitudes, while they who really should and do know better, urge them on and enquire each fresh excess against them. We have shown, in a feeble way, what public opinion is worth; and it is *this infallible, this ever-truth-retailing, never-scandal-monging love-of-a public opinion* that has told us what the "Mormons" are, and what their designs and intentions are for the future. Every

one can place what credence they please upon these stories, upon these corrupt, effete mutterings, for it will not change the truth of Mormonism, nor will it stay one honest step it takes towards the accomplishment of its purposes.

It has been the practice of man from the earliest ages of the world's history—and it seems that it still is—to desire to control all the movements of life around him, and to cast off the overruling power and watchfulness of a superior Being. He is far more likely to attribute his prosperity and his great ability to his own industry and learning than to the goodness of an heavenly Father. This being his nature, he desires to be known as the founder of his own fortune—as the author of his own prosperity; and he places more dependence upon education and training than should by any means be allowed them. He does not err so far in this, perhaps, while he confines his theory in its practice merely to the earthly and mundane affairs of life; but, not satisfied with this, he introduces it into his religion, and tells us, in strict violation of the canon of Scripture, that it is indispensable for the formation of a minister of the Gospel, and that without it, no difference what inspiration an individual may have or may speak under, he is not qualified to lay the principles of salvation before the people. Our heavenly Father seems never to have thought of this when he sent a servant or a Prophet of his upon the earth; perhaps he had not advanced quite so far in religious knowledge, and in knowing how he himself should be worshiped, as have men who have made it their study throughout a long life in colleges and seminaries, and consequently the *science of religion* was unknown to Him, and he committed the strange blunder of sending the wrong men to do his work. The Savior seems to have fallen into the same error when he chose his Apostles. He did not go among the

Pharisees or Sadducees, nor among the learned Priests who officiated in the Temple, nor to the lawyers who retailed eloquence at so much per hour, and who could decide with all the gravity of such important functionaries any disputed point brought before them. It was a very unwise course, was it not, to slight such important individuals, and it was scarcely to be wondered at that He was martyred—He who could choose humble fishermen to bear his Priesthood in preference to the learned and the high born. But God does not judge as you and I perhaps would. His purposes are brought about in his own due time and in his own way. The learned man, had he the mission to perform, would perform it in his own way, nor would he take counsel of the Spirit of God—he must have full credit for all his ability, for all his labor and for all his talent. Our Father would be forgotten by him. But the lowly born—the simple, unlearned and struggling man has nothing very superior to pride himself upon or boast about; he is willing to give God *all* the credit and to take none to himself, having nothing upon which he can rely for extrication from difficulty, nor to depend upon for success, if he cannot have the Spirit of God given unto him. He therefore depends upon that Spirit, and he relies, with childlike confidence, upon the promises made to him by his Father:—"Ask and ye shall receive; knock and it shall be opened unto you," says the Savior. This he believes—this he proves; and in the darkest hour of human life, when trial and danger press darkly, gloomily around him, he is still firm in this confidence—he still preserves bright and unbroken this chain of communication with heaven—on the rock of revelation he plants firmly his feet, and meets the sneers and the opposing stream of public opinion determined to obey his Father rather than the fears of his trembling human nature.

J. G. ROMNEY.

VIRTUES.—Every virtue gives man a degree of felicity of some kind. Honesty gives a man a good report; justice, estimation; prudence, respect; courtesy and liberality, affection; temperance, health; and fortitude, a quiet mind, not to be moved by adversity.

VIRTUE EXALTETH A NATION.

BY ELDER GEORGE SIMS.

When darkness and error have been sufficiently chased away from the human mind by the light of modern revelation, it then becomes easy to view the great and beneficent Creator in the character of the Father of the human family and the Creator of all that is. When we can admit this fact, it is easy to understand that the Lord will control the destinies of the nations, to bring about his own purposes, and their improvement. A good earthly father seeks to educate his children not only intellectually but morally and physically. Our heavenly Father also seeks to educate the nations that they may enjoy a greater amount of intelligence, love, union and happiness, than they now do. At present the Lord is forgotten by them; he wishes them to become one with him and to be himself known and revered by them. The nations of the earth at present do not seem to be sure that "virtue exalteth a nation," or else licentiousness would not have so many votaries. There is a feeling in the human heart which parents express when their children outrage their authority and act contrary to virtuous principles, that they would rather follow them to the grave than to witness them sink lower and lower into guilt and misery. It is a law of parental love and government. Our heavenly Father had watched the course of the ante-deluvian world—had marked their departure from virtue, and when the impressions of his Spirit could not deter them from the commission of further wrong, the Lord, who knew how to control the floods, made use of them to stay his family in their mad career of crime, that they might not be debtors to a law of justice to a further extent than they had gone. To have suffered the perpetuation of life would have only increased crime and would have increased the labor of bringing his children back again to the path of virtue and obedience. As it is, the deluge stands on record and witnesses to man that the wages of sin is death. The waters having abated, we see in the family of righteous Neah

a young and promising colony to people the wide world, and to serve their God. The colony flourishes—the profound wisdom of the great Patriarch Noah diffuses itself in the minds of the people, he has sown the knowledge of the true God among his children, and they begin to spread over the land and form a beginning of mighty nations; for a time, virtue reigns and the truth makes rapid strides, and the spirits then unborn view their future home with pleasure; yet sin exists, and as disease in the blood finds an outlet in the ulcers of the body, so the corruption of sin eventually manifested itself as in the cities of the plains. The doctor burns out the proud flesh with caustic; and the Great Father, not wishing that corrupt Sodom should spread its loathsome, moral disease among the nations burnt it out by fire from heaven. Many nations have flourished—they commenced in humility, they rose by virtue, they declined by vice and fell by war. The Assyrians flourished and their lofty towers and magnificent temples noted the wisdom and industry of the nation. Lasciviousness had been punished in the chastisement of Sodom; but the King of Babylon suffered himself to swell with pride and presumption,—national sins that found a culmination in the ruler of the nation. These sins had to be dealt with; the Lord made an example of him, and his reason fled to stay the growth of presumption. Babylon had arrived at a crisis of iniquity that required correcting. The wicked slay the wicked, the proud correct the proud and the righteous bless the righteous. To have continued Babylon in power would not have brought about the great purposes of our all-wise Creator, who had in view the establishment of a reign of righteousness; and the Lord selected a reformer, in the person of Cyrus the Great, to correct the Babylonians. Cyrus took the direction of the Persian power and commenced the subjugation of the Babylonian Empire. After the death of Cyrus, another worker appeared in the character of

Darius, the Sovereign of Persia, who besieged Babylon, took the city, beat down the walls and gave the inhabitants as a spoil to his followers. Thus was the pride of Babylon punished by the decrees of Him who rules the destiny of nations; and it exemplifies the saying that "Pride bringeth destruction, but virtue exalteth a nation."

But the Persian power was not free from faults. The people's errors in religion and government had also to be chastened. The Persians were idolatrous, proud and luxurious; and, like the preceding nations they were to meet with chastisements in proportion to their transgressions. Xerxes was wanting in the virtues of Darius his father, who had favored Israel, restored God's temple and had promoted the holy worship at Jerusalem. Xerxes had immense wealth and a numerous army. Goaded by the love of power, he marched into Greece, meaning to subdue it, but not being able he returned to Persia. The career of Xerxes was marked with luxury and dissoluteness, which appears to have been the national sin of the Persians after their acquiring the supremacy, and which sin needed also chastisement; and another nation was made the instrument of inflicting that punishment.

In the great programme of the progress of national affairs, Greece appears next to stay the licentiousness of the Persians, and to check the general increase of crime. War prunes the corruptions of a nation, as the deluge pruned the corruptions of the world. The Grecians were pagans, yet they had among them men remarkable for their attainments; they had their lawgivers, philosophers, poets and physicians. The spirit of that age tended towards arousing men from slothfulness, and from this people we find the Apostles of Jesus gained many converts. The ruins of works of art now to be seen bespeak the skill of that once powerful nation. Yet corruption more or less existed, and the national sentiment wanted correcting. In Sparta a school-boy was whipped, not for stealing, but for being caught at it. Greece had to be purged. The workers for that purpose were the Romans.

The time came when the conquests of Alexander were to fall into the hands of other men. The orations of Demosthenes had done their work, and Cicero had to commence his speeches in defence of Roman liberty. Macedonia was conquered by the Romans. Rome, like most nations, commenced her career by acting well. That "Virtue exalteth a nation" the rise of Rome to greatness fully illustrates. Numa and several succeeding rulers of the nation were friends of law and order, but the Christian era developed the latent sin of persecution, and Rome declined and became divided among many competitors. It is not to be wondered at that a nation which had consented to the crucifixion of our Savior, and afterwards had perpetrated such horrid cruelties upon the Apostles of Jesus and his followers, should fall. The sword of retributive justice has always hung over a wicked nation, and falls when the cup of its iniquity is full.

It is the misfortune of nations to have to earn an experience for themselves. If the people saw clearly that virtue would exalt them individually and nationally, surely they would pursue that course which would increase their prosperity and happiness; but, alas! this amount of intelligence does not exist or is not acted upon yet. The Lord, perceiving that the nations would not learn righteousness, has decreed, inasmuch as they will not obey him, that they shall be consumed so that only those who will obey his commandments will be left. Fortunately a few have embraced the heavenly Gospel message, and by their continuance in well-doing they will be permitted to live while the overwhelming pestilences, wars and famines will be removing the blind, the wilful and the obstinately wicked. None of these classes of individuals afford the right kind of material for the construction of a new moral world, where love and harmony will for ever exist. May all the Latter-day Saints take warning by the fall of others around them, that they may be permitted to dwell on the earth in peace and happiness when the Savior of the world shall come.

THE PROGRESS OF GOD'S GREAT LATTER-DAY WORK.

It is truly surprising to some of the Latter-day Saints, as well as to the thinking and reflecting portion of mankind, to note the speedy fulfilment of the prophecies of Joseph Smith concerning America, the land of his birth; but, when we contemplate the great and glorious work to be accomplished in the last days, even the restitution of all things, we will not be amazed at the transpiring events. The time has nearly come when the Lord Jesus intends making this earth his abiding place. All, or most of our Christian friends, will agree with us that the end of this world draweth near, when Jesus shall come to be our Judge; but as to the way in which he will come, the ideas of mankind generally, and ours, do not agree. They will argue, and correctly, "No one knows the day or the hour when the Son of Man cometh." This is Scriptural, but there were signs given when he might be expected. Some express the idea, "We know not when the Lord will come, he may come this day or this night." It is generally supposed, the same now as when Christ first came, that the events connected therewith will not take place on natural principles, or he will not appear in that way we are accustomed to look upon as natural, for he comes from heaven in power and glory to reward the righteous and to punish the wicked, and people are inclined to look for something startling and terrible. The angel spoken of by John the Revelator that should come in the last days, having the Everlasting Gospel to preach unto them that dwell on the earth, saying, "Fear God and give glory to him, for the hour of his judgment is come,"—few, in comparison, are willing to believe that that angel has already come. Do the people suppose the angel spoken of will come and go through the world himself preaching, &c.? This would frighten mankind; but the Lord God, who is filled with wisdom, knows how to treat his children. He sends an angel, his servant, to speak to one of the noblest of his children, authorizing him to go forth

and preach to his fellow-beings, telling them to repent of their sins, warning them, &c. Many can now bear testimony that they do know the Lord has again spoken from the heavens and has set up his kingdom upon the earth never more to be thrown down, giving men authority to preach his Gospel to all the world, saying, "Repent, for the hour of God's judgment is come."

Realizing, then, that God has sent his angel to reveal the Everlasting Gospel to Joseph Smith, and that he still continues to reveal his will to Joseph's legal successor, Brigham Young, what do we then look for but a faithful fulfilment of the prophecies and warnings of these servants of God; and, says the Prophet Amos in his third chapter and seventh verse, "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the Prophets." All must confess that a great and mighty change has to take place before that happy time can be brought about "When the kingdoms of this world shall become the kingdoms of our God and his Christ, and he reign for ever and for ever." That time is fast approaching, but who realizes it? Are the nations preparing for the second advent of the Messiah by purifying themselves and doing all they can to qualify themselves to be faithful and loyal subjects in the kingdom of the one great Lord? A great amount of religion is professed by the world. Many people will draw near to the Lord with their lips, but will that satisfy God when their hearts are far from him? The state of mankind at the present time shows that a great change is necessary for this earth to be made a fit abode for pure, celestial beings. And who is going to do the Work? How many of those who have so long professed to adore their God are now willing to do all in their power to help to roll on his kingdom, overcoming self and in all humility and love warning their fellow-beings? There are some who are willing to do this; and these are they whom the Lord will work in and

through to bring to pass the mighty events of the fulness of times. Jesus says, "Not all that saith unto me Lord! Lord! shall enter into my Father's kingdom, but he that doeth the will of my Father which is in heaven." We are looking forward to a Millennium, a reign of peace and

righteousness upon the earth, when the Adversary and Tormentor of our souls shall be bound for a thousand years. Let the Saints be faithful and rejoice in the principles of the Gospel and the honest-in-heart amongst mankind reflect.

ANNA CUSHING.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 820, vol. 25.)

April 15.—Elders O. Pratt, W. Richards, George A. Smith, Levi Richards and myself, having bid the Saints in Manchester good-bye, went to Liverpool, and arrived in time to attend a tea-party at the Music-hall, where 200 Saints were seated at table together. I addressed the meeting a short time, and was followed by several of the Twelve. At the close of the party the Twelve met a few moments, and agreed to sail on Tuesday.

—18 (Sunday).—We met with the Saints in Liverpool, and the Twelve occupied the day in preaching and bearing testimony to the people.

—19.—We spent the day in getting our baggage on board, intending to draw out into the river, but the wind being unfavorable, we remained on shore.

—20.—Elders H. C. Kimball, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, W. Richards and family, myself and a company of 130 Saints, went on board the ship *Rochester*, Captain Woodhouse, at Liverpool, for New York. We gave the parting hand to Elders O. Hyde and P. P. Pratt, and a multitude of Saints who stood upon the dock to see us start. We drew out into the river Mersey, and cast anchor in sight of Liverpool, where we spent the day and night.

It was with a heart full of thanksgiving and gratitude to God, my heavenly Father, that I reflected upon his dealings with me and my brethren of the Twelve during the past year of my life, which was spent in England. It truly seemed a miracle to look upon the contrast between our landing and departing from Liverpool. We landed in the spring of 1840, as strangers in a

strange land and penniless, but through the mercy of God we have gained many friends, established Churches in almost every noted town and city in the kingdom of Great Britain, baptized between seven and eight thousand, printed 5,000 Books of Mormon, 3,000 Hymn Books, 2,500 volumes of the *Millennial Star*, and 50,000 tracts, and emigrated to Zion 1,000 souls, established a permanent shipping agency, which will be a great blessing to the Saints, and have left sown in the hearts of many thousands the seeds of eternal truth, which will bring forth fruit to the honor and glory of God, and yet we have lacked nothing to eat, drink or wear: in all these things I acknowledge the hand of God.

—21.—The wind is favorable; busily engaged nailing down and lashing our luggage to prepare for sea. The anchor weighed and sails spread at 12 m. We had a good breeze through the day, but nearly all the passengers were sea-sick and vomited at a dreadful rate. The Twelve and the Saints occupied the second cabin, other passengers occupied the steerage. The fare was £3 15s.

The *Rochester* was a fast sailing ship, about 900 tons burthen, and passed all the ships that went out of port with us, among which was the *Oxford*, of the Black Ball Line.

—22.—Many arose quite weak through vomiting and sickness. Pleasant morning; nearly out of sight of land; ten sail in sight. Elders Kimball and Woodruff assisted me in getting the sick passengers out of their berths to take the air. Elder Geo. A. Smith was quite sick with a severe cough.

—23.—Cloudy and some rain ; contrary winds.

—24.—Commenced at midnight to blow a gale ; head wind ; blew away our fore-topsail ; all very sea-sick.

—25.—Sea mountains high ; head wind ; ship rocking and pitching ; nearly all sea-sick.

—26.—We partook of a little food

this morning, but were weak and feeble. We still have head winds and rough sea, though the sun shines. We met and prayed for the sick and they began to amend.

—27.—Still high wind he sick somewhat better ; the Twelve are generally well.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 2, 1864.

REFLECTIONS ON THE NEW YEAR.

It is a generally received maxim, and one which experience has proved to be true, that a good beginning usually has a good ending ; while whatever is undertaken and begun in an improper and foolish manner, is very likely to result disastrously. The individual whose youth is characterized by industry, energy, perseverance and integrity, is generally regarded as sure to meet with success in life, and to become a worthy, respected and useful member of society. But one who trifles away the morning of his existence, or wastes it in sin and folly and in contracting injurious habits and debasing vices, instead of in acquiring the practical knowledge and manly virtues which would prepare him for future usefulness, is looked upon as laying the foundation of a worthless, miserable and despised manhood. It is, doubtless, this feeling which has led so many to attach such importance to the ushering in of the New Year, and the manner in which it is commenced. They think, and very justly too as a general thing, that the spirit and manner in which it is begun will, to a very great extent, determine the manner in which it will be spent and ended. Hence, it is customary with some religious sects to spend the closing hours of the old and the opening hours of the New Year in devotional exercises ; and many, if not most of their members form resolutions and make vows on that day in reference to the future, which, in too many instances are forgotten and broken long before the expiration of the year.

It is neither possible nor desirable to annihilate the past, or to blot it from the memory, with all its vicissitudes, experiences and influences, and to commence the New Year as though we were commencing a new life,—entirely unaffected by the habits we have acquired, the mistakes we have made and the follies we have committed during our past existence. But it would, without doubt, be highly beneficial to all—even those who have made the greatest progress in knowledge and purity—if they would occupy a short time at the close or the commencement of each year in self-examination—in taking a retrospective view of their words, acts and general conduct during the past

year; in reflecting on the blessings they have enjoyed, and the dealings of God's providence with them; in noting wherein they had erred and had spoken or acted unwisely; in seeking unto the Lord for renewed strength and an increasing amount of his Spirit to enable them to shun these errors in the future; and in imploring a continuance of those blessings which have been so liberally bestowed in the past, and which are so essential to existence and happiness. Such a course as this could not fail to be beneficial to every one who would adopt it in the proper spirit; and though, as we have said, it would be neither possible nor desirable to blot out the past record of their lives, it would enable them to do what would be far better,—viz, to profit by their previous experience, so as to correct whatever they might perceive to be defective in their characters, and to preserve the pages of the record of the New Year unsoiled by folly and unstained by crime.

We do not wish to be understood as recommending the adoption of such a course as this *only* at the expiration or commencement of each year—it should be practiced daily by every Latter-day Saint; but we are well satisfied that were it universally adopted even once a year, many would be making much greater progress in the knowledge and practice of the principles of the Gospel than they are. No man who will pursue this course can help progressing; and though he may, apparently, improve but slowly, and discover so much of imperfection and weakness in himself that he would become discouraged were it not for the promise he has of Divine assistance,—yet others will perceive his spiritual growth, and, though he may overcome but one fault in a year, he is in the safe and certain path to perfection and salvation. There is no such thing as standing still in life. Nothing is stationary either in the mental, moral or physical world; everything is tending to perfection or to decay. So, also, if we are not every day drawing nearer to the standard of perfection we must attain unto before we can obtain the salvation we seek, we are receding from it. Yet how are we to progress without we see wherein we need correction; and how shall we do this unless we take time for self-examination?

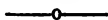
The past year has been fruitful in events of the most momentous character. The purposes of the Almighty have been unfolding wonderfully; the prophecies of His servants have been rapidly fulfilling; and the Saints as well as Babylon have been swiftly progressing towards their respective destinies. The future is pregnant with the most startling scenes the world has ever beheld, and with occurrences fraught with the most tremendous results to the inhabitants of the earth. How many of them may find their birth during the present year we do not pretend to say; but we may rest assured that henceforth, until the coming of the Son of Man, every year will develop events of more and more tremendous importance, and will be increasingly glorious to the Saints while it will be increasingly dreadful to the wicked. The social and political horizon of the world is more portentous and gloomy, at the opening of 1864, than at any previous period in the memory of living man. In America the terrible conflict which is raging is every day assuming more unnatural and ferocious proportions. In Europe the most gigantic preparations for war have been going on for years. No ordinary conflict is anticipated; but one which, according to the views of one of Europe's most powerful and astute monarchs, will result in a radical change in the map of Europe, which, it is easy to be seen, would affect the whole world. The nations of the old world have been preparing for a grand conflagration; they have been gathering all their com-

bustible materials together, and the application of the torch is all that is necessary to set Europe in a blaze which shall outshine the flames on the other side of the Atlantic. If that torch be not applied long before the expiration of the present year, it will only be through the merciful interposition of an overruling Providence to permit the Saints to take warning by the signs of the times and make their escape from the approaching catastrophe.

The mutterings of the distant thunder and the patterings of the approaching storm proclaim loudly to the Saints the necessity of hastening to the land of God's choice; none who can do so should make a moment's delay in preparing to leave Babylon. It is very evident that the way to Zion, for some time to come, will be increasingly difficult each succeeding year, if it be not, for a time, entirely closed; and, instead of manifesting any indifference, or giving way to lethargy regarding this or any other duty, the Saints should, and will if they properly understand the progress of events, feel more energetic, faithful and determined in keeping the commandments of the Lord as each succeeding year unfolds the developing purposes of the Almighty, and brings them nearer to the consummation of their hopes.

We trust that every Saint, and every Elder and officer of the Church in this Mission, has commenced, or will now commence the present year with the deliberate and firm determination, by the help of the Lord, to do better than they have ever done in their lives before; to be more faithful, punctual and energetic in the discharge of their duties; to be more humble before the Lord and more exemplary before each other and the world. We hope that every Conference and District President will see that the books of his Conference or District are in proper order, and that, throughout the year, his accounts are so systematically kept that no confusion may arise, and that a correct statement can be obtained at any time. The Travelling Elders can aid their Conference Presidents materially in this and other duties, as they visit from Branch to Branch; and the Branch Presidents and the Saints generally should be united in seconding the efforts of their presiding officers and in carrying out their counsels, by living strictly up to the requirements of the Lord. If this course be pursued by the Saints universally, we have no hesitancy in saying that, at the end of the present year, the Mission will be in a more healthy and flourishing condition; there will be more of the Spirit of the Lord enjoyed by both the Priesthood and the Saints; the latter will find themselves increasing in faith and joy, contentment and real happiness; they will be better off temporally as well as spiritually,—and, as is invariably the case when all other duties are promptly and heartily attended to, the work of the gathering will go on with increasing rapidity and prosperity.

ABSTRACT OF CORRESPONDENCE.



EDINBURGH CONFERENCE.—Elder J. C. Brown, writing from Edinburgh on the 24th of November last, informs us that he has just completed the tour of the Branches constituting that Conference, and that he found the Saints generally striving to live their religion. He says:—"We have baptized a good many persons of late, and in one place we have raised up a Branch of twenty members, and in another Branch we baptized six a fortnight ago. During the

last month there has been quite an excitement here, which was caused by a few characters of no repute. Our hall is well filled, however, with strangers every Sabbath evening, but I am sorry to say that some come more for the purpose of creating a disturbance than to hear the Gospel preached. Notwithstanding all this opposition, the result, I believe, will be good, for many honest people appear to be interested in what is said. Brother Bullock is here, having arrived from Dundee on Saturday the 21st."

NEWCASTLE-ON-TYNE CONFERENCE.—Elder C. A. Benson writes from Newcastle-on-Tyne on the 27th of Nov. last, of which we publish a few extracts :—"There is nothing new here—all is moving on in the usual way ; but we are trying to waken up some to the responsibility of their duties, and perseverance will accomplish much, and aided by the light of God's Spirit we expect to do much good. In teaching the people it will, perhaps, open our own eyes at the same time, and then we can see our own pathway clearer. Brother Farnsworth and myself have been acting as Teachers a little. The people, many of them, are trying to do their duty and to serve God as well as their knowledge will permit. I was at Carlisle on the 23rd, where we had a good time, baptizing one, and a few more will be ready in a short time. Brothers Farnsworth and Cunningham are well."

LONDON CONFERENCE.—On the 30th Nov. last, Elder Richard Bentley wrote to us from London, of which letter we make a few extracts for the benefit of our readers. He says :—"I returned to London from Norwich on Saturday last. I visited all the Branches of any importance in that Conference. The Saints were very pleased to see me, and I had some good times with them, and felt greatly blessed in my visit, and I hope it has not been without some profit to the people. I found them striving to do right—all they need is good, lively visiting, and teaching the every-day duties of a Saint, and made sensible of their privileges. In the agricultural districts the local Priesthood are so wrought that they are almost worn out in body and spirit, and they need to be often visited by the Elders to impart life and vigor to them. I am happy to say things are moving on first-rate with us here in London."

We have been favored with the perusal of a letter from sister Mary Fretwell, (of the past season's emigration, late of London,) written in Great Salt Lake City in October, to her father, from which we have the pleasure of extracting the following items :—

"I must begin by telling you about my journey. Crossing the Plains was very pleasant, and we got along first-rate. We left Florence on the 6th of August, and travelled five miles on the first day, and from eighteen to twenty miles a-day afterwards. For 500 miles we went by the side of the Platte River, and had good water all the way, which was a great blessing. We had plenty of flour, bacon, dried apples and baking-powder allowed us, and had the use of a kettle to bake our bread, and we had bacon-pies and apple-turnovers, and sometimes bacon and boiled dumplings for our meals, which we enjoyed very much. We found it just as Mary Senior (whose letter appeared in No. 49, vol. 24, of the *Star*) said it was. We got into Great Salt Lake City on the 3rd of October. It is wonderful to see how the people disappear when they get here ; you cannot tell where they all go to. The Saints here are very kind—I have found them so. They are the best people on the earth. I have heard President Brigham Young speak. He is a real gentleman, and one of the best men we have on the earth, and a very handsome man ; and though above sixty years of age, he does not look forty ; it does you good to sit under his voice. Tell my friends this place is just as I expected it, only a great deal better. I am glad I am here."

NEWS FROM CONFERENCES.

MANCHESTER CONFERENCE.—From minutes sent us by Elder John Schofield, which our space compels us to summarize, we find that there was a Conference held in Manchester on the 25th of October last, at which were present—President George Q. Cannon, of the Twelve Apostles, Elder Thomas Taylor, President of the Manchester District, and Travelling Elders Elnathan Eldredge, jun., John Alexander, James Lythgoe and Joseph Machin, in the Manchester, and Joseph H. Felt in the Liverpool Conference. The different Branches of the Conference, eighteen in number, were represented by their respective Presidents to be in excellent condition, constant additions were being made to their numbers, and inquiries into the principles of the Gospel of salvation were pursued with more zeal than formerly, and the Work was progressing with accelerated speed towards the accomplishment of our Father's purposes. Instructions of an edifying and strengthening tendency were given by the Elders present, and the Saints rejoiced in the Spirit and power of God, and realized blessings in associating with each other and in listening to the words of the servants of God. President Taylor addressed them at different times, and in the afternoon he read a Financial and Statistical Report, by the latter of which it was seen that they had baptized, since April 1st, 126 persons, to offset 115 that had emigrated. The report was accepted. In the afternoon President Cannon presented the Authorities at home and abroad, who, as usual, were sustained by the Saints; after doing which he gave an instructive discourse upon the duties of the Saints and the different degrees of glory attainable by the faithful. In the evening President Cannon again spoke to a large congregation of Saints and strangers, who, before the hour of commencing had arrived, were there in considerable numbers. He commenced by reading a portion of the 2nd chap. of the Acts of the Apostles, and spoke for an hour-and-a-half to an attentive congregation who will not readily forget the words that they there heard. Conference was then adjourned. Benediction by President Taylor.

HULL CONFERENCE.—From minutes sent us by Elder Thomas Cracroft, we find that there was, on Sunday, the 15th of November, a Conference held in Hull, at which were present on the stand, President Geo. Q. Cannon, of the Twelve Apostles; Elders Joseph Bull, President of the Sheffield District; Parley P. Pratt, President of the Nottingham Conference; James Bullock, President of the Lincolnshire Conference, and John Nicholson, Travelling Elder in the Hull, and George Swan, in the Leeds Conference. Elder Joseph Bull opened the business of the Conference and, after speaking for a short time to the Saints assembled, was followed in the forenoon by Elders Robert Williams and John Nicholson, after which he again rose and addressed them upon the duties of the Saints, exhorting them to pursue the path of righteousness and virtue, that they might obtain that for which they had set out—eternal life. In the afternoon Elder John Nicholson, after the administering of the sacrament, read a Financial and Statistical Report, showing that they had already more than made up the deficiency in their numbers caused by last season's emigration, and that the Conference was free from debt, and the Saints comprising it were zealously striving to do right. Elders Swan and Pratt spoke upon the pleasure they felt in being there, and exhorted the Saints to remain true and

steadfast in the path of duty and rectitude. President Cannon spoke to the Elders and Saints assembled, and gave them much valuable instruction, which, if acted upon, will eventually lead all true Latter-day Saints to partake of the full joys and blessings of the Gospel. In the evening President Cannon read a portion of the 2nd chapter of the Acts of the Apostles, from the 37th to the 43rd verse, and then delivered an instructive discourse upon the object our Father and our God had in view in sending his children here to pass through this probationary state of existence. The Meeting-room was crowded by Saints and strangers and all listened with breathless attention; at the close one young man came forward and gave in his name for baptism. The Authorities of the Church at home and abroad were presented and unanimously sustained. On the evening following a tea-party was held in the Chapel—the evening was spent pleasantly, and all seemed to enjoy themselves.

C O R R E S P O N D E N C E .

ENGLAND.

MANCHESTER DISTRICT.

Liverpool, Dec. 9, 1863.

President Cannon.

Dear Brother,—In seeking to put a few items together as a brief report of the Manchester District, I do so with pleasure, from the fact that I have nothing but good (as a general thing) to say about either the Saints or the Local and Travelling Priesthood, for I have only been called upon to settle one solitary difficulty in three months.

In Liverpool, Manchester and Preston Conferences, the Elders are alive to their duties and are doing their best to advance the cause of our Redeemer, and in each Conference, and almost in every Branch, we are baptizing more or less; and by continued perseverance we anticipate more than making up our numbers lost by last emigration.

How discouraging it must be to our enemies (in spite of their falsehoods) to see this Work spreading as it does. I wonder if they have made that unanimous discovery yet—the means of its overthrow. I could tell them how it could be done, provided they accomplished a few other necessary items first. First, then, they must prove the Bible false, next that there is no God only the one they worship, without body, parts or passions. If they can do this they can stop this Work, not else. They have tried everything else,

and all has failed; and the Gospel of Jesus in its purity, as restored by the Prophet Joseph Smith and as continued by his legal successor, is still onward to the accomplishment of its heavenly mission of elevating and regenerating the sons and daughters of men.

At the Preston Conference last Sunday, in company with yourself, I was pleased to witness a marked improvement in its condition. After reviewing the statistical and financial matters, the Branches were very creditably represented by Elder Howarth, of Accrington; Elder Myers, of Burnley; Elder Ormrod, of Clitheroe, and, in the absence of Elder Hollsel, of Preston, Elder Cox represented Preston and Layland Moss—all in good standing, with quite an addition to their numbers, and I have every reason to believe that your seasonable discourses were remarkably appreciated by both Saints and strangers from the warm feelings manifested by both afterwards.

The Liverpool Conference is also adding to its numbers, and progress is the order of the day. The brethren of the office are worthy of good report, in relation to their diligent assistance in all things. We are now getting up a festival for Christmas, which bids fair to be the best we have ever had here, and we have had many very good ones. I will not mention names, for there is no exception.

From every part of Manchester Conference the news is quite cheering and baptisms are frequent; wherever I go the Saints welcome me with joy and gladness, and are anxious to know when I shall come again.

In monetary matters we cannot boast, although, besides sustaining our additional number of Elders, we have paid off over thirty pounds of debt during the last eight months.

"The spirit of gathering is rife everywhere amongst the faithful, and had they the means, I question whether there would be one Saint left in the District next spring; and all are putting their faith and works together and are learning not to wait for something to turn up, but they are making the turn up themselves by their own diligent exertions.

Our subscriptions for the *Star* are considerably enlarged the last three months, but our Tithing account is not what I should like to see it, yet if we once get out of debt, we will then begin to come up in that respect also.

The Travelling Elders throughout the District are one with me; not a jar nor schism has ever been manifest in our labors and associations together. They seem ever anxious to know what they should do that they may perform it. As for me, I earnestly pray that I may ever be found ready and obedient to the requirements of those placed over me, that I may be still more useful in the future than I have been in the past.

May the Lord bless your labors and fully qualify you to accomplish all your heart could desire, and may we all aid Him in bringing righteousness off triumphant over wickedness and error, is the wish of yours, very truly,

THOMAS TAYLOR.

NORTH WALES.

Abergele, Dec. 2, 1863.

President Geo. Q. Cannon.

Dear Brother,—Having returned to this place from a visit to the Saints in the Denbighshire Conference, I sit down to pen you a few lines, as I know it always affords you pleasure to know of the welfare of the Saints of God in all parts of the vineyard. Last Sunday I

met with President R. M. Jones and the Presidents of the several Branches in this Conference at Newmarket, in Flintshire, and I can truly say that we had a refreshing time together; much good instruction was given by the President and others; I spoke in my weakness to them for fifteen or twenty minutes on the necessity of being faithful and living our religion, in order to be saved in the kingdom of our God. The Saints in this Conference, as a general thing, feel well and are desirous to gather to the Valleys of Ephraim, where they can be free from the trammels of Babylon and "Worship God according to the dictates of their own conscience, with none to molest or make them afraid." Yet there are a few here, as in other places, who might feel better if they would only adhere closer to counsel and live so as to be worthy of the blessings that the Lord is constantly pouring out upon the faithful. Some time ago I had our beloved Prophet, Joseph Smith's, revelation concerning the American war, with a few remarks by myself, published in one of the Welsh papers, and I have no doubt that it has been read by hundreds who would have been too prejudiced to have looked at a "Mormon" publication. It has aroused the Enemy of righteousness to prophesy, in a succeeding paper, that all the "Mormons" would be no more in thirty years, that in the course of five years they would see great trouble and in ten years hundreds of Welshmen would be glad to flee from their city.

Yet there are a few honest-hearted people who can plainly see that that prophecy, as well as others, both ancient and modern, are coming to pass in these days, but they are so bound down with tradition and priest-craft that it is a hard matter to get them to embrace the truth. I often tell them, when talking to them, that the Lord is beginning to pour out his judgments and vex the nations, and that the only place of safety will be in Zion.

I take great pleasure in laboring among the Saints, especially among those who delight in keeping the commandments of God; and it is my desire to do good while I remain in this land, and to return to Zion, when

the time comes, with the approbation of God and his servants.

My health has been for some time very poor, and I have had a very severe attack of rheumatism, which has kept me from pursuing my travels as I would wish, but I hope soon,

through the blessing of God, to enjoy a goodly portion of that great boon, health.

With love to you and all connected with you in the office, I remain your brother in the Gospel,

WM. H. WAYLETT.

SUMMARY OF NEWS.

POLAND.—The last news from Lithuania is that the son of Mouravieff has ordered 24 confiscations of entire villages, and has sequestered the estates of 1,994 persons, among whom are 279 peasants, 82 officials, 18 Jews and 86 priests. A lady named Thecla Iwicks, well known for her charities, and having 200 orphans under her care, has been forbidden by Mouravieff to continue to occupy herself with the education of the children she has thus adopted. The buildings in which they were lodged, and which were given to Mias Iwicks by the Countess Caroline Czapska, have been confiscated for the use of the military, and the children either sent back to their friends or placed in Russian establishments under priests of the Greek religion.

AUSTRIA.—The *Ostdeutsche Post* of Dec. 14th, says the Austrian Government forwarded a note to Paris a few days ago definitely declining the invitation to a Congress. The Government expresses its regret at having to refuse, since a Congress at which England is not represented will necessarily lead to no result. It also considers the programme to be undefined and insufficient. The questions raised by M. Drouyn de Lhuys to be discussed have, moreover, already found a solution or cannot be solved at the Congress.

AMERICA.—On the 4th of December President Lincoln's illness still continued. The Confederates are reported to be stretched along Little Missouri River, preparing to attack Fort Smith or Little Rock. Banks announces the occupation of Brownsville, and says that three revolutions have occurred at Matamoras. The first was adverse to the interests of Mexico and the United States. Everything was, however, now favorable. The Confederates keep up continued attacks on the steamers navigating the Mississippi. Senator Tomba, in the Georgia Legislature, had said there was cause for great anxiety, but none for despondency. A large meeting has been held at New York to raise volunteers. Longstreet had been reinforced by two divisions under Bushrod Johnson. Foster has reached Cumberland Gap. It was expected that Sherman would reach Knoxville on the 3rd. Despatches from Charleston state that Gilmore is throwing 20 shells per diem into Charleston. The shelling of Fort Sumter has been discontinued. The Conservative Union National Committee, at a meeting held in Cincinnati, nominated General McClellan for the next Presidency. General Meade has abandoned the campaign, and retreated to the north of the Rapidan. The *Washington Star*, an official organ, declares that Meade's campaign was a military failure. It is rumoured that General Sedgwick will supersede Meade. The Confederates made a reconnaissance across the Rapidan, but were driven back. Bragg has been superseded by Hardee, who is preparing to assume the offensive. Longstreet has been repulsed in an attack on Knoxville. Cumberland Gap despatches to the 3rd December report fighting to have taken place at Walker's Ford, two miles from the gap, between Foster's and Longstreet's cavalry. The former, in attempting to cross the Clinch river, were repulsed with the loss of 50 men, but captured four guns. Further details from Chattanooga report that Hooker, previously to evacuating Kingold, fought a battle in which two Ohio regiments suffered severely. It is rumoured that Breckenridge was killed. Thirteen steamers ran the Wilmington blockade on the 19th of November.

V A R I E T I E S .

—O—

What a drunken place is Liverpool. During the last twelve months 13,914 drunkards were brought before the magistrate, of whom 5,930 were females. The number who were not sufficiently riotous to get into the hands of the police is not reported.—*Preston Guardian*.

When flowers are full of heaven-descended dews they always hang their heads; but men hold theirs the higher the more they receive, getting proud as they get full.

FAITHFUL WIVES.—During the time of the deadly feuds between the Houses of Hohenstaufen and Guelph, about the year 1140, Weinsburg was besieged and taken by the Emperor Konrad. The town and castle had excited his high displeasure for having afforded an asylum to his enemy Guelph; and he determined to destroy them with fire and sword, and said he would only allow the women to depart and take any treasure with them. At dawn of day the gates of the town were opened, and every woman appeared, carrying her husband upon her back. Many of his officers, indignant at thus seeing the enemy's garrison escape, endeavored to persuade the Emperor to evade his promise; but Konrad replied, "An emperor's faith, once pledged, is not to be broken;" and he granted them a free pardon, and from that time the Castle of Weinsburg has borne the name of Weibertreue (the Fidelity of women).

D I E D :

At Carlin, near Holytown, on the 14th December, of scarlatina, John, son of Robert and Margaret McLachlan, aged 4 years, 4 months and 21 days.—*Deseret News, please copy*.

At Loughborough, Leicestershire, England, on the 13th October, of consumption, Ann Cooper, wife of William Jackson, aged 27 years, 4 months, and 23 days.

While here she was one of the faithful,
Who walked in the fear of the Lord—
Her death, like the righteous, was peaceful,—
With them she'll inherit reward.
She's gone to that bright habitation,
Where truth's martyred worthies remain,
To aid in the song of salvation,
Till Christ on the earth comes to reign.

P O E T R Y .

—O—

WILLIE IS GONE.

The pride of our hearts has departed,
The light of our circle has fled,
The bud of affection is blighted,
Our own darling Willie is dead.
The gem we so cherished has left us,
Is taken by angels above,
The monster, grim death, has bereft us,
Of Willie our light and our love.

O Willie why didst thou e'er leave us,
Thou loving thou innocent dove;
Thy departure O! how it doth grieve us,
Although t'was to heaven above.
But we'll see thee again dearest Willie,
In bright courts of bliss will we greet,
When purer than dew on the lily
Our dear darling Willie we'll meet.

CHARLES HALL.

C O N T E N T S .

The Value of Public Opinion	1	Correspondence.—England: Letter from Elder	
Virtue Exalteth a Nation	4	Thomas Taylor. North Wales: Letter from	
The Progress of God's great Latter-day Work ..	6	Elder William H. Waylett.....	13
History of Brigham Young	7	Summary of News	15
Editorial.—Reflections on the New Year	8	Varieties	16
Abstract of Correspondence	10	Poetry.—Willie is Gone.....	14
News from Conferences	12		

L I V E R P O O L :

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

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Price One Penny.

MINUTES OF A CONFERENCE

HELD IN SHEFFIELD, ON SUNDAY, NOVEMBER 29TH, 1863.

Present on the Stand—President George Q. Cannon, of the Twelve Apostles, Elder Joseph Bull, President of the Sheffield District, Elder Thomas Taylor, President of the Manchester District, Elder P. P. Pratt, President of the Nottingham Conference, and B. Stringham, H. C. Fowler, Travelling Elders in the Sheffield Conference, and Joseph Machin, Travelling Elder in the Manchester Conference.

Conference was opened at 10.30 a.m. Prayer by Elder C. Parkin.

After singing, Elder Bull said—I can truly say I am glad to meet with you in the capacity of a Conference ; and, that the petition that has been offered up to our Father in heaven may be realized, we must fix our thoughts upon the object for which we have met together. I hope your feelings are the same as mine are, and then we can call down the blessings of our Father upon us. If we have come with these feelings in our hearts we shall be enabled to do so. I can rejoice in the Gospel of our Savior Jesus Christ ; I love it more than ever ; I can see the blessings it holds out to

every man and woman ; it has been a source of joy to me ever since I obeyed the Truth, and I can recommend it to my brethren and sisters and friends. I realize our lot has been cast upon the earth when we have an opportunity of helping to establish God's kingdom, and I feel a desire to use what little ability I have to aid in bringing about his purposes, and it is for this purpose we have met together this morning, that we may enjoy more of his Holy Spirit and learn more of his will, that we may be better prepared to carry it out. I am happy to report this Conference in good condition, with but few exceptions ; I have made myself acquainted with the Saints, and I know they are a better people than they were three months ago. They are increasing in good works. I have given all to understand if they are bringing disgrace upon the Church they cannot be numbered with us ; a line of demarcation has been drawn, and they cannot continue it or they will find themselves outside of the Church. We have more than made up our loss in numbers occasioned by the last emigration to Zion. We are

doing well and baptizing more or less all the time. Elders Stringham and Fowler, who have been laboring with me, I am pleased with—they have labored faithfully. I have only to say what is required, and it is done. We have good prospects for a further increase to the Church in the Conference. I will now give way for the brethren to represent their fields of labor.

Elder B. Stringham said—I feel well in standing before you to bear my testimony. I have felt well in meeting with you, and feel thankful to the Saints for their kindness, and pray God, my heavenly Father, that I may go forth and discharge my duties faithfully. I feel to desire an interest in the faith and prayers of my brethren and sisters, that I may go forth and counsel and build you up in the faith of the Gospel.

Elder H. C. Fowler said—I am pleased and grateful to my Father in heaven for the privilege I have of meeting with you this morning, and of expressing my thankfulness to Him. I can say, so far as my own feelings are concerned, I never felt so well as at the present moment. It has been pleasing to me to labor with the Saints and preach the Gospel when opportunity offered. During the time I have been out in the ministry I have enjoyed myself very much. I find the Saints kind and ready to do what the Priesthood tell them; there is a decided improvement—they are doing well throughout the Conference, and they are more willing and obedient. This to me is satisfactory and pleasing. The Lord acknowledges my labors amongst the people. I desire to be humble and faithful in the discharge of my duty. I want the Holy Spirit to cultivate my mind that my labors may be satisfactory to my Father in heaven, and prove a blessing to the Saints and the world. I desire an interest in the faith of the Saints. I feel well in the Gospel, and pray that we may endure to the end.

Elder P. P. Pratt said—I can say that I rejoice in meeting with you. It is always a source of joy to hear of the Saints living their religion, for they are then growing in truth and are helping to bring about the purposes of God upon the earth. We

should be continually on the advance, that we can be living, active and growing members in the Church. I hope I may succeed in saying something which will help us to save ourselves. If we are not taking a course to exert an influence for good over our children, we are not doing right, for it is obligatory upon us to benefit them by our counsels and actions, so that we may live by the light of the Gospel. If we can obtain the Spirit of God it will teach us how to live; it will teach children to obey their parents; it will turn the hearts of the children to their parents and the hearts of the parents to their children—that is what the Gospel will do. I realize that in the Church of Jesus Christ we ought to live so that we may keep the light of our Father's Spirit with us. I rejoice in the contemplation of the Gospel, for it is calculated to draw out our minds and to reveal to us our relationship to God. Do we realize that we have received the Truth, and when the Gospel found us that we were in darkness—that it enlightened our minds, and that there is every inducement for us to live so that we may enjoy this light continually? I know this is the kingdom of God, and that it will overcome everything that is brought to bear against it. May God preserve us in the truth.

President Cannon said—I rejoice, my brethren and sisters, in meeting with you under such favorable circumstances this morning. I trust that every one who has come to meeting will profit by what they may hear, and that we will keep the light of the Holy Spirit with us, that we may receive power to go forth and attend to our duties better than we have done. The method that the Lord has of dealing with his children may seem strange, unless they have the light of truth to explain the why and wherefore of many things. There is a great deal of uncertainty in their minds—they do not understand why it is our Father does not reveal all truth when we know it is in his power. A great many wonder why we have not more power—a great many have doubted, and the Adversary has gained power over them. When we teach the people the necessity of faith, repentance,

baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, they saw this was Scriptural and true, but thousands have rejected these things because they did not understand why God could not save them without gathering to Zion. When they are assembled together as in Ohio, Missouri and in Illinois, why does He not preserve them there? Why does He allow them to pass through suffering? He then went on to show that it was necessary that the Saints might have experience just as it is necessary that we should meet at Conference, so that we may receive line upon line, precept upon precept, and thus develope one principle at a time. The Savior did not receive all truth at once; showed that he received it from his Father by degrees and appreciated it; and as we are prepared to receive truth our heavenly Father will bestow it upon us—we will have power given us to struggle with our weaknesses and to overcome them, and we shall increase in purity and in every good work.

I rejoice exceedingly in hearing the reports of the Conference, for the prospects are bright and cheering. The Elders are going forth in different parts of the Mission, and the Lord is blessing their labors. I feel satisfied with most of them, but there are some who do not live up to their privileges. I realize we do not comprehend the height and the depth, the length and the breadth of the Gospel. Some are too formal, they do not approach our Father in faith, but draw near to God in a formal habit of prayer, of administering to the sick, also of confirming members in the Church. These are things in which we should be guided by the Spirit—not speak as some one else does, but speak as Elders of Israel, influenced by the power of God and inspired by him how to act, and go before him as a little child would go before his parents, and ask for the blessings you require. If you do not get them do not be discouraged, but live so that you can receive them. The leaders of this people in Zion have great blessings to reveal unto us, but their mouths are closed because the Saints are not prepared to receive them. We are too apt to measure

the things of God by the things of this world. May we have power to overcome the influences that are around us, and may God help us to overcome them and sit down on the right hand of our Father is my prayer. Amen.

After singing the meeting was adjourned until 2 p.m. Dismissed by prayer by Elder Thomas Taylor.

2 p.m. The meeting was opened; prayer by Elder B. Stringham.

The Sacrament was then administered. The Statistical and Financial Report of the Conference was read, showing that the Conference was out of debt and had a balance of several pounds on hand. It was motioned that the report be accepted.

Elder Thomas Taylor said—I feel very happy in meeting with you to bear my testimony and to express my feelings. Sheffield was the first place I labored in after my return from Zion, it therefore gives rise to feelings of pleasure to hear of the healthy condition of the Conference. I feel happy in hearing of your advancement; we should always make ourselves a part of the kingdom of God, and not look upon it as many of the people of the world do, to seek for the cheapest, but we should seek for the best, the truest, the purest, even the pearl of great price, and when we have found it, determine to possess it, no matter at what cost. We should then know that God is with us, and we would feel glad that we ever heard the Gospel, and, likewise, be anxious to make others acquainted with it. These are my feelings all the time, not only here but in my own field of labor. The unbeliever may despise and scoff at us for our faith; we have nothing to do with it, we are the servants of the Almighty, and we must set an example before others that will be worthy of imitation. I know this cause will continue to increase and will eventually accomplish all it ever proposed to do; this should encourage the Saints to diligence and faithfulness, and should stimulate them to practice the principles of the Gospel, that they may grow with the Work of God and thus become identified with it. He spoke of the folly of apostacy, and encouragingly for the Saints to

increase in faith and good works. We know God has revealed the Gospel, yet, he said, we cannot convey this knowledge to others except they obey the truth as we have.

Elder Joseph Machin said it was with mingled feelings that he arose to speak, and that it recalled many things to his mind, for he had been brought up in the Sheffield Conference. He knew that the Gospel was restored to the earth, and that he had been privileged to go forth and preach it to others, and his desire became stronger to continue in faithfulness to discharge his duty the longer he lived upon the earth. There were responsibilities resting upon him, and he felt to discharge them to the best of his ability. Said it was our own fault if we do not enjoy blessings. Desired to fight the good fight of faith and conquer every feeling which is not right.

President Cannon then presented the Authorities of the Church at home and abroad in the usual manner, and they were unanimously sustained by the Saints. He then said the brethren had been bearing their testimonies respecting the truth of the Work, and that he thought there were no people on the earth so fond of bearing testimony as were the Latter-day Saints, and the reason was, because they have a greater knowledge of the truth. Some may think it strange that Elders should be so fond of expressing their feelings. We profess to be different from others—we do not wish to be measured by their standard, it would be too high or too low for us, and we bear testimony because we relate our own personal experience. We do not go back years for the experience of others, but we testify of the blessings we have received, nor do we depend upon others for a knowledge of our God. He would rather hear the testimony of one who had a knowledge of God than to listen to words from the lips of the most eloquent of speakers. Why? Because he could understand him by the Spirit of God, and that would produce peace and happiness—and what would create these in him would likewise produce the same results in others.

To him the testimony of a living being was better than the wisdom

which has accumulated for ages in books, and the testimony of a living man, if true, was far superior to that of one who had been dead for hundreds of years. It has been said that the Latter-day Saints do not place any belief in the Scriptures; but on the contrary, they are the only people who do so, yet they are not like those who make the created greater than the Creator, by esteeming the book higher than the power that caused it to be written. The Latter-day Saints believe that same power now lives, and we cannot place too much value upon that belief; we should never fall into the habit of not testifying, for though our testimonies may be borne in meekness, if they be borne by the influence of the Spirit of God they will do good. That spirit of testimony which we have received is the same which was bestowed upon Moses and other Prophets of old, and it produces the same results in us as in them; it gives us the same power to overcome evil. It is true it does not give us power to become perfect all at once, but it is a never-failing source of intelligence, and will enable all to triumph who desire to do so and will labor for it. The Spirit of God will redeem from error and give truth to us, and will assuredly elevate all who trust in it, and they will become intelligent, great and good. This is the effect of truth in elevating man. It makes us understand the things of God. We say we appreciate the blessings that are placed in our possession, but what would we have done could we have realized a few years since that we should be brought into the Church? How many are there who never bow the knee in secret? How many are there in the Church who profess to know great and mighty things who neglect to attend to their prayers—who say, Wait until I get to Zion, and then I will attend to my duties. This was, he said, a very fallacious idea, for they might wait until the Temple was built, or until Jesus shall come, and they would continue to postpone, he feared, until it would be too late, the acquisition of fresh knowledge. There should be works corresponding with our faith, and we all know the man who post-

pones the accumulation of means for emigration—who spends all he earns and depends upon some one else to emigrate him, is often disappointed, while he who depends alone upon his own exertions, seeking for the assistance of the Almighty upon them, is prospered and blessed in all he does. He said he would like to impress the importance of this principle upon the minds of the Saints present, that they might discharge all their every-day duties, they then would increase in knowledge and intelligence, so that they may look back as an Elder from Zion does when he notes the time he has been away among the nations, for if he has done his duty he can look back with pleasure upon his labors.

After singing, meeting was dismissed with prayer by Elder H. W. Parkin.

At 6. 30. the meeting was again opened. Prayer by Elder Thomas Taylor. After singing, Elder Taylor said that he was very unexpectedly called upon, but he prayed he might be able to speak to the edification and comfort of the Saints, and that the strangers present might learn of our principles. When we first received the revelations of the Gospel we rejoiced in them, and having received blessings ourselves through obedience, we have a desire to extend them to others. He had been called to leave his home to travel thousands of miles to preach the Gospel, and he had done so with pleasure. When he first heard its principles as taught by the Latter-day Saints, they appeared to him so lucid and plain that everybody, he thought, when they had heard them as he had, must believe and embrace them. He spoke upon the necessity of obedience to the principles of truth as taught by the Savior and his Apostles, and also of the living oracles of the Lord upon the earth. Compared the teachings of the Apostles of Jesus with the teachings of modern revelation, and reasoned upon the necessity of the plan of salvation being the same in all ages.

President Cannon occupied the remainder of the evening, speaking upon the necessity of immediate revelation, displaying the laxity of the masses in relation to this principle, and showed

how those who had not been in possession of light had been opposed to it from the days of Cain down to our own day, and how foolish it was for people to fall in with the popular cry. He referred to the carelessness of the children of Israel in relation to receiving revelation for themselves, that they would rather stand aside and let Moses receive all revelation, and while he was doing so they made a golden calf and worshiped it. The Lord became angry with them for their transgressions, and would have destroyed them but for the pleadings of Moses. He dwelt very interestingly upon the effects of their rejecting revelation, and said it was not to be wondered at that the Lord gave none for so many hundred years when we reflect upon the contumely, cruelty and barbarity with which the servants of God had been treated by the people of the world in every age when God has revealed himself to man. Compared the condition of those who called themselves the servants of God previous to the coming of the Savior, and explained how tenacious the Priests and Levites were of their authority when the power of God did not, and had not for a long time, followed their administrations. So was it with those who now profess to be the authorized teachers of the people; they have not the revelations of Jesus to preserve them from error, neither does the power of God follow their administrations, and they are now as ready to persecute and to put to death those who come forth duly authorized to act for the Almighty, as the wicked ever were, and they manifest their origin by their evil deeds, whilst the servants of God manifest theirs by the gifts and blessings following all who believe. He brought forward many beautiful illustrations to explain these principles, and his words were listened to with profound attention. He likewise made some forcible remarks upon the proper training of children, showing that if we did not teach them the principles of the Gospel we should prove ourselves unworthy of them, and would be eventually deprived of them in eternity.

The Conference was unanimously attended by the Saints from the country

Branches, and a great many strangers were also present. An excellent spirit prevailed throughout the day, and all returned to their homes much benefited and blessed by the wise teachings and instructions imparted unto them.

The Conference was dismissed, and benediction offered up by President Joseph Bull.

On Monday, the day after Conference, a tea-party was held in the

meeting-hall, at which over 250 Saints and their friends were present. After tea, songs and recitations were given, and then President Cannon gave a very interesting account of the introduction of the Gospel on the Sandwich Islands. All enjoyed the entertainment, and they retired at an early hour amply repaid for their visit to the Conference and party.

JOSEPH BULL, President,
H. W. PARKIN, Clerk.

HOW SHALL I GATHER?

BY ELDER WILLIAM GORDON.

This is a question often asked by many of the Saints; but which has not been answered, seemingly, to their satisfaction, if we are to judge from its frequent repetition. I purpose making the foregoing question the basis for a few remarks, praying the blessing of the Lord to accompany them to the good of the Saints. This subject is one of great importance to this people in their scattered condition, but as I do not for a moment indulge the idea that I could advance all that should be said on the subject, I shall confine myself to the consideration of one principle, which I believe to be the most important, and, obedience to which, I am satisfied, is most conducive to the accomplishment of the gathering of the Saints, and leave the details or interstices to be filled up by more able exponents of the principles of the Gospel. The revelations of the last days plainly declare that the Lord will gather his people; and a Priesthood called by him to declare his will to the people is the agency by which he is going to bring to pass this important event upon the earth. But it becomes evident that if no individual would give heed to the warning voice of the servants of God there would be none to gather. How, then, will this be brought to pass? Just in the same way that the Saints have come into possession of any other blessing they enjoy—namely, by obedience to the stipulated requirements through which we are to be put in possession of this

boon of the Gospel. "Well," says one, "let me know the conditions upon which I can secure this blessing and I will gladly avail myself of the privilege, for I am sick of Babylon and all her evils." Do not startle, then, and I will tell you, it is obedience. "O, the old tale over again." Why, yes. Are you wearied with hearing the oft-repeated tale? Have you learned all the Lord requires you to learn? Have you lived by every word that hath proceeded from the mouth of God? If you have not, then you will have to listen to the warning voice of the servants of God, gently inviting you to obedience, until once you become familiar with the call and learn to submit to those counsels which have for their object the redemption of the Saints. I would ask, What is it that has wrought so much woe to the world? We find an answer to the question in the word disobedience. If there was any possibility of our having the approval of the Almighty by pursuing a course contrary to that which the Lord has always required of his Saints, then, indeed, we might with impunity pursue whatever path seemed to us best without incurring any great risk; but, as the gathering is a principle of the Gospel, it can only be attained by obedience to all the previous requirements and principles of the Gospel. If we want to be gathered home, we must have faith in God and in the Priesthood whom he has appointed, from the Prophet down to the Deacon, each

man in his place, and work unitedly together, all pulling the one way—that way being the right one.

There is a feeling existing with many who call themselves Saints that, if they do anything to roll on the Work of God, the man who presides over the Branch or Conference or Mission will get all the glory of such labor. But it would be well for those who entertain those feelings to get rid of them, if they want to keep pace with the Work of God; for, if they are long indulged in, they will prove disadvantageous to those who cherish them, causing them to fall into darkness. Satan is on the alert trying to seduce the people from the path of duty, and if the Saints are not mindful they will be led astray, without the power to extricate themselves, and be worse than if they had never known the truth. The way that I have learnt anything is by strictly adhering to the counsels of the servants of God who have been appointed to counsel me; by this means I have been enabled thus far to keep the Devil in his own place, and this is the experience of the Saints of God in all ages of the world; and when men get any other feeling than this they are liable to be overcome and fall into transgression. If we would escape the judgments about to be poured out upon a guilty world, we must be up and doing, seeking to the Lord for power to enable us to stand and work shoulder to shoulder with one another, that the purposes of the Almighty may be accomplished, taking care of the means at our disposal that none of it be wasted. But, instead of this, there is a disposition on the part many to make an unwise use of the products of the labor—spending it in drink and other foolish things, which, in reality, do not profit them.

The Saints, at least many of them, have the means in their power to do much for themselves in the way of emigration, and if they were prayerful and earnestly devoted to the truth, sustaining the Work of God by their means, as the Gospel requires, they would see the hand of the Almighty over them for good. But it is because many of the Saints neglect their duties

that they meet so many obstacles in their way; and, instead of looking the matter in the face as it is, they are willing to put the saddle in any place but upon the right horse. It was because of transgression that Israel was so long kept from inheriting the choice blessings of the land of Canaan, and it is because many have not carried out the counsel of the servants of God in this day that they remain in a scattered condition. There are, however, exceptions to this rule; and, no doubt, those who have faithfully performed the various duties devolving upon them in their different positions, and still have been unable to emancipate themselves from Babylon, will yet gratefully acknowledge the hand of a kind Providence in all that has befallen them and see that it was for a wise purpose under the controlling power of the Almighty. We need not indulge in the thought that we can get away from the Lord, for his eye is upon us all the time, through his angels from on high. He is leading this people and directing his Work upon the earth, and he will continue to rule and overrule circumstances for the benefit of the obedient, until his kingdom is established in power and till every blessing is secured to the Saints that has been promised from the beginning to the righteous. We have no more claim upon the Almighty for his blessings than the rest of mankind, only upon condition that we fulfil the covenants we have made with him and with his servants. Let us, then, with one consent, be up and doing, continually seeking to know what the Lord, through his Priesthood, requires at our hands to-day, that we may be prepared for the duties of tomorrow, taking advantage of every circumstance to effect our deliverance; that when the Lord opens up our way, through the counsels of his servants, we may be prepared to rise and go home, with the approval of the Almighty upon us as the reward of labors faithfully done, and thus be prepared to sit down in Zion among the veterans of truth who in all ages have labored unceasingly for the salvation of downtrodden humanity.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 8.)

April 28—Strong head winds, which increased to a tempest. The sails were close reefed, the tempest raging furiously, sea running mountains high. We shipped heavy seas, and, while in the midst of this scenery, the cry of help was heard in our cabin; we rushed to the scene and found the ropes giving way and breaking which held about 40 tons of luggage, piled up between decks, consisting of heavy trunks, chests and barrels, which, if once liberated from their confinement, would with one surge be hurled with great force into the berths of men, women and children, and would have endangered the lives of all.

On seeing the foundation of this mass giving way, Elders Richards, Woodruff, Pratt and others sprang to the place of danger and braced themselves against the baggage and held it for a few moments until we partially secured it, when the captain sent several sailors with ropes, who made the same fast and secure. When this was done, I repaired to the aft quarter deck with brothers Kimball, Richards, Woodruff and Smith and gazed upon the grandeur of the raging tempest and the movements of the ship for a short time. We all went below, except Elders Woodruff and Richards, who remained until a heavy sea broke over the quarter deck, which thoroughly drenched brother Woodruff; brother Richards was partially saved by throwing himself under the bulwarks; they then thought it best to leave, and followed our example by coming below. We did not sleep much during the night, for boxes, barrels and tins were tumbling from one end of the cabin to the other, and in the steerage 15 berths were thrown down, nine at one surge, all the men, women and children thrown together in a pile; but no lives were lost nor bones broken.

—29.—The gale has ceased; sea rough; sun shines pleasantly; a fair wind for the first time since the day of sailing. We are sailing ten knots an hour; nearly all had a good night's

rest; I was very sick and distressed in my head and stomach.

—30.—Fine breeze; sailing ten knots an hour; fears entertained that the ship was on fire, as smoke arose, but it was found to come from the cook's galley. Brother Woodruff, in the morning, was requested to carry the dishes to the cook for washing; he got his hands full of dishes of various kinds, and, as he stepped to the door of the galley, the ship gave a dreadful lurch and rocked until her studding sails reached the water; this unexpected heave plunged brother Woodruff head foremost about ten feet, the whole width of the galley. The cook, in trying to save him, fell on the top of him. As this was his first introduction to the galley since he had been at sea, he begged the cook's pardon for such an abrupt entrance and withdrew, leaving the cook with three smashed fingers to pick up his dishes at leisure, they being scattered from one end of the galley to the other. When the cook saw me, he beseeched me very earnestly, whoever I sent to the galley, for mercy's sake never to send Mr. Woodruff again, as he came nigh getting killed by him.

May 1.—Fine beautiful morning; the passengers have got over the seasickness and all seem cheerful. Fair light breeze; water smooth; nineteen pieces of canvas spread; sailing twelve knots an hour.

—2.—Strong favorable wind; cloudy; sailing twelve knots an hour. We saw a fin-back whale rise out of the water several times about twenty rods from the ship.

—3.—Morning calm; strong, fair breeze in evening; sailing twelve knots an hour.

—4.—Clear, serene morning; water almost perfectly smooth; scarcely air enough to move a sail. The captain took the names, ages and occupations of each person on board, to make a correct entry when he arrives in port.

—5.—Warm, pleasant morning; almost a dead calm; sounded, but did

not find bottom. We saw a large shoal of porpoises to the north of us. Elder Peter Maughan lost a child, six weeks old, this morning. His wife died a short time before he set sail. The body of this child was committed to the watery grave by sewing it up in canvas and tying a stone to it, sinking it in the sea on the Banks of New-

foundland, lat. 42° 25', long. 50° 10'. Evening chilly and foggy.

—6.—Slight breeze; sailing eight knots an hour. All the Saints on board are well, except sister Richards, who is still feeble. We enjoy ourselves well, singing and praying with the Saints morning and evening.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 9, 1864.

THE PEACE ENJOYED THROUGH THE GOSPEL.

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ONE of the most glorious heritages which Jesus left to his disciples, and which is inherited by all those who are sincerely obedient to the truths which he taught and the ordinances he established, is the blessing of peace. It is an inseparable accompaniment of the Gospel, and is one of the most beautiful characteristics of all who have humbly bowed in obedience thereto. They enjoy peace in their own bosoms—a peace beyond the power of earthly language to express—and diffuse around them, in their families, or wherever they may go, a holy and peaceful influence. Who that has been made a partaker of the Spirit of the Lord, and has tasted of that peace which, to all but those who have experienced it, passes all understanding; whose soul has been lit up with the glorious intelligence of eternity—when the whole face of nature seemed enrobed in fresh habiliments of inexpressible loveliness, and the trees of the field as their leafy branches were swayed to and fro by the gentle breeze, and even the waves of the ocean as they chased each other, and rose and fell, and flung their glittering spray towards heaven as they danced in sparkling joy, seemed to be praising God—who that has experienced this ineffable joy would exchange one hour of such happiness for a life-time spent in the turmoil, anxiety, uneasiness and strife which fill the hearts of the wicked, even though that life-time should be adorned by all the glitter and tinselry which fashion could devise or wealth purchase? And yet this is the rightful heritage of every Saint, however humble, poor or despised he may be by the proud and the wise and the wealthy of the earth.

Jesus said to his disciples, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." That is, the peace which should be bestowed by his Spirit would not be like that ephemeral peace possessed by the world; it should not be, like that, unsatisfactory and uncertain—enjoyed to-day and gone to-morrow. Unlike the peace guaranteed by human treaties and earthly princes—which is so often marred and destroyed—this

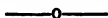
peace of which Jesus spoke was to be a well of water, springing up into everlasting life and joy in the bosoms of all who would accept this proffered, priceless boon.

The inestimable value of this blessing will be at once evident to all who for a moment reflect upon it. There can be no true happiness—no permanent enjoyment without it. The social circle to which this heavenly visitant is a stranger,—though surrounded by all the comforts and luxuries which wealth could purchase, would only be the abode of misery ; while the nation that is deprived of it,—however powerful and vast in resources, is in a most deplorable condition. The nations of the earth and their rulers are all anxious—probably more so than they ever were—to secure this blessing for themselves. This may appear paradoxical when we reflect upon the immense preparations which are being made in Europe for a general and dreadful war which all fear is approaching, and the terrible conflict which is raging in America. But these very preparations prove their anxiety for peace. They hope, by being prepared for war, to avert it—each hoping to overawe its neighbor, and to make all—as they evidently have been—afraid to strike the first blow. Their uneasiness and anxiety, together with the fruitless efforts which have been made to bring about a concert of action among the crowned heads of Europe, which it was hoped would result in a general and permanent peace, are proofs of their earnest desire to obtain this blessing—always provided, however, that they can have it in their own way and consistently with the accomplishment of their own selfish designs. Ask the Southern Confederacy what they are fighting for ; the answer will be,—“Peace ; all we want is peace.” Ask the North what they are contending with the South for and they will say,—“To transmit to our posterity the blessing of peace and liberty which we feel would be destroyed if the principle of Secession were permitted to be established.” When Europe shall be plunged into war, the answer to this question from every nation engaged in it would be,—“We are fighting for self-preservation.” Or,—“We interfered, hoping to prevent a general war and to preserve the peace of Europe ; we are now fighting that we may be able to restore and establish that peace upon a solid and permanent basis.” Still are they all receding farther and farther from the dearest object of their ambition. Now the Gospel would give peace to the world just as surely as it does to a family or to an individual, if the world would receive it. There is one, and only one way, by which a universal and lasting peace can be secured to the nations of the earth, and that is, by their submitting to the dictation and government of the King of Peace, and by bowing in obedience to the principles which he has enunciated. But this they will not do ; therefore they must reap the fruits of their own unwise and obstinate course. Yet, if they would thus submit, there is not one of the vexed questions which at present divide the North American States and threaten to distract Europe but what the Lord would inspire his servants with the necessary wisdom to settle in an amicable and speedy manner. The immunity from war and its attendant horrors, and the internal peace and prosperity which the Latter-day Saints enjoy in Utah, is an evidence of this. They are there situated in the very heart of a powerful nation which is engaged in a gigantic civil war ; they are, as the citizens of a territory, subject, even more than the citizens of their neighboring States, to the domination and dictation of the most powerful section of that nation ; and yet, while every other State and Territory has felt most bitterly the effects of that terrible fra-

tricial war—either in desolated homes, and fields and cities destroyed by the ruthless invader and the contending armies, or by the loss of thousands of their bravest sons whose blood has moistened many a distant battle-field, and whose disconsolate relatives mourn in hopeless anguish over the absence of the loved-ones who may never more return—they have been permitted to enjoy, unmolested, their peaceful homes, while their husbands and sons, their fathers and brothers, instead of being involved in the fiendish struggle going on around them, and imbruing their hands in the blood of their fellows, are engaged in the peaceful avocations of life, and in the holy, Godlike labor of striving to enlighten, benefit and bless poor suffering humanity. The world can see and must confess that we owe these blessings to the principles we have embraced. We feel that we are indebted to the Lord for them, and we thank and praise him for his goodness. Now, if the Lord can and does bestow peace upon the Latter-day Saints in Utah, when their enemies are using every means in their power to involve them (the Saints) in the calamities and sufferings they themselves are enduring, how easy would it be for him to give peace to Europe or the world, if its nations and rulers would submit to his guidance.

It is necessary, however, for the Saints to understand that there is only one condition upon which they can continue to enjoy peace either here or in Zion,—that is by persevering and unswerving obedience to the commands of the Lord. It is not enough that we have once received of the Spirit of Peace and been made partakers of its holy influences; we must continue to increase in the enjoyment of this Spirit, or, as the spirit of contention and war increases around us, we shall inevitably be drawn into the great maelstrom of destruction. Protection is guaranteed to us *only* in the path of duty and faithfulness. There the armed legions of heaven are pledged to guard the Zion-ward traveller from all the marauding attacks of his enemies; but, if he strays from that pathway he becomes the legitimate prey of the Adversary and his hosts.

ABSTRACT OF CORRESPONDENCE.



SOUTHAMPTON DISTRICT.—Elder Warren S. Snow writes from Southampton on the 1st of December last. He enjoys good health and is happy in the labors of the Lord's ministry. He says :—"I shall leave Southampton in a few days for a tour through the District, to learn of the condition of affairs. All is well and moving in the right direction for the advancement of the truth. May God bless you in your labors in this land; as for me I feel to do my duty and to help to roll on the great cause of Zion, and to be one with you in publishing glad tidings of peace among the inhabitants of this corrupt land, and of sustaining my fidelity before God and his servants, that it may be said of me, in a coming day, that I have done honor to myself and the cause of God while in England."

LEICESTERSHIRE CONFERENCE.—Elder Oscar F. Lyons writes to us on the 10th December last from Leicester, and says :—"I feel to rejoice in the Work of God, and my desire is to do all the good I can. I have baptized several, and I go about teaching the erring ones how they may gain their salvation and obtain the blessings of God as the Saints do. I know we have a great deal to

contend with, but if we do right God will aid us to overcome. I have faith to believe that if we obey the counsels that are given to us from time to time we will be blessed continually."

FRANCE.—Elder Louis A. Bertrand writes us from Paris, Nov. 28th, of which communication we present a few extracts to our readers. He says:—"Frenchmen, speaking of them generally, are the most incredulous people in Europe. They believe only what they see with their natural eyes, and in that respect they constitute a very peculiar people. They have lost the religious faith of their forefathers, and they feel perfectly indifferent about religion. The Parisians are spiritually dead towards everything pertaining to salvation. In my isolated situation the reception of the *Star* and the perusal of your very instructive articles on every subject are most valuable to me. My health is good, and my faith is stronger than ever."

SWISS AND ITALIAN MISSION.—Elder Samuel H. Hill writes from Geneva, on the 3rd ult., informing us of his safe arrival there, in company with President John L. Smith, who met him at Rotterdam and accompanied him to Geneva. Elder Hill was in the enjoyment of health and had commenced his labor of learning the language, so as to be more useful in disseminating the principles of the Gospel to the people in their own tongue. Of his journey to Geneva he says:—

"I had a very pleasant passage of four days from Liverpool to Rotterdam, where I met brother J. L. Smith, who was in the enjoyment of good health. The day I landed was the anniversary of the French troops evacuating Holland, and the streets were one mass of people, all with something yellow attached to their persons, singing and shouting and making the most confused noise I ever heard. In the evening the city was illuminated with fire-works of all kinds, which formed really a grand sight. We stopped there one day visiting some of the Saints, whom we found feeling well in the Work. From there we took steamer for Manheim; we had a very pleasant passage. Took train from there to Carlsruhe, where we stopped one day and held meeting; the Saints were all in good spirits and felt like going on in the good Work. We passed through Basil and Zurich, at the latter of which places we staid three days, holding two meetings in that time and having full houses; we had a very good time. Brother Smith gave the Saints much good instruction, and they all seemed to enjoy the counsel and paid good attention while he was talking. We held meeting again at Beil, and had a full house of Saints and strangers; they all, I believe without one exception, went home feeling repaid for being present. We arrived in Geneva on the 1st inst. It has afforded me much pleasure to visit the different Branches, in company with brother Smith, and I believe there are some honest-hearted people in this country, and the Work is making as rapid progress as it possibly can under existing circumstances, for this is a land where there is not much liberty for persons professing the principles we do, and when the people see a man who will not lie, curse and swear, &c., they say in a moment he is a 'Mormon.' I think this is about as good a school as a person can possibly be placed in to give him an experience. The Saints here are a very warm-hearted set of people."

Elder John L. Smith writes from Geneva, under date of Dec. 3rd, informing us of his return to that place from Rotterdam and of his continued health and labors in the ministry. Elder Riter is at present in East Switzerland, in company with Elder Schramm, and he says they are doing well. Brother Nebeker has commenced to speak a little to the Saints. Brother Hill has commenced his efforts to acquire the language. Everything was in a prosperous condition and the Saints were rejoicing in the instructions given them from time to time.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Leeds, Dec. 11, 1863.

President Cannon.

Dear Brother,—Since my last communication to you, I have visited the Conferences which comprise the Sheffield District several times and find the Saints are improving in faith and good works. Many of them are paying their Tithing, the result of which is, they enjoy more of the spirit of the Gospel, with its attendant gifts and blessings, and realize the benefits which in all ages have followed the Saints when obedient to the counsels of the holy Priesthood of God. They not only feel that they are endeavoring to save themselves, but that they are laying the foundation for the salvation of their dead, and bringing about that happy time when the hearts of the fathers shall be turned to the children and the hearts of the children to the fathers.

The meetings are well attended by the Saints and strangers, who listen attentively to the principles of divine truth enunciated by the servants of God. Many of them appear to be awakened to a sense of their position in witnessing the literal fulfilment of the signs, spoken of by our Savior, which were to precede his coming.

We are adding to our numbers every week by baptisms. On Sunday last there were five young men baptized at Halifax, a Branch of the Church in Leeds Conference, and there are several more ready for baptism. There were also eight baptisms in Leeds Branch the other week, and we expect several more to-morrow.

I have divided the Leeds Conference into two districts. Elder Lee is laboring in what I call the Bradford District with good success. He is visiting the merchants at their stores, the clerks in their counting-houses and the people at their firesides. They are forcibly struck when they see a man at his advanced years, whose temples are adorned with the silver hairs of age,

who has left his home and travelled nearly 8,000 miles to preach the Gospel, having neither purse nor scrip. They are astonished at the testimony he bears of the character and truth of our Prophet, Joseph Smith, and the fearful scenes of persecution which the Saints have had to pass through in the once United States of America, and this comes with greater weight when he can tell them that oftentimes he has tracked his family by the marks of blood on the snow-fields of the wild prairie. He feels well and rejoices in his labors.

Elder Swan is laboring in the Leeds District. The work is progressing under his administration, and by his kind and gentlemanly course he is gaining the love and confidence of the Saints and also the respect of many of the world. We have taken a new hall in Leeds; it is situated in Hunslet-road. I think the move will be beneficial. We will open it on the 13th inst. by holding Conference, when the Saints expect to have the pleasure of your company.

Elder J. Nicholson writes to me cheerily regarding the Work in Hull. Your visit at the last Conference has done much good. The Saints seem desirous of carrying out those wise counsels and instructions you gave them. There have been several baptized since Conference and others are nearly ready.

I have also much pleasure in announcing that the Sheffield Conference is in the progressive mood.

At our Conference and tea party, held on the 29th and 30th ult., at which you were present, an excellent spirit was disseminated and the Saints are feeling the warm and genial influences of the Gospel. In a letter received from Elders Stringam and Fowler, they inform me that they have had some good meetings in several of the Branches, and have received invitations to visit some who are not in the Church. Several have been baptized since the Conference. Elder Stringam has fully recovered from his

severe attack of small-pox. It seemed at times as if the destroyer would have prevailed, but, by the exercise of faith and the administration of the ordinances of the Gospel, he has finally been put to rout. Elder Fowler, myself and several of the Saints were unremitting in our attention to him; Elder Fowler and he are doing a good work.

Our emigration prospects in this District are excellent. Many are realizing the necessity of fleeing out of Babylon. The ominous clouds which are hanging over the nations warn the Saints of the judgments that are coming, and they are desirous to fulfil the words of the Prophet Isaiah, where he speaks of the house of God being raised on the tops of the mountains and the nations flowing thereto.

As for myself, I never felt happier than I do at present. I desire to faithfully discharge the duties devolving upon me, and warn both Saints and sinners of judgments and calamities which are being and will be poured out on those who reject the great Latter-day Message, so that when my labors are finished in these lands and I am privileged to return to the home of the Saints in the vales of Ephraim, I may be counted worthy to receive from the servants of the Lord the welcome plaudit, "Well done."

With kind love and best desires for your prosperity in the Kingdom of God, and wishing you, your associates and the Saints a Merry Christmas and Happy New Year, I remain your brother in the Gospel,

JOSEPH BULL.

SCOTLAND.

SCOTTISH DISTRICT.

Edinburgh, Nov. 27, 1863.

President Cannon.

Dear Brother,—Again with pleasure I embrace a few moments to acknowledge the receipt of your letter giving notice "of the General Conference of the Elders to be held at Birmingham on the 31st Dec. next," and also to let you know further of my labors in the Scottish District. Since writing to you at Glasgow, Nov. 6, I have visited the Dundee Conference. On my arrival at Dundee, on the 7th inst., I

was kindly met at the station by brother McCune, President of that Conference, and brother John Sharp, jun., Travelling Elder, who took every pains to make me acquainted with the Saints. I attended four meetings in the Dundee Branch, and visited from house to house nearly every family there belonging to the Church. On the 12th inst., in company with brother McCune, I went to Arbroath, a distance of 18 miles, where I attended three meetings and I also met with the Priesthood in Council meeting. We staid in Arbroath five days, visiting and imparting to the Saints such counsel and instructions as we were led to give by the Spirit, suiting their varied wants and circumstances. Dundee and Arbroath contain the chief part of the Saints of this Conference, and we visited and partook meat with nearly every family; the Saints here are a generous, kind-hearted people, and rejoice to have visits from the Elders, and will listen to their counsels with eagerness; but I am sorry to say, with too many, as soon as the Elders are gone they forget what they have heard, or have not energy enough to put it into practice, and, like Israel of old, "The word preached does not profit them, not being mixed with faith," and like as they were then so are too many now, ("Where is this man Moses?"); if the Elders are not constantly round where they can see them, they are ready to follow after strange gods—gods of the Gentiles. They look for the Elders to do it all. Thus it is the constant work of the Elders to be round among them to fan, if possible, the little spark remaining to keep it from all going out. Among the faithful, however, I am happy to say there is an increased faith and desire for their deliverance from Babylon, and they feel willing to make every reasonable sacrifice that is within their power to accomplish it. There is a manifest spirit in the Priesthood to take hold with renewed energies to prune up and set in order their respective Branches. I felt to call upon them to arise to a knowledge of the importance of their duties, to humble themselves before God and to get the spirit of their office and calling and clear their skirts that they might have

the satisfaction of knowing that they were worthy to sit in judgment upon their fellows. My health is gradually improving and I feel to rejoice more and more in the Work of God.

May the Lord strengthen you and

all the faithful and keep you in his love. With love to yourself and your fellow-laborers, in which brother Brown joins, I remain your brother in the Gospel,

ISAAC BULLOCK.

SUMMARY OF NEWS. •

AMERICA.—Advices from Knoxville of the 14th ult. had been received, announcing that General Burnside had relinquished the command of the forces in East Tennessee to General Foster, and was himself on his way to Cincinnati. The Federals in pursuit of General Longstreet's column had advanced beyond telegraphic communication with head-quarters, but scouts had brought unconfirmed reports that much of the enemy's artillery had been captured. The Federal negro brigade under General Wilde has captured and occupied Elizabeth City, North Carolina. An expedition, under the command of Brigadier-General Wistar, has penetrated the Confederate lines to Charles City Courthouse, within 18 miles of Richmond. The Confederate camp at that point was surprised by the Federal cavalry, who captured 8 officers and 82 men and a number of horses and mules, besides destroying arms, ammunition and provisions. General Breckenridge had been relieved of his command under Hardee. The Federal General Buford was very ill with typhoid fever. In the Senate, Mr. Lane, of Kansas, had introduced an important bill to restrict the speculative traffic in gold and silver and exchange. In the House of Representatives, the President's Message had been referred to a committee. President Davis' Message was delivered to the Confederate Congress on the 7th ult. He speaks despondingly of the loss of Vicksburg, Port Hudson and many other points. Affairs in the army of the Potomac remain unchanged. Charleston despatches are to the 8th ult., on which morning a brisk fire between Forts Moultrie and Battery Gregg was opened. The Federals have ceased firing on Sumter. General Longstreet's retreat from Knoxville is attributed by Southern despatches to General Burnside having received heavy reinforcements. The Confederates fell back to Morristown, where it is said they intend to make a stand. Their loss at Knoxville is calculated at 600, principally in Boyd's division. Confederate accounts from Dalton to the 8th ult. say that the Federal cavalry were attacked and driven a mile beyond Ringgold. The Federals are reported to have captured much of Longstreet's artillery and baggage. It is also reported that Longstreet's rear guard had repulsed Sheridan, who was pursuing him, with heavy loss, Sheridan being badly wounded. Both these reports require confirmation. General Butler has despatched a negro regiment, which has occupied Elizabeth City, N.C., and will make it the base for future operations. Congress has called for reports of General McClellan's campaigns. The *New York Herald* declares that President Lincoln's administration and conduct of the war and Cabinet have proved a failure.

POLAND.—Another proclamation of the Polish National Government has been published in Warsaw, in which the origin and object of the insurrection are again stated. The proclamation points out as principles of the movement equality of all inhabitants before the law, and free landed property for the peasantry. The proclamation states, in conclusion, that the insurrection will be continued with undiminished vigor. According to advices received at Breslau, the Russian General Czengey, with 2,000 men, attacked the Poles under Bossak and Eminowicz on the 14th ult., near Rachow, in the government of Lublin. It is stated that an attack made by Chimielski upon the rear of the Russian force compelled the latter to retreat. There were many killed and wounded on both sides.

VARIETIES.

—o—

The mind has more room in it than most people think, if they would but furnish the apartments.

"Why does gold glitter upon the most prominent part of your cathedral?" asked some fellow of one of the canons of St. Paul's. "Why," replied the divine, with much simplicity, "because it is the highest object of the Church."

A wag some years ago advertised a carriage to run without horses, with only one wheel, and invited the curious in mechanics to see it. Many of the members of the Society of Arts attended; and in the ardor of expectation they were shown—a wheelbarrow.

A black cook on board a vessel having committed some offence, was ordered to be flogged. Everything being prepared, and the ship's company assembled to see the punishment inflicted, the captain made a long address to the culprit on the enormity of his offence. Poor Mungo, tired of the harangue, and having his back exposed to the cold, exclaimed, "Massa, if you floggee, floggee; or if you preachee, preachee; but no preachee and floggee too!"

DIED:

In Mill Creek Ward, U. T. on the 30th October, of disease of the heart, Rebecca, wife of William Harris, aged 49 years and 1 day.

Near Chicken Creek, U. T. Oct. 25, 1863, of dropsy, Thomas Adams, aged 33 years, late from Rounds, Northamptonshire, England.

In Ogden City, U. T. Charles, infant son of Joseph and Elizabeth Stones, aged 21 days.

POETRY.

—o—

THE MILLENNIAL DAY.

Hail glorious day! delightful rest,
By prophets long foretold,
When Saints with heavenly visions blest,
Delight and joy behold,
When every ill that mars the face
Of this our present sphere,
Shall pass away to find a place
Among the things that were.

Then strife shall cease and war no more,
Shall drench the earth with blood,
Then hate and jealousies are o'er,
With all their deadly brood.
Then right shall triumph and the ray,
Of truth unveiled shall shine,
And gladden'd earth shall own the sway,
Of government divine.

Cheriton.

Then o'er the earth the calm of peace
And righteousness shall spread,
And honest want and slavish toil
And misery have fled.
Then wicked men shall cease to rule
With stern, oppressive sway,
And stolen crowns and borrowed powers,
Shall all be swept away.

And earth in pristine form and strength,
In loveliness restored,
Celestial shines, and all shall know
The spirit of the Lord.
Then realized is every hope
Now cheering Saints of God,
'Neath toil and want and helplessness,
Or persecution's rod.

ROBERT WILLS.

CONTENTS.

Minutes of a Conference.....	17	Correspondence.—England: Letter from Elder	
How Shall I Gather?.....	22	Joseph Bull. Scotland:—Letter from Elder	
History of Brigham Young	34	Isaac Bullock	29
Editorial.—The Peace Enjoyed through the		Summary of News	31
Gospel	25	Varieties	32
Abstract of Correspondence	27	Poetry.—The Millennial Day	32

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Price One Penny.

THE DEVELOPMENT AND PROGRESS OF MAN.

BY ELDER JOHN V. HOOD.

The human mind is everywhere the production of the same infinite wisdom, gifted with the same imperishable faculties, capable of the same glorious restoration, with the same immortal destiny and untold verities of eternity before it. Coming to earth the feeblest of all feeble things, man continues in this state of weakness, while hundreds of other creatures emerge into being, play their part, reach to perfection, and then pass away, for Nature's laws, although not absolute, but relative, are binding on the external things of earth. When the seed is sown in the soil it is passive in the plastic hand of Nature, and governed by her indwelling force and power; but since this cannot be predicated of the laws of the moral world, seeing that man has an influence or power within that will counteract any outward force striving to bear him on, it follows that he oftentimes does not, by his actions and longings after development and true manhood, give unto God that honor and duty which are rendered by the meanest workmanship of his hands. Moral agency implies a power to break through the Divine boundary of our

being, and acting on this we have often fallen from a living, ruling sympathy with those eternal principles of which Nature is the primitive organ and majestic type; this sympathy being the spirit of goodness and the bond of all moral harmony in the universe. If we will look at the government of God in the world, we will see that the laws he has formed and the procedure he has adopted are a series of irreversible arrangements, and that man has no power to abrogate one single item of this legislation or administration. In the same light every faculty of the human mind has impressed upon it the seal of God's sovereign will, and is subject to the laws of its constitution, so that all this lies under the sweep of a Divine necessity. But, on the other hand, in acting up to those laws, and the working out of those plans and purposes, man stands in the position of a voluntary agent; for his actions is he responsible, and in this lies the idea of liberty or freedom. By revelations, by commands and by threatenings, does the Creator present his laws to the intelligence and conscience of man. He then

carries the matter no further. If man will accept them for his guidance, he will be blessed; if he rejects them, he will be cursed; and so when those two principles are blended together they produce liberty and necessity. Separate Divine supremacy from human freedom, and the necessity involved in that supremacy will clothe everything in the dread vesture of fatalism, or the freedom involved in the structure and formation of the human mind will shadow the universe with the dark clouds of Atheism.

Starting, then, on this broad basis, we learn that both human and Divine aid are needed for the development of being in man. In his present state he could not of himself form a systematic code of laws, or a perfect plan of moral jurisprudence by which to be guided; Divine wisdom is needed to accomplish this. But, on the other hand, he can nurture and mould and fashion the dormant faculties of the mind, and by action on his own spirit, aided by the light of heaven, become capable of wielding an energy that will eventually triumph over every obstacle that assails him on his onward path of eternal progress. The power that propels the steam-engine had slumbered in the earth for ages, until concentrated and applied for use and research; and so with the powers of the human mind—strength of intellect, grandeur of wisdom, force of moral character are there—broad landscapes of thought, wide oceans of knowledge slumber in its depths, until waked into being by the touch of Divinity, and opened up to the vision of the wondering world. We must, therefore, if we do not wish to ignore the moral obligations binding upon man, begin to ask the why and the wherefore of those things around us. But in order to attain to this knowledge, there is more needed than a comprehension of isolated facts. Facts are not the goal, but the starting-point of thought—from the particular we must ascend to the universal, and strive to comprehend those principles and laws of which facts are the exposition and development. Indeed, external objects can never elevate us if we do not strive to find in them some idea, the embodiment of some grand

fundamental truth or principle, and it is only in this way we can ever sway the sceptre of dominion, and see that all things around form part of one grand organic and harmonious whole. Masillon remarks that "great men are born not so much for themselves as for others," and in the development of our faculties, in the progress of our being, are we exercising an influence that may leave its impress upon others for time and for eternity? for, in this infinite net-work of creation we are bound up and inseparably connected one with another. Hence the necessity of using prudence and caution in the process of development. Those principles which have been refined in the crucible of the mind, and given forth after mature deliberation, will exercise a better influence on the world than those which spring up at once from the brain without being moulded into proper stature and proportion. If promulgated before men are ready to look upon them as oracular truths, they are either allowed to pass by unheeded, or are condemned as mystic ravings; and when some mind more matured brings them forth in all their strength and grandeur, they share the same irremediable fate. The human mind, as a reflex of the All-comprehending, should gather up within it truths that will enable it to adapt itself to the present with its changes, and yet stretch its wings onward towards the infinite, the eternal—like the sunflower, shedding around its beauty and fragrance, and yet ever turning to the parent orb, indicating its movements and basking in its beams; thus being the vesture and echo of the indwelling sentiment of beauty and harmony that it obtains in the universe, gathering up all things and consecrating them to the God of the whole earth.

To attain to this state of development and progression, spiritual freedom is required, and therefore man cannot be properly elevated and instructed until the phases of religious thought change materially. Theological cynics, like Diogenes in his tub, cannot see beyond the narrow rim of formalism and conventionalism by which they are encircled. They assail the tombs of the enemies of the past, instead of the strongholds of the

foes of the present. Their theories and systems of Divinity can no more answer the wants of the age, than pneumatics would serve the purpose of the atmosphere. The living power is gone, and instead of a Christianity whose principles garnish the heart and the soul, and spring up in the daily life, we have nothing but worn-out, effete dogmas, that cripple the mind, benumb the spiritual energies, and fetter the thinking principle whose very nature is free and unshackled—the right of private judgment is called in question; the shadowing forth of a new creed makes them tremble, and the “image and superscription” of Mormonism would render them frantic—

“O purblind race of miserable men,
How many of us at this very hour
Do frame a life-long trouble for ourselves,
By taking true as false, and false as true;
Here, in this narrow twilight of the world,
Creeping how closely till we pass and find
That better where we see as we are seen!”

“In remote ages,” says Jouffray, “in which the dogma had its birth, it was adopted because it appeared true; it was then believed for reasons that were known; faith was alive. But the children of the first converts began to admit the dogma without verifying its claims, that is to say, to believe without comprehending their belief, and from that time the foundation of faith was changed; instead of resting upon conviction, it took its stand upon authority, and became a habit. Thus transmitted from generation to generation in consecrated words, and always less understood in proportion to the distance from its source, the moment at length arrives when the dogma governs only in appearance, because all of its truth has died out of the mind.”

It is in the free exercise of thought that man will rise and the world glow with beauty. Belief is not belief if not founded on conviction, but only a hypocritical mummery. Customs receive the sanction of some great name, or are hallowed by time, and so men begin to believe in their truth, and deem them as sacred and binding as if they had the authoritative mandate of Deity to obey them, until at last some master-mind, that will not be trammelled, rises up, detects the sham

and the falsehood, and tears it into shreds and tatters. No creed nor belief will gain ground amongst the majority of men if there is a fear that it will affect their reputation or their purse, and so for this they are content to have their manhood crushed out of them, and their individuality pressed into one common mould, as if God wished them to honor him and fulfil his purposes by following each other like silly sheep, instead of rising up boldly and daring to be themselves. Within the last half century the world is moving on apace. Great discoveries have been made. Egyptian hieroglyphics have surrendered their secrets, the ancient history of the Western Continent has been brought to light, and the poles may be said to have been linked together in the chain of industry and enterprise. Men of the world, politicians, statesmen, &c., are all striving to find something adapted to the wants and requirements of the age, and yet in the midst of all this, assemblies of divines meet in solemn conclave, holding to the barren theology of their forefathers, and forcing upon men their articles, confessions, creeds and disciplines, as immaculate and heaven-born truths. If a man now dares to express himself aright, or strive to have within him the spirit and power of true religion, he is sneered at as Augustine tells us men were in the days of Constantine, and taunted as claiming to be “a second Elijah or Peter, newly descended from heaven.” The world is moving nearer and nearer to the great orb of truth, and still they declare it is standing still, walking in a mist and haze, and seeing not the giant forms of the sons of freedom bounding on to hail the rising of the Sun of righteousness. Even infidelity stands and wonders, and its modern expositor and apostle longs for the time when “the angry, sordid dust-whirlwinds begin to allay themselves, settle themselves under foot into soil where their place is,” and then burst forth, “glimpses call them distant intimations still much veiled of the everlasting azure, and a much higher and wider priesthood than that under copes and mitres, and wretched, dead, mediæval monkeries and extinct traditions.”

If, then, we believe that man is a progressive being, there must be some progressive system with which he has to keep pace, and that will be adapted to his wants and the yearnings and aspirations of his soul. We will find this in the Gospel. The "still, sad music of humanity" is heard everywhere around us; it asks not a dish of dry legality, nor a precept of abstract morality, but a living, loving something that will fill the void and soothe the aching of the heart. "Art, poetry, philosophy and song" are needed for the development of man, and are all integral parts of one grand whole. If used and applied aright, like the magnetic needles which, amid shiftings and varyings, is ever "true to the kindred points of love and home,"

amid all their complications they will harmonize and converge into glorious unities, towering one above another, and rearing a mighty pyramid whose base may be on earth, but whose apex points to the throne of the Eternal. The harmony without finds its mirror in the human soul within. Virtue is the harmony of moral relationship. Science is but knowledge harmonized; and when the truths of the Gospel centre in the heart of man, his true spiritual development and progress begins—all the thoughts and aspirations of his soul expand and soar upwards, for the Gospel is the end and culmination of all harmony, and will at last embrace and consecrate everything in the universe.

FIRST IMPRESSIONS INDELIBLE—IMPORTANCE OF EARLY TRAINING.

BY ELDER GEORGE REYNOLDS.

Nearly everybody is willing to admit that first impressions have a very lasting effect upon the mind, especially of childhood, and consequently they acknowledge that it is highly important that such impressions be correct and truthful. No doubt the most of us can remember our first ideas on seeing a person, place, or thing, or on hearing any principle advanced that was new to us. How greatly that impression modified our opinion, and even sometimes influenced our conduct with regard to what was thus brought beneath our notice, either favorably or to the contrary! and how hard it was to shake off and get rid of those opinions after they were once formed, when by our greater experience and closer acquaintance we had found them to be incorrect. It would almost seem to be a principle with most men to love what they first accept as true as they love their existence. Having identified certain opinions or doctrines with themselves (perhaps advanced them as their own), they imagine their honor to be staked on supporting them, their self-esteem

at the same time prompting them to use every endeavor to "come off conquerors" when their peculiar views are attacked, and to look upon the idea of their being proved false as an impeachment on their discernment and common sense. Thus it is that so many argue "for victory and not for truth," as they make the matter a personal affair, and not one that has a bearing on the general good of the community. This has been one of the causes which have retarded the advancement of the Gospel in this dispensation of God's mercy, as some have gone to such extremes with this feeling, that they would rather the world should be damned than they be proven wrong and their tenets erroneous. Many of us know with what difficulty, on hearing the Gospel, we shook off what had previously been taught us as true; how the traditions we had loved could only be given up one by one, as brighter truths were presented in their stead; and, even now, we can scarcely realize how much they form a part of our natures, how they influence our judgment, what undue weight they

give to trivial things, and how greatly they lessen (in our eyes) the true value of others, biasing our minds to an extent only understood by those who have been "perfected by the truth," and from whose minds every remnant of error, false tradition and unsound doctrine, have been swept away. One of the most important duties required at our hands is that our children should not have the same difficulties to contend with that we have had. The Lord has declared that it is the duty of the Saints to instruct their children in the principles of the Gospel. Is it not one of the greatest reasons why our Father has again established his kingdom, that he might have a people prepared to meet him—the righteous seed of a peculiar people who have been called out of the world and have become mighty in faith by obedience to the truth? If we neglect this duty of teaching them aright, and suffer them to imbibe error—if they are to learn the miserable dogmas of the world, and not be benefited by the connection of their parents with the people of God, then just as well might they be born of Gentile parents. It often happens that the mother has so much to do about the house—so much scheming and shifting to make "both ends meet," that she considers (except to hear the children "say their prayers" before they go to bed,) she has but little time to converse with them about the work God is performing in these days, which she has embraced and earnestly supports. The father does not return from work till after the children are asleep; or, if he does, considers their well-being of less importance than some other duty he has to perform, forgetting, in his zeal for the Cause of God, that they require instructing. He will walk, perhaps, some miles to bear his testimony to an acquaintance with whom he has had a chat about the Gospel, and whom he is desirous of making a "Mormon," not remembering the fact that he has several little "Mormons" at home, placed directly under his charge—given him for a reason—that reason, their eternal salvation and his own exaltation—whom he has to train into *Saints*, whose interests are entrusted to his care, and of the stewardship

thus given him he will have to give an account hereafter. Then, in many cases, when Sunday comes, the parents, anxious that their children should learn *something*, or with the less laudable desire "to get them out of the way that they may have a little quiet," send them to some sectarian Sunday school, if there be no school of the Saints near, not taking into consideration the results of their children attending such places. We are told "all knowledge is good"—certainly, when we are prepared to receive it—yet it will scarcely be contended that the knowledge of erroneous doctrines taught as truth can be of benefit to those whose judgments are not sufficiently matured to form for themselves a just conclusion. This is the case with the children sent to the Sunday schools of the sects. They are taught a mixture of truth and error; but they cannot perform the mental process of sifting the moral wheat from the chaff, and therefore receive the whole as truth. They are taught, and learn to love all which they hear as truth, and the associations formed at these re-unions become endeared to them; they make acquaintance with others of like age, detrimental to their good, tending to wean them from the love of the Gospel, and dimming their faith in the Work of God; in fact, binding round them the same chains which we find so much difficulty in bursting assunder—weaving for them the same net in which we were entangled, and drawing over their eyes the same scales that heretofore darkened our visions. And so they grow up; these intimacies growing with their growth and strengthening with their strength, so much so that when they hear the Elders preach it comes in contact with what they have learned at school—their first impressions rise up and become difficulties similar to those from which their parents before them have suffered. The truth comes in contact with their ideas, and a conflict of varied emotions takes place within their bosoms. The acquaintances they have formed lead them from the association of the Saints—the temptations of the world sometimes prove too strong, and they go astray—the parents all the time

wondering what can be the cause of their waywardness. Why, the fact is they themselves, by thus throwing them in the way of temptation, have helped their downfall, and by teaching them to look up to the false teachers of the day as their guides, have lessened the influence the Elders' instructions would otherwise have over them. It is true, that while in the world, those who have to obtain their living by labor—as nearly all the Saints are under the necessity of doing—are thrown into the midst of temptations and evils which cannot be avoided, still we are taught to pray, "Lead us not into temptation," and surely there cannot be an easier way of making this prayer void (except by direct contact with crime,) than by pushing children under the influence of sectarian priests and teachers.

Having thus glanced at some of the evils resulting from estranging children from an acquaintance with true principles and Gospel laws, it may not be out of place to look at the other side of the picture, and view for a few moments the great good resulting from the instructions of the brethren and sisters as Sunday school teachers, in increasing the faith, developing the mind and directing the growing intellects of the younger members of the Church. It may be asked, and very reasonably too, What is the principal object of Sunday schools? Is it to give secular instruction alone, to read the Bible, learn a lesson or sing a hymn? We think, to do this only falls far short of the object which every teacher at a Sunday school of the Saints should have in view. The great aim should be to make the children understand what they are doing, to give them a true idea of their religion, and impress, in language such as they can comprehend, the great truths revealed by God's Prophets in

these days—to make of them little thinkers and observers, and not mere creatures of rote and routine. Certainly it may not be wise to talk to infants who do not know their letters about the organization of the Church, or the order of the Priesthood; still, we can implant in their minds, however young they may be, a powerful and ever-growing faith in what they are taught. They will then, in simplicity, understand to whom they address their supplications, and why they pray and believe they will be answered. When they are sick, they will want "father to lay his hand on their heads in the name of Jesus," and will, insensibly, perhaps, to themselves, increase in faith in what they have learned, until it has become so firmly rooted and grounded in them that no temptation, persecution or sophistry will cause them to doubt, for one moment, the truth of the principles of the Gospel.

Such instructions, combined with whatever else will be useful to them, appears to be the great end of Sunday school teachings, and none can overestimate the good which such assemblages can do. It may be that in the first organization of such difficulties may be found arising from the scattered condition of the Saints, or causes of a local nature; and, even when established, fresh impediments may occasionally come up. But there will be none which we think cannot be overcome by wisdom and zeal directed by the Spirit of God. And Saints with a just appreciation of the importance of such a work can never look upon the position of an instructor as any but a high and holy calling, demanding an exercise of those virtues that should always characterize the servant of the Lord,—patience, zeal, discernment, and an humble reliance on the assistance of God's Holy Spirit.

IMPROVE EACH MOMENT AS IT FLIES.

Time moves on with a rapid and irresistible tread, beneath which both prince and peasant alike go down. If there is nothing else that is so, Time

is strictly impartial, and the treasured honors of civic dignity, the glittering pageantry of the ensanguined conqueror, are no more safeguards from

the changes and mutations Time bears upon its wings, than is the squalid equipage of poverty. Wealth and station foster the pride of human nature, and in the glare of accorded homage the possessor seems to forget that he can die, as can his poorer brother, or that a moment can change the entire aspect of his future, dry up the streams of plenty that supply so liberally his every want, and turn to gall or vinegar the sweets just raised to the lip in golden chalice. But so it is! Time, though silent in his tread, is remorseless, yet just, and on, and on his lengthening way glides past, and still is present. He is here—we cannot tell our hour is past, yet 'tis so, and our trembling forms sink into the tomb.

Reflections such as these should teach us wisdom. We look around—on every hand we see the spendthrift habits of our fellow-men—they are not lavish of money or means, but they are of time, and the short-lived moment is past before scarcely an effort has been made to improve it. Did we properly appreciate the value of time we would not be so indifferent to its improvement, for we would know that a moment lost now is far more than a moment's loss to us in the future, for intelligence increases in a more than geometrical scale. Do we understand anything of this nature? that we are expected to exalt ourselves and to upbuild the superstructure of our eternal life upon the improvement of the present moment? Many of us do not so much as we should do; but great will be our punishment for this dereliction, for we are retarding our own growth.

It would be well did we look upon it that there is no future, for in procrastinating, the moments one by one glide by us and we are no better, no wiser, no more meek or holy than we were before. We can but live in the present—to-morrow will be to-day when it is here—there is still a future ahead—we still delay reformation,

and on, on, moves Time, and we are farther and farther from the realization of our anticipated bliss. This is the way the major part of the human family live—they delay the steps necessary to earn their salvation—they expect the angel of death to bring healing in his wings, and while despoiling them of earthly life, raise them to a beautified state of indolent inanity.

The teachings of Jesus would have us act different to this; and if we live in the light of his Gospel, we are expected to grow and increase in proportion as we increase our information and intelligence with regard to his truths. If we do not, we will be counted as slothful servants, and the consciousness of our demerits, the sight of others outstripping our own growth, will be to us a source of disquietude and unhappiness, nor can we ever expect to realize our situation and privileges unless we brighten up our abilities and talents by putting them into useful exercise. We have them given to us, but it rests with us whether we will have them increased in brilliancy and power, or allow them to dwindle into a state of powerless inactivity.

As Saints we are required to look at these things and to study what is for our benefit, and at the same time to practice what good we do know, that as our knowledge increases so may our perseverance and desires. Knowledge, unless used for a definite purpose, is of but little use either to its possessor or to others. It may give a consciousness of power, but unless governed by the best and the purest of motives, it is destructive to humility, and virtue trembles for its very existence. This is why illiterate and unlearned men are the most willing to receive the principles of the Gospel, for the learning of the present day leads rather to scepticism and infidelity than to that childlike confidence and implicit reliance in God and his promises which is required in the followers of Jesus.

J. G. ROMNEY.

Be true to your own highest convictions. Intimations from our own souls, of something more perfect than others teach, if faithfully followed, give a consciousness of spiritual force and progress never experienced by the vulgar of high life or low life, who march along as they are drilled, to the step of their tunes.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 24.)

May 7.—Head winds and very foggy. A storm arose in the evening from the south-west. The sails were close reefed, the heavens gathered blackness, and the sea piled up into mountains. In the midst of this a fight ensued between the cook and the Irish, which was stopped by the first mate. We had the roughest night we had experienced on the voyage; the spars and other things were afloat on the main deck.

—8.—Fair weather, but strong head winds; sea rough, shipping heavy seas.

—9.—Strong, fair wind; sailing twelve knots an hour; the coldest day on the voyage.

—10.—Fine, pleasant morning, but calm.

—11.—Strong west head winds; sailing nine knots an hour. We passed a full-rigged ship standing the same way we were. We have passed every ship we came in sight of since we left Liverpool.

—12.—Head winds; fair weather, but cool. Capt. Woodhouse proclaims land in sight, which we soon saw with the naked eye. It proved to be Cape Sable, Nova Scotia.

—13.—Dead calm, sea smooth, cloudy, head wind in the evening.

—14.—Dead calm to-day.

—15.—Pleasant morning, light breeze, sea smooth; saw a shoal of mackerel.

—16.—A light breeze; sailing four knots an hour. We sounded and found bottom at twenty fathoms on Nantucket shoals.

—17.—Strong head winds; we came in view of Long Island, 3 p.m., took a pilot on board at 4, who informed us that they had not heard from the *Oxford*, nor any ship which left Liverpool at the time we did, nor for several days before; he also informed us that no word had been heard of the steam-ship *President*; all expected she was lost.

—18.—Strong north-west wind; sailing nine knots an hour. We heard

of the death of General Harrison, President of the United States.

—19.—While passing through Sandy Hook we ran into a fishing smack, came near sinking her with all on board. We had a head wind and could not run into the dock; cast anchor at 11 a.m. at the quarantine ground. A steamer came down to get the latest Liverpool news. An editor, who came on board, paid the steamer \$15 to bring him out to the ship to get the latest news.

—20.—Warm, pleasant weather. We commenced early in the morning to get our luggage on deck. There was a fight between the carpenter and second mate, which was ended by the first mate striking the carpenter with a jink bottle, and, as he went to strike the second blow, I caught his arm and prevented him.

Two quarantine lighters came alongside the *Rochester* and took all the passengers and baggage to the Custom House, where we had to unload all the baggage, which was inspected by the officers, after which we reloaded on board the lighters, which took us to New York city.

When we arrived at the docks, we found them covered with horses and drays and a great crowd of draymen and pickpockets, who stood ready to leap on board and devour all our baggage, and, because we were unwilling to be robbed and felt disposed to do our own business without being forced to measures by draymen, they cursed and swore at a dreadful rate, and acted more like savages than civilized men; but, after much difficulty, we got our goods out of the lighters and loaded on drays, and had to keep constant guard over them to keep them from being stolen. Many attempts were made to steal our baggage. I collared some of the thieves, and threatened to throw them overboard if they would not let it alone. I was under the necessity of striking their fingers to keep them from carry-

ing off the trunks they laid hold of.

We were until ten o'clock at night getting from the docks to an inn. We were all very much fatigued, for we had been constantly handling boxes, chests, barrels and trunks from sunrise till ten p.m., without eating or drinking. We took supper about midnight, and laid down to rest at the Battery Pavillion.

—21.—Brother Kimball, O. P. and myself took lodgings at the house of Elder Adams.

—23 (Sunday).—The Twelve met in council in the morning. Elders Kimball, Pratt, Woodruff and myself gave an account of our mission to England to the Saints in the Columbian Hall, Grand Street.

—30 (Sunday).—Forenoon, attended meeting. Elder Woodruff preached. Afternoon, held a Conference meeting. Evening, Elder Kimball addressed the people.

—31.—I visited the Saints on Long Island.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 16, 1864.

FAITH—ITS IMPORTANCE—HOW TO OBTAIN IT.

—o—

THE principles of the Gospel, as taught by Jesus, are plain and easy to be understood by every Saint and Elder who is zealous in the discharge of duty, and who is anxious to magnify every responsibility placed upon him; for, as step by step he progresses, principle after principle will be unfolded to his view, and, his strength increasing with his knowledge, will enable him to triumph, more and more, over the temptations of the Adversary; and, as Satan's power decreases, will the Spirit of God shine with extended radiance over his pathway. It is only by the workings of the Spirit of God within us, and by listening to its sweet and pure promptings, that our power to resist evil is augmented and strengthened, and that the desire we all have to do good is confirmed and developed into a principle of action which, once formed, leads us habitually to adorn ourselves with the works of righteousness and the graces of the Gospel, and causes us, the longer we live and enjoy its light, to prize it above anything of an earthly consideration. To gain possession of this holy and benign influence, we must strictly observe and faithfully obey the instructions of the Priesthood, for our heavenly Father never did and never will grant unto the disobedient the same peace and the same blessings that He bestows upon the faithful.

The faithful Saint can as readily and as easily be distinguished from the unfaithful one as the day can be from the night, for the influence which each individual carries about with him is so palpable and plain, to one who is lighted up by the Spirit and power of God, that such an one need not even speak to be known. The warm, genial flow of the spirit goes from heart to heart and recognizes the kindred desires of each soul even before the tongue has formed

the first word of salutation. The face, the eye, the tone and the deportment bespeak the man of God ; and, however wicked are those amongst whom he labors and mingles, his influence is sensibly felt by them for good, and though his manners, in some respects, may not be different in outward semblance to the manners of those by whom he is surrounded, yet, even the most depraved cannot but respect virtues they are lothe to imitate.

The [prosperity of the kingdom of God, or of that portion of it in this Mission, depends not only upon the zeal and purity of the Elders actively engaged in the ministry, but it likewise depends upon the faithfulness of the Saints amongst whom they labor. If any professed Latter-day Saint pursues a course which is calculated to bring discredit upon the Work, thus deterring others from entering into the Church, and giving an appearance of truth to the false stories in circulation against it, they will be held, to a great extent, responsible for the unbelief of such individuals ; while, on the other hand, the good example of the faithful will lead many others to embrace principles which they see will bring happiness and joy, and both will rejoice together in the endless ages of eternity. Some may think that their actions as individuals can have no influence upon the progress of the kingdom of God, nor, indeed, can anything they do prevent its growth or the ultimate establishment of its power ; but such should remember that the whole Church is made up of units—individuals—and if one of them is diseased there is so much of the whole body, until it is lopped off, that is weakened. Neither the actions of any individual, nor of any class, can stay the purposes of the Almighty in their fulfilment ; yet the inclination or desire to do so, merits and will assuredly receive chastisement at his hands, and it behoves every one who desires salvation to be exceedingly careful that he is not a hindrance to the progress of the Work, nor a cause of reproach being cast upon the Saints. While wicked and designing men go about endeavoring to overthrow the Work of God by the circulation of false reports, striving to lure the Saints from the true worship of God by laying before them doleful pictures of the trials and difficulties in the path they are pursuing, and are painting in glowing colors the bright hopes and dreams of earthly preferment and emolument to be won by apostacy, it should be the steady aim and the fervent desire of every one who has taken upon him or herself the name of Christ, to live near unto God and to get possession of his Spirit. By its light will joy be made to bloom in the midst of adversity, happiness to evolve from the fiery furnace of temptation and trial, and the sun of promise to burst through the dark clouds seemingly ready to overwhelm.

Faith should be the polar star of every Saint of God, and should guide us in the midst of every trial and emergency. If we have confidence in Jehovah and in the words which his Prophets and his Apostles have at different epochs declared unto the inhabitants of the earth, we shall never have any fear as to the ultimate destiny of His Work, or the ultimate success of our own struggles after moral excellence. There is a way in which we can increase our faith and cause it to grow and expand and become a knowledge of principle, of the Gospel and of God. It is simply by obedience to the commandments of the servants of God, and to the requirements which are at times made by the different members of his Priesthood as they may be amongst us. We have heard of some who have felt too proud and of too much importance to submit to the counsels of a Teacher ; but to those of a Seventy or an Apostle they think

they could cheerfully submit. But to refuse to accede to one would be just as sinful as to cast aside the counsels of the other, for both form a part of the Priesthood of God, and a Teacher is to be honored in his place as much as is a Seventy or an Apostle in his. Wheresoever this feeling exists it should be at once eradicated and driven out, and in its place the humility of a little child, as inculcated by our Savior and by his Apostles, should be fostered, and then our confidence in our heavenly Father would constantly increase. By our continued obedience and righteousness our faith will grow ; and by prayer and supplication, and by strictly adhering to the principles of purity and of virtue, and by properly exercising every gift already in our possession, we can increase our store of happiness and our power to resist the Adversary.

We cannot expect to be prospered if we do not properly value the blessings we now enjoy, nor can we increase the Spirit of God in our possession unless we exercise it in such a manner that our heavenly Father will be well pleased with us. An Elder that is not diligent in the discharge of his duty has not a growing faith, and he is, more or less, laboring under a cloud of darkness and of doubt. Whatever such a man may do has not the power and influence attending it which it would have did he properly magnify his calling. So with a Teacher ; to be useful and beneficial to the Saints he must be pure and virtuous, and he must, by his upright, consistent course, gain the affections and the kindly feelings of those he instructs, and then, if he does not go beyond his influence, truths, which might at first appear unpalatable to them, but which are necessary and conducive to their progress, will be received and acted upon cheerfully by the people. No good, faithful man need fear losing the affections of the Saints of God if he instructs them truthfully and fearlessly in the principles of salvation ; but such principles should never be taught in other than an humble, affectionate spirit. The principles of the Gospel are the principles of peace, and they conduce to harmony, joy and prosperity, just so long as they are lived up to. The Spirit of God attending them causes war and pestilence, turmoil and misery to flee away, and give place to the bright aspirations of the immortal soul revelling in the delights of an endless future and an endless progress. If any are devoid of faith in God they should endeavor to obtain it. The Gospel will tell them how to do so, and they can retain it amid the changing scenes of this present evanescent life, and until the dawning of that day when death shall be no more and righteousness shall forever reign, and when the Saints of God, purified by temptation and trial, shall sing praises to Him and shall glorify his name forever for his goodness unto them.

We would again exhort the Saints to renewed diligence and faithfulness to the covenants they have made, that the indignation of the Lord which is now visiting the wicked and ungodly—and which judgments will increase until wickedness is swept from off the earth—may pass them by, as did the plague pass by the first-born of the children of Israel in Egypt. It is now a time which requires the faithful labors of the Saints of God to emancipate themselves from the sins and the corruptions of Babylon, and by faith in him and diligence in carrying out the counsels of his servants, he will bless all who, with an eye single to his glory, seek to serve him. The present time requires every one to be watchful and prayerful, so that their own faith may increase, that the hands of the Prophets and servants of God may be strengthened, and that fervent petitions may be constantly heard ascending to the throne of

mercy in the behalf of Zion, that her children may be protected, her stakes strengthened and her interests be the first thought of every Latter day Saint. Nor will their prayers fail of the desired result, for God will answer the pleadings of his people, and he will preserve them securely in the midst of danger and trial, pestilence and death, and in the hour of adversity will they have joy and peace, knowing that right will triumph, and that Jesus will, ere long, reign upon the earth, while every nation will submit to his peaceful and righteous government.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We have been favored with the perusal of a letter, dated Sept. 18th, 1863, from Elder William Thurgood, now in the Valleys of the Mountains, to brother Joseph Dilworth, from which, for the gratification of our readers, we cull a few extracts. He says :—

“Like others, you will want to know what I think of these Valleys. Well, I must say I like them very much. I like the City, the manner in which it is laid out, and above all I like the splendid apples and the exquisitely luscious peaches that grow in it. Apples and peaches grow in the city as abundantly as the former does in Herefordshire. I was surprised on seeing them—on seeing trees bending beneath the load of fruit as beautiful as any country can produce. As well as apples and peaches, other kinds of fruit grow as in England. Potatoes are raised in abundance, and cabbage, peas and every vegetable you can raise in England. The potatoes here are larger than you can possibly raise in the Old Country.

The houses too—you’ll want to know all I can tell you—are fit for any person to live in. There are large and be-
utifully-built houses here, and of course, as in other countries, there are small ones in which the poorer classes reside. The laboring classes here do well, that is if I can believe what they tell me. I have conversed with many of them since my arrival here, and I have yet to find the first one that is dissatisfied with his lot. I was talking to a Scotchman a day or two ago, who considered himself poor, and he told me that if he did not do another day’s work for two years, that he had by him all the food that he and his family would need in that time. Can a poor, or a laboring man in England do that?

I would advise all who think of coming to this land to procure, before starting, as much good strong clothing as possible, and as large a stock of *patience* as they can get—I would say an unlimited supply of that, as they will need much of it on the way here. If they come without it they will very likely be something else besides Saints long before they get here. The journey is a tedious, long and trying one. Bring what old clothes you may have at the time of starting, as you will find them useful all the way through. People wear anything on the journey. I looked like some rag gatherer on the Plains, but now I am here I put on other clothing. Bring some good blankets, as they are useful to keep one warm at night and to sleep upon.”

CARMARTHENSHIRE CONFERENCE.—Elder E. A. Richards writes from Llandybie on the 14th ult., and says :—“I am glad to inform you that the Work is on the advance in this part of the Lord’s vineyard. I can say that the Saints are improving in their feelings, in their faith and in their good works, as you will see from the balance-sheet for the last month. The Saints in this Conference have not the advantage that many of our brethren and sisters have, because many of them are scattered in the country from twenty to thirty miles

from where there is a Branch meeting. Some cannot come, yet all are feeling well when we visit them. They need teaching, and I will labor just as diligently to instruct them as I possibly can. I am extremely thankful to my heavenly Father, and I hope I may ever continue to be so, for his blessings."

NEWS FROM CONFERENCES.

DERBYSHIRE CONFERENCE.—From minutes sent us by Elder Alexander Ross, we find there was a Conference held in Derby on Sunday, December 6th, 1863, in which Elders J. D. Chase, District President, and William North, President of the Conference, and other Elders and Saints participated. The Conference was represented to be in a prosperous condition. The Spirit of the Lord was enjoyed throughout the day, and a time of general rejoicing was experienced by the Saints.

CHELTEMHAM CONFERENCE.—From minutes forwarded us by Elder William Underwood, we condense the report of a Conference held in Cheltenham, on the 22nd of November last, at which were present.—President Geo. Q. Cannon, of the Twelve Apostles, Elders J. G. Holman, President of the District, Henson Walker, President of the Conference, and several other Elders, who all rejoiced with the Saints in the goodness of God. The Conference was in a prosperous condition, and the Saints were striving to carry out the instructions given them by the servants of God.

NEWS FROM HOME.

No news of much importance has reached us from the Valleys of the Mountains, and there are no disturbances to chronicle, for events there flow onward in the same quiet, yet steady stream that they have for months past; but although, perhaps, void of interest to the casual reader, yet to the Saints, whose interests are bound up in the progress of the people of God, events insignificant are eagerly sought out and pleasing auguries are derived therefrom. From the *News* of Nov. 18th, 1863, we clip the following:—

We have had a few indications of coming winter, but the weather is again very agreeable. On Monday the 15th of November, President Brigham Young, with his sons Joseph A., Brigham, jun., and John W., also several home missionaries and others, in all quite a company, started on a visit to the settlements in Sanpete County. In Washington County they had a severe frost about the middle of October, and since then the weather had been unusually cold and windy for that region. On the 1st of November the mountains were white with snow, a month earlier than usual. It is estimated that the cotton crop will be double the amount of last year. Cane and corn were of an average quality, and the fruit was good. The health of the people generally is better than in past seasons, though some are sick with chills and fever.

C O R R E S P O N D E N C E .

ENGLAND.

ESSEX CONFERENCE.

Romford, Dec. 9, 1863.

President Cannon.

Dear Brother,—It would afford me much pleasure to be able to report an exceedingly flourishing condition of the Essex Conference, but I have to content myself with reporting that we are only baptizing occasionally. Those that we do baptize, however, appear sterling good men, who bid fair to be workers for the advancement of the kingdom of heaven; and also, by their association with the members of this Church, not only to increase their numbers, but by their faith in God and general benevolence of character, obtain the love and confidence of their brethren who discern their good qualities. I am pleased to mark the growing faith in God of this Conference, and the stretching of the minds of the Saints who seek to be acquainted with holy beings. They also look along the stream of time, and hallow the present with the reality of the future, and fear to think an evil thought or do a mean thing, knowing that their future destiny, their future position and glory will be governed by a Judge whose justice never swerves, and who will measure out those joys to the faithful which are so exquisite that it has not yet entered into our hearts to conceive of them. To me, and every believer in revealed truth, it is sweeter than the honeycomb to witness the fond solicitude of many for the religious welfare of their friends. The Lord loved the world so well that he gave his Son, and the Saints so love their friends that they make many sacrifices, use many arguments, lend many books, and offer fervent prayers that those they love might be converted.

I preached in Maldon to a crowded room, made so by several "New Lights" as they are called. I had more than an usual share of convincing power, and if my labors were not rewarded by their immediately

joining the Church, yet our brethren reported that the "New Lights" said they had heard the truth. As the fire smoulders in the ashes, so does the truth in the minds of those who hear it. Truth is at work—it is working hard—it has much to do, and darkness and tradition are opposing it. A few hard words about Mormonism, a few cracked panes of glass, the pulling down of windows, the receipt of blasphemous publications, are a proof that the Adversary thinks he ought to be up and doing. I have nothing to think about, nothing to do but to preach the Gospel. It is as natural to me to love Mormonism as it is for some men to hate it. I love it for itself, and not for the hope of reward.

I take pleasure in saying that our monetary affairs are improving. A missionary's life is a self-denying one. I have heard of flowery beds of ease, and I know that luxury enervates the mind, and that dress inflates vanity, but in this Conference there are a few safeguards to luxury in the excessive poverty of the Saints in some parts of it. I wish to be understood that I am perfectly satisfied, as a few of these things keep out hypocrites from the ministry, and false brethren would be a far greater evil than a little poverty. Poverty is good in its place. I have thought the poor Saints might be neglected if rich ones were too plentiful, by men whose judgments were converted from error, but whose hearts were not converted from selfishness. The dew of heaven that wets the rose, fattens also the useless weed; so the blessings of heaven, unalloyed with poverty, might enlighten only the judgment and the reason, without plucking by the roots the besetting weeds of sin. May the Lord purify his Priesthood of the dross of sin, for that which purifies me purifies the Saints also. I feel resigned to the wisdom of an overruling Providence.

I am paying much attention to my recording, book-keeping, &c., and am looking forward to the Birmingham Council-meeting with much pleasure,

as I am sure that mingling with so large a number of men from Zion, will be to the British missionary, who has left his home and family in the Valley, a kind of day of Pentecost; and if the tongues of fire are not seen, yet I feel myself and brethren may ask what shall we do to be saved, and

the spirit of that meeting will be carried by the Elders to their fields of labor, to cheer and comfort the Saints of God.

Elders Stayner and Tuffs unite with me in love to you and the brethren in the office. Your brother,

GEORGE SIMS.

SUMMARY OF NEWS.

—o—

AMERICA.—The latest news from Virginia states that it may soon become necessary for the army of the Potomac to fall back to some point nearer to Washington. The present lengthy line of communication, upwards of sixty miles, is liable to damaging raids by the Confederate cavalry stationed at Fredericksburg, one of which, recently attempted, well nigh proved successful. Governor Lubbock, of Texas, in concluding his message of the present year to the Legislature of that State, recommended—in view of the States west of the Mississippi, whereby they are thrown upon their own resources—the appropriation of at least \$1,000,000 to provide arms and ammunition for the defence of the States. He declares that there can be no peace in Texas until the independence of the Confederacy is acknowledged. General M'Clellan was adopted as candidate at the next presidential election by a meeting of the Conservative Union National Committee, held at Philadelphia on the 23rd December. Despatches dated Fort Smith, Arkansas, 24th Dec., state that several Indian chiefs of the Choctaw tribe, hitherto in friendly alliance with the Confederates, had voluntarily surrendered to General M'Neil, being desirous of returning to their allegiance to the Washington Government under President Lincoln's amnesty proclamation. General Joe Johnstone has been appointed to the command of the Confederate army of Tennessee. The Confederate loss in the late affair at Bear Station was about 800 killed and wounded. The funeral service of the Federal General Corcoran took place at Fairfax, on December 24th. His remains were expected to arrive in New York on the following day. Mr. Wendell Phillips has delivered an address on Mr. Lincoln's message, at New York, during which he said:—"If France plants the germ of aristocracy and thrones on the soil of the American continent, my answer to her is that reconstructed Union holding out its right hand, with \$50,000,000 for Garibaldi, saying, 'Take possession of Rome;' and \$100,000,000 for the Republicans of Paris, saying, 'Make Napoleon sit uneasy;' and \$100,000,000 for Germany, saying, 'Make kings tremble;'—if Europe leaves America to Republicanism, well; if she interferes, we interfere, and the right hand of our resistance is clasped in brotherhood with the Radicals of Europe to upset every throne on the continent.

FRANCE.—The *Temps*, of the 6th inst., says, "It is rumored that France will accede to the proposition of England for a conference on the question of the Duchies." The police in Paris have arrested 4 foreigners of suspicious appearance coming from England. At their residence were found a great quantity of gunpowder, four poignards, four revolvers, four air-guns, of a new and ingenious construction, phosphorus, percussion caps, fuses several metres in length, and eight hand grenades, made on the Orsini pattern. Three of the men are Italians, named respectively Tambuco, Groco and Imperitore. The fourth assumes a name evidently false. The judicial investigation is being continued, and the trial of the prisoners will shortly take place at the assizes.

POLAND.—General Kruk has had an engagement with the Russians at Kock, in the government of Lublin, the result of which was indecisive. A ukase of the Czar has been published, calling under arms all soldiers now living in the kingdom of Poland on indefinite furlough.

VARIETIES.

The other day a barrister went into a wig-maker's to procure a wig. In taking the dimensions of the lawyer's head, the young man remarked, "Wig, how long your head is, sir?"—"Ye," replied our worthy friend, "we lawyers must have long heads." The young man proceeded to his vocation, but at length exclaimed—"Lor, sir, your head is as thick as it is long!"

Cooke, the tragedian, once performing in a country town, became indebted to a tailor for a suit of clothes. Shears offered to give him a receipt in full if he would allow him to play Catesby to his Richard. Cooke assented. In the tent scene, Richard started from his knees, and shouted, "Who's there?" Shears rushed on, determined to make a hit; but Cooke looked so fiercely, that Shears was frightened, and began his answer, unfortunately, in the middle, stammering out, "Tis I, my lord; the early village cock," when the audience was in a roar. Cooke surveyed the speechless offender for some time as if enjoying his agony, and then growled out in an audible tone, "Why in the name of mischief, don't you crow, then?"

DIED:

Oct 20th 1863, at Bury Fold Tyldesley, Sarah Mort aged 25 years. She was a good and faithful Saint. In Hull, Dec 3rd, of Scarlatina followed by Dropsy, Alfred Henry Franklin, only son of Henry and Mary Ann Greensides of the Hull Branch; aged 5 years and 3 months.

Sweet tender flower, of fairest hue,
Accepted as a gift from heaven,
Return with premis'd blessings due,
With life celestial to thee given.

ADDRESSES.

James Bullock, Ryecroft Street, Old Spitalgate, Grantham, Lincolnshire.
Robert Pixton and Joshua K Whitney, 47, Albion Street, Coventry.
Joseph G. Romney, Chapel House, St. Paul's Opening, Norwich.
Septimus Sears 3, Dunkeld St, West Derby Road, Liverpool.

POETRY.

THE MILLENNIUM.

Let earth's inhabitants rejoice,
And gladly hail their gracious hour,—
Again is heard a Prophet's voice,
And all may feel the Gospel's power.
Soon will the blissful time arrive
Which holy men of old foretold,

When man no more with man would strive,
But all in each a friend behold.
Oppression will no more be found,
Nor tyrant hold relentless sway;
But love to God and man abound
Throughout a long millennial day.

W. Cress.

CONTENTS.

The Development and Progress of Man	23	News from Conferences	45
First Impressions Indelible—Importance of early Training	26	News from Home	45
Improvement Moment as it Flies	27	Correspondence—England: Letter from Elder George Sims	46
History of Brigham Young	40	Summary of News	47
Editorial—Faith—Its Importance—How to Obtain it	41	Verities	48
Abstract of Correspondence	44	Poetry.—The Millennium	48

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OR SALE AT THE LATTER-DAY SAINTS BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON,
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 4, Vol. XXVI.

Saturday, January 23, 1864.

Price One Penny.

MINUTES OF A GENERAL CONFERENCE

HELD IN BIRMINGHAM, SUNDAY, JANUARY 3RD, 1864.

(J. C. Graham and A. Ross, Reporters.)

Present, on the Stand—President George Q. Cannon; Elders John M. Kay, President of the Birmingham District; Jesse N. Smith, President of the Scandinavian Mission; John L. Smith, President of the Swiss and Italian Mission; Thomas E. Jeremy, President of the Welsh Mission; Richard Bentley, President of the London District; Thomas Taylor, President of the Manchester District; Isaac Bullock, President of the Scottish District; Warren S. Snow, President of the Southampton District; George Halliday, President of the Bristol District; Joseph Ball, President of the Sheffield District; M. F. Farnsworth, President of the Newcastle-on-Tyne District; John G. Holman, President of the Cheltenham District, and W. S. S. Willes, President of the Norwich District. Also, the Presidents of Conferences and Travelling Elders from all parts of the Mission, whose names will be published with the Minutes of the General Council held in Birmingham, in a subsequent number of the *Star*.

Conference was opened at 10.45.

a.m., by singing the hymn commencing, "The morning breaks, the shadows flee."

Prayer by Elder R. Bentley.

After the hymn, "God moves in a mysterious way," was sung, Elder Kay arose and said,—I feel thankful, my brethren and sisters, for the privilege of meeting with you this morning, surrounded as we are by such favorable circumstances. I am aware that many in this congregation are suffering from colds and troubled with coughs; but I hope that they will try to restrain their coughs as much as possible while the brethren are speaking. I hope that while we are together to-day we shall be blessed and strengthened in our religion. We can have a good Conference to-day if we all desire it; and I trust that it will be the best one we have ever had in Birmingham. We have, heretofore, had good Conferences in this town, still it is possible for us to have better. I enjoyed myself at the last, but I hope to enjoy myself more so to-day. I am pleased to see so many of my brethren from the differ-

ent Conferences, both upon the Stand and in the congregation. Some of them I have known many years, and have spent many pleasant hours with them thousands of miles from here. I can see the faces of some with whom I have lived neighbor for many years, and whose love for the Gospel of Jesus has brought them here to-day to preach the word of life and salvation to this and other nations. I have been under very different circumstances with them from those which surround us to-day, and have labored with them to build up the Church and kingdom of God in the United States of America. There are a great number of Saints here this morning; but not so many as, I trust, will be here this evening. I feel like a father who has got his children around him, for I feel towards you, my brethren and sisters, as a father. I desire to see you live uprightly and become faithful and devoted children in and to the Church and kingdom of God. I have been so situated since the commencement of my labors in this Conference, that I could not find opportunity to visit the Saints at their homes as often as I would like. It would have afforded me pleasure to have seen all the Saints in the Birmingham Conference at their homes, so that I could converse and advise with them concerning their religion; but this privilege I have not had. I know there are as good people in this place as there are in any part of the world. I am pleased to meet with you the first Sabbath in the New Year, and I hope that the good influence prevailing here to-day will be possessed by all present during the ensuing year, and that we may have a greater desire to serve God than we ever had. I trust that our prayers may ascend to the throne of grace, and the blessings of God may rest upon us while thus assembled. I also hope that when we leave this Conference it will be with new interest in the Work of God, and with fresh determinations to serve him. While the Elders address us to-day, let us exercise faith and prayer that the power of God may rest upon them, and that the words spoken may be convincing and powerful. May God

be with us, I ask in the name of Jesus Christ. Amen.

Elder George Halliday said—I have often had pleasure, brethren and sisters, in Conferences held in this town. We have had glad times together heretofore, but, like brother Kay, I feel that there is nothing to prevent us from having the best Conference to-day that has ever been held in Birmingham. We are growing older, and know a great deal more than we did years ago; our faith is stronger than it was years ago; and, of course, our love for the Gospel is also stronger than it was then; hence, it is our duty to have better meetings. I pray that this house may be sanctified, and I feel to pray that brother Brigham's spirit will rest upon brother Cannon to-day, that we may have a glorious time while together, and one long to be remembered. You have come here this morning with the expectation of being blessed and strengthened by the teachings of brother Cannon and others who are here, and to realize this many of you have come long journeys. I pray God my Father in heaven that you may not be disappointed. I hope that you will have far better times this day than you expected to enjoy when you started to come here. I think we will find that the latter end will be better than the beginning. I am glad we are a poor people, because we appreciate the riches of heaven. Many in my District are poor, and while they are so they are humble, and they seek unto the Lord; but when any of them gather around them a little of the riches of this world, which in some instances has been the case since I commenced to labor there, oh, what a change! They grow ten feet bigger in mind—they forget their God and their brethren. "In poverty's vale or abounding in wealth" I wish to live true to my religion and devoted to its interests. There is no congregation in Birmingham to-day that have greater cause for thankfulness to God than this people have. Well, may we, my brethren and sisters, ever love our religion for what it has done for us, and never cease striving to gain celestial lives. I will sit down and pray for others who may address us;

but, before doing so, I feel like referring to the past, if brother Cannon will forgive me. I look around this room, and many whom I knew long years ago are not here. What has become of them? Are they in Zion? No; would to God they were! They have been overcome by sin and are gone, and are no more numbered among the Saints of the Most High. I thank God that I am here to-day. Let the past be a warning to us.

"When any turn from Zion's way,
Methinks I hear the Savior say,
'Wilt thou forsake me too?'"

Oh, let us keep faithful. I do not want any other than the association of my brethren. Well, God bless you brethren and sisters. Amen.

Elder Warren S. Snow said—I am happy that I have the privilege this morning of meeting with my brethren and sisters in this hall. I feel it is good for me to be here, and to be one of the representatives of the kingdom and Zion of our God, from whence light and intelligence will burst upon the nations of the earth. I am from that place, and many of my brethren around me have had the same privilege; and I would to God that you might enjoy the same blessing. I presume I am the oldest member of the Church in this room. I have been one of the pioneers in this Work. I have stood by Joseph and defended his life and those of my brethren whose lives were constantly in danger. I am thankful that I am among the living to-day, while thousands of my brethren and sisters are now in death. We are, in many respects, different to any people upon the earth; although we are human, like others of our fellow-creatures, still we are different. Why? Because we have looked to the same God who revealed himself to the ancient Prophets, and who has again revealed himself to man in this dispensation. Thirty-one years ago I first had the privilege of bearing testimony of this Work. The inhabitants of the earth sought to destroy the Work when it sprung up; but in their designs they were frustrated by the interposition of an All-wise God. This kingdom, in which we are engaged, will roll forth until it breaks into pieces every kingdom opposed to its

onward progress. That is what I am laboring for with the rest of my brethren. I have testimony upon testimony to bear of the truthfulness of Joseph's mission. I have seen the power of God manifested in various ways, and my faith in the Gospel has been thereby strengthened. I remember when receiving my endowments in the Temple at Kirtland, I heard the voice of God as plain as I hear my own, and this testimony I have borne for thirty-one years. I expect, if I remain faithful, to be with Joseph and my brethren who have suffered for this Work in the morning of the resurrection; as I was with them in life so will I be with them in death. I have been driven with my brethren from place to place, and from State to State, preaching the Gospel of Jesus Christ, until we were driven to Nauvoo. There we built a Temple in the name of our God. When we accomplished this and were prosperous once more, our enemies drove us to the tops of the mountains, far away from the homes we had made with our own hands. They thought after this, that, certainly, they would no more be troubled with the people. When they drove us to the Valleys of Utah, it was said, "All hell will not drive them from there." Well, I expect that prophecy will be fulfilled. I tell you this kingdom is going to stand. Live up to the principles of the Gospel, my brethren and sisters, that we may accomplish the good that we are sent here to accomplish. I did not expect to occupy much of your time when I stood up; but when I commence to relate the things I know concerning the Gospel and its advancement in this dispensation, it is like a stream that is let loose. I love to talk about the kingdom and of the things that will take place in the nations of the earth. Concerning the war that is now raging in America, I will say, that Joseph told the people of that nation, that if they rejected the principles of truth they would have rebellion. Jesus told the Jews when he saw to what purpose they had converted the Temple built by Solomon, that not one stone should stand upon another. Did they believe it? No! We find that Joseph told the people that troubles should commence in

South Carolina. Has it not come to pass? We find that there is in the United States weeping and mourning; fathers have lost their children, children their fathers, wives their husbands, and the greatest misery prevails, through the rejection of God's servants by that nation. And the judgments of the Almighty will spread until they visit your own land. I say to you, Tarry not; haste away to the tops of the mountains, where there is salvation. I rejoice, my brethren and sisters, to be with you to-day. The spirit and power of God is here; the spirit of revelation and of the Apostleship is here, in our midst, and may it go forth to the nations of the earth is my prayer. Amen.

Elder Alfred Lee said—Brethren, sisters and friends, it is a truly great privilege to me to stand before you to express my feelings. I feel my weakness and my dependence on God, my heavenly Father. While my brethren were speaking before me, their words brought many circumstances to my mind, and I could not help weeping. I do not suppose that there is any individual who feels more grateful to our heavenly Father than I do, for the privilege of coming upon this earth in so important a dispensation as the one in which we live. I know that we, who have come here on missions, if we will do our duty and keep ourselves wholly for God, shall accomplish a work equal to any that has ever been accomplished by the servants of God. I have seen the time, in the early history of this Church, when we have had to work morning and night to defend the Gospel of Jesus Christ. With regard to the persecutions that the Saints have had to endure for their religion, I will say that I have been driven with the rest of the Saints from the city we built with our own hands; and I have been compelled to abandon the house and land that I had purchased out of my own money, because I dared to worship God according to the dictates of my conscience. But I expect to have them back; or, if I do not, my posterity will, which makes but little difference. May the Lord bless you, my brethren and sisters. Amen.

The choir sang an anthem.

Benediction by Elder John D. Chase.

Afternoon, 2.30.

The hymn commencing "The happy day has rolled on," was sung.

Prayer by Elder Joseph Bull.

The hymn commencing "Let Judah rejoice," was sung, after which Elder Kay said—There will not be time to hear the reports of the Travelling Elders and Branch Presidents to-day. I will report, therefore, in brief, the present condition and prospects of the Conference. I can safely say it is in a good condition. The Saints, generally, do their best to keep the commandments of God. Of course there are some who are not so diligent as others. I have exhorted the Priesthood to visit the Saints at their houses, and particularly those who are slothful in their duties. If they are spiritually dead, I want to see them resurrected. The Birmingham Conference numbers 1,013 souls. There have been baptized, during the year, 122 persons, and 92 have emigrated to Zion. (Elder Kay then read the Financial Report of the Conference for the quarter ending December 31st, 1863.) You will see by the report, that for the large number of Saints in this Conference very little Tithing has been paid. We certainly have been in debt, but as the Conference is now pretty nearly clear, I trust that there will be an increase in the income of Tithing, that we may receive the blessings derived through obedience to that principle. The Lord has said, "Pay your tithes and your offerings, and see if I will not open the windows of heaven and pour out great blessings upon you." I would like this principle observed and practiced by the Saints, because I know what happy results flow therefrom. May you be blessed, brethren and sisters, and may the Spirit of God be with us this afternoon, and that we may have a feast of spiritual things, is my prayer. Amen.

Elder John L. Smith said—Beloved Saints, it is with a great deal of pleasure that I stand before you for a few moments. It is seven years since I last met with the Saints in this hall. We had then a good Conference, and I hope, with brother Halliday, that we shall have a better one to-day. While brother Snow was speaking this morning with regard to the things that

occurred in the early days of the Church, many reflections passed through my mind. I felt to thank God that in the labors of his servants to spread the Gospel among the inhabitants of the earth, He had been their companion and preserver. I could not help thinking of the time when the Saints were driven from their homes in Nauvoo into the wilderness to perish if they chose. At that time the Saints received many blessings from God through the Prophet Joseph, and have since through the Prophet Brigham—blessings which strengthened the Saints and which showed them they were the chosen people of the Most High. I cannot help but rejoice and thank God when I look around me to-day and witness the results of the labors of those who were sent in those days to proclaim the Gospel to the nations. I feel thankful that I am here to-day on a similar errand. O, that I had a voice loud enough to reach their ears, I would cry repentance to the nations of the earth! I testify to you, this afternoon, that God has revealed to mankind in this age the Gospel of salvation, and that the prophecies of his servants are now being fulfilled. I can say that God has put forth his hand a second time to gather Israel. When men have endeavored to stop the progress of this Work they have failed in their purpose, and it will continue so. I have been with the Church almost from my earliest recollection, and have been sent to foreign nations to proclaim the principles which have made me rejoice continually. Let us be always ready, beloved Saints, to obey the servants of the Almighty, and keep our covenants faithfully before Him. May we be saved in the kingdom of heaven is my prayer. Amen.

Elder Jesse N. Smith said—I feel very happy to be here among you, my brethren and sisters, to-day. I feel to rejoice that I have the opportunity of meeting so many of those with whom I have been previously acquainted, and in having the privilege of forming new acquaintances and associations, which, I trust, will prove lasting. I feel thankful, also, that I have been called to be an advocate of the doctrines of Jesus Christ. When I am called upon to speak, I feel that I am one of

the weakest of God's servants. I have truly gone forth in weakness, but I can say the blessings of the Almighty have accompanied me. I have learned that the only way to obtain and enjoy the blessings of God is to yield obedience to those things that are required of us. I care not what those requirement may be, it is only through obedience to them that we can obtain the blessings of the Gospel. For instance, if we want the remission of our sins we must repent and be baptized; those are the only conditions upon which we can receive that blessing. So with every other blessing we possess, or hope to possess; they have been or will be obtained only by observing the important principle of obedience. All the promises which God has made are to be realized only through attention to that principle. I can safely recommend the doctrines of this Church, because I have realized their benefits myself by applying them to my own life; and I consider that my standing in this Church is worth all I have or ever expect to be worth. We should hold ourselves pure and undefiled from the corruptions of the world, for we have covenanted before the Almighty that we would observe every righteous principle. If we fail to do this we have proved ourselves recreant to that trust which is placed upon us—we have shown ourselves unworthy to be called Saints of the Most High. I can safely recommend the principles which I have embraced to the consideration of all who seek to serve God. I am thankful for the knowledge which I have that this Work is of God, and for the blessings which I enjoy. I may say we have not deserved such blessings as we, as a community, receive; but through the principle of faith we have been able to improve upon the little extended to us, and we hope to become more worthy of our Father's confidence and blessings. It is my desire to be useful in my sphere of action; and that we may enjoy the blessings of the Gospel is my humble prayer, for Christ's sake. Amen.

Elder T. Taylor said—I feel very grateful that I have the pleasure of meeting with so large an assembly. I feel happy when I am bearing testimony of the Gospel in my field of

labor, because I have experienced happy results from obedience to it. I know there is everything in our religion that is calculated to make mankind happy. I know if we seek to understand and practice the principles thereof we can enjoy every blessing this earth can afford. It is calculated to make men better fathers, women better wives, and their offspring better children. I proved this before I left this, my native country, to go to Utah. I feel to teach the people to be upright and virtuous, that they may receive, unreservedly, the blessings God is waiting to pour out upon the people. This is my testimony; and may God bless every faithful Saint upon the earth, is my prayer. Amen.

President Cannon then occupied the remainder of the time in an important discourse on the danger and evils of apostacy, which is in preparation for publication.

In the evening Elder Isaac Bullock spoke at some length in a highly interesting and instructive manner, [The reporters handed in notes of these remarks, but want of space precludes their insertion at present.] after which President Cannon delivered a most impressive and soul-stirring discourse, which will appear in a subsequent number of the *Star*.

Throughout the day there was an excellent spirit manifested among the people, and the remarks of the Elders were listened to with the greatest attention and interest. At the evening meeting there were from 1,000 to 1,200 persons present.

The Authorities of the Church, both in Zion and throughout the world, were presented by President Cannon and sustained in the usually unanimous manner by the Saints, after which the Conference was dismissed by prayer from Elder William Willes.

THE GOSPEL—WHAT IT HAS ACCOMPLISHED.

BY ELDER JOSEPH G. ROMNEY.

"Mormonism" has been called demoralizing and subversive in its principles to everything of a liberal or of a patriotic character; it has been represented as soaring in its aspirations, yet loathsome, debasing and levelling in its nature, making a war of extermination upon every other denomination, as wishing to tread a lone and solitary path amid the ruins of a world lost to all sense of honor, of independence, of magnanimity, and plunged in a wild maelstrom of bigotry and superstition.

It is soaring in its aspirations; it would have man look above the mere mercenary affairs of this life to the endless one hereafter. It would have him prepare here for the life there; but it would not make him better by debasing him, but it would do so by simply teaching him to overcome himself. It is levelling in its nature and in its principles just so far as putting reliance upon the abilities we may have, to the exclusion of the Spirit of God, is concerned, but no farther. It levels us all into children of one common parent; places us upon equal footing for the earning of our salvation, and gives us hopes, by our good

deeds, of equal success. It does not do away with rank—that is, with the rank of noble-hearted magnanimity and manhood, nor with the integrity so Godlike and so beautiful—they may flourish forever and never be destroyed by any principle advocated by a servant of God, and the virtues and graces which adorn existence will be cultivated more and more towards a perfection that will be agreeable and happyfying. It is subversive of no principle of virtue, nor is it a friend to any vice; and instead of making war upon denominations, it opposes only error. It has the Gospel of truth; it desires to be heard; people may believe if they will, and it is sinful to persecute it, nor will persecution change its destiny, or deter one honest and truth-seeking heart from embracing it. There is a certain portion of the world who denominate themselves philosophers, and who, in consequence of having had a few letters affixed to their names, pretend to be acquainted with all the workings and with all the motives which actuate the human heart, and to have a knowledge which penetrates

every crevice and every possible ramification of existence; who say the most intelligent men amongst us are men who are hypocritical, and who do not believe the principles they teach, but who, through interested motives, cling to the debasing system as a means of exalting themselves into power and position. Such deductions are anything but the reasonings of a sage, for any one who is talented enough to dupe a whole people such as the "Mormons" are, be they ever so ignorant, must have ability far above the mediocrity, which would raise him to distinction in any other society he might choose to mingle with, where he would not be laboring under the serious disadvantage of knowing he was living a lie, a transparency at any moment liable to be exposed. Such would most certainly be our mode of reasoning upon the motives of a man or of a people who hazard so much as do the Latter-day Saints.

The doctrine of continued revelation is not contrary to the Scriptures, though we know it is to the belief which has been entertained by mankind almost universally since the death of the Apostles of our Savior. Take away revelation, and we are no longer a peculiar and distinct people, nor does it alone constitute us one; yet, with its disappearance we would be in danger of sinking back again into the time-worn, energy-destroying pathway pursued by thousands before us. Revelation is the power and Spirit of God—rob us of that and we have but our own judgment to rely upon; but with it to guide us, we can, when necessary, bid defiance to an entire world, brave Satan and his followers, and beckon on to salvation the honest-in-heart. We find, then, by comparison, that what the world calls "Mormonism" is nothing but the reconstruction of the Church upon the pattern set by our Savior, that now, as then, men in the receipt of the Holy Spirit, although humble, illiterate and simple, can be ministers of life and salvation to the great and mighty; in fact, to all who will listen to the principles they teach and embrace and live the doctrines they advocate.

No man who holds the Priesthood is exonerated or exempted from the

responsibilities and labors imposed upon him by his station, and he may be called at any moment into the active exercise of his powers and of the energies he may possess. The voice of the Priesthood, enlightened and guided as it is by the Spirit and revelations of God, is omnipotent; yet this voice is not compulsory in its requirements, for men can obey or not, as they choose, acting upon their own agency. But, although there is no physical penalty inflicted upon the disobedient by the servants of God, except in cases of flagrant violation of some moral and social law, yet such persons must suffer the inevitable consequences of disobedience, through the unseen and silent, but certain operation of God's laws and providence. From the plow, from the implements of husbandry, from the artisan's bench, from the merchant's desk, from the ferule and the occupation of the pedagogue are the Elders of Israel called to go forth unto the world to proclaim the principles of the Gospel. A system requiring such implicit obedience from its followers, has been denominated a tyranny by those who do not understand the means used to bring about this union and this obedience, which at the nod of one man sends hundreds of men to the remotest regions of the earth, to do what they have never done before—to preach. The world is on the look-out for evil continually, and, as it is corrupt in its own nature, the people judge from their own desires that others are equally wicked, and not being able to understand the virtuous principles which unite a people, or a nation, in the bonds of more than brotherly love, they consequently refer acts they cannot comprehend to the easiest solution, and attribute them to the mysterious and superstitious power one man can, at times, exert over his associates. This is the error under which the world has labored for over thirty years; and every year, although they see stupendous results and effects, of which they imagine the causes, they are every day further and further from realizing or knowing what that they call "Mormonism" really is.

Its aims, too, are equally mis-

conceived and misrepresented, although they are depicted in a variety of ways to suit the fancy of every individual that has spoken or written upon them; yet all have, either through wilfulness or ignorance, fallen into error in their delineations of the causes which have originated this Work, and the ultimate effects which it is designed to produce. Looking for deception, the people have paid little or no attention to its real designs, which are loudly proclaimed in every principle of the Gospel of Jesus Christ. These designs are to make man better, and, by the dissemination of correct, ennobling principles, form him into a being capable of appreciating the heaven he will gain if his actions should fortunately be worthy of admission thereto. The people of the world do not credit this; and, as the strong arm of military despotism, with the combination of other earthly powers, are crushing them, they suppose that all are similarly governed—more by their fears than by their affections. They are, more or less, possessed with ulterior designs, and if they make a display of candor and frankness, it is oftener for the purpose of deception than with the intention of inculcating principles of information and usefulness.

These are some of the feelings with which we, as Latter-day Saints, are viewed by those not of our persuasion; and is it probable, if it is at all possible, for them to view our institutions and peculiarities correctly through the discolored medium of such prejudices? We should suppose not; but the inhabitants of the world show a more culpable neglect than this, when they cast aside the testimony of the servants of God and allow scepticism to ride rampant over the impressions and feelings of veneration which all, at some period of their lives, experience. So strong is this prejudice that an individual, though one of themselves, is looked upon with distrust, and his opinions are freely criticised the moment he says anything contrary to their preconceptions, and they, for this reason, cast aside the testimony of travellers and other individuals upon this point, whose word, upon any subject about

which the same virulence does not exist, is sacred. Our judgment is oftener warped by prejudice than by ignorance; especially is this the case in regard to what is known as "Mormonism," and the name, with some, though they know no reason why it should be so, suggests vile and crime-stained thoughts. All, however, are not equally illiberal, for some will, though they cannot endorse our principles, tell the truth just as far as they know it.

It might be asked, What has "Mormonism accomplished?" Not so much, it is true, to what it yet has to do for us in the eternities before us; yet it has done wonderful things, and has achieved extraordinary results. Thirty-four years ago it was unknown, and it devolved upon one person to proclaim and advocate it to the world. That youth could boast none of the learning of colleges, and but little of the rudiments of schools; and yet, one of the greatest and noblest missions ever confided by God to man was entrusted in his hands, which was the regeneration of a fallen world and the turning back of the tide of wickedness and iniquity. He undertook the task, resting his faith on the assistance of the Spirit of God. He enunciated his mission and was derided, mocked and persecuted, but he still stood firm in his faith and in his place, until the hand of mob violence released him from his mortal tabernacle. But, although he died, his work sped on, and the little seed he had planted grew and flourished. His followers built cities, broke the virgin luxuriance of the soil, roughed it in search of new homes, breasted the cold, chilling blasts of winter—the weak succumbing to their sufferings—the survivors, hallowing the wet prairie grave, shed the parting tear of anguish, and then toiled resolutely on. They fought the battles of their oppressors and of their destroyers, and pioneered in the path of empire; and whilst the able and strong were away on this errand, the remainder entered the trackless desert where but the red man or the hardy trapper and daring scout were to be found, in search of a new home. Their enemies wondered at their puritan resolution and pro-

phesied—some gladly, some compassionately—their annihilation at the hands of merciless foes, or by the unrelenting destroyer—famine; but they emerged from the mountain gorge and they stand by the water of an inland sea, and they still toil and pray and hope. The desert begins to yield before the sturdy efforts of perseverance, and its wildness gradually disappears, whilst others still join them, and a wonderful success waits upon their labors. The existence of “Mormonism” is no longer a doubtful theme,—their united efforts have made it a *fact*—a real, substantial, social edifice, upheld by the united suffrages of over one hundred thousand people. This is an answer to “What has ‘Mormonism’ done?”

Its principles, then, are worthy of investigation. All these people cannot be mistaken or deceived. Already have its principles been sounded by its missionaries in every quarter of the globe; and in every land where religious tolerance would admit of its

being proclaimed, there will it be found,—not advocated by learned, nor by influential, nor by particularly talented men, but by men illiterate and hesitating in speech until lighted up by the fire of the Spirit of God. What can then be the future of the Saints? There can reasonably be but one answer to such a question, upheld as the Saints are by the power of Jehovah. Success can but wait upon our efforts, and victory can but perch upon our banners; for the Elders traversing every zone, every clime, every land and every sea, can but gather knowledge—and that knowledge will be used to the furtherance of God’s purposes, and not for the building up of the ambitious power of any man—harmony will increase and obedience will be more implicit to the behests of the Priesthood. O what abominable heresy, and under what monstrous tyranny we are placing ourselves when we obey the commands of the Priesthood of God and are guided by the light of his Spirit!

THE LATTER-DAY SAINTS’ MILLENNIAL STAR.

SATURDAY, JANUARY 23, 1864.

EMIGRATION AND THE MOTIVES WHICH PROMPT IT.

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We are happy to have it in our power to state, to the Elders and Saints throughout our field of labor, that there is every prospect at present of teams being sent from the Valley this year for the assistance of the poor, in the same manner as they have been sent down for the past two or three years. A little uneasiness has taken possession of the minds of some of the Saints upon this point in consequence of letters having been received from persons in the Valleys, intimating that there would be no help rendered to the poor in emigrating this season, as the teams would be required to operate in other directions. President Young, in a letter which we have just received, expresses himself in relation to this subject as follows:—“As yet but little has been said here in regard to next season’s immigration, though we presume the way will be open, in which case, as heretofore, we expect to send ox-trains to Florence, the number not yet concluded upon. They will probably arrive there on and before the 1st of July, in readiness to load up and return. So far as what are

called 'independent' passengers are concerned, if the early chartering of ships makes a material difference in price of passage, and their number will warrant, it may be well to forward them in time to reach Florence, fit out, and start as soon as the grass will sustain their animals. But as to those who expect to be brought from Florence, their expenses—should they tarry long there waiting for the trains—would probably out-value the difference between an earlier and later price of passage. However, on this point you will, doubtless, be able to judge in time, keeping in mind that the trains sent, as before stated, will probably be ready to return on or before the 1st of July."

From the above it is plain that President Young fully expects that, if the way should be open for any immigration to go through on their own means, he will be able to send down ox-trains to Florence to assist, as heretofore, in helping the poor from that point to Zion. We feel confident that this news will be hailed with joy by the Elders and Saints throughout all these Missions, as the appearance of the nations and the prospects for continued trouble in Babylon have caused every lover of Zion to earnestly desire that the way might be kept open for the immigration to go through as usual. The Elders, we hope, will now begin to make their preparations without delay for the approaching season of emigration. We will soon call upon them for the names and deposits of all those who are intending to emigrate, and when we do so we hope to have a ready response. The business of preparing for the emigration should, from this time until the ships sail, occupy a proper share of their attention and consideration, so that the utmost promptitude may be exercised when it is needed. They should make themselves thoroughly familiar with the circumstances of the Saints and with all the business of their fields. They should carefully peruse, also, all that has been written for the past three years in the STAR on the subject of emigration, and thus obviate the necessity of asking many questions which are fully answered in the various articles which have been written upon that subject. From the columns of the STAR information upon nearly every point connected with emigration can be obtained, and by the Elders becoming perfectly acquainted with the counsel which has been given and the policy which has been pursued within the above-named period, they can assist the Saints very materially by their instructions.

In this conjunction we desire to say to the Elders and Saints that the price of passage from Liverpool to the Valley is likely to be higher this season than last. We cannot say definitely at present what the price will be, but to be safe we think that *at least* one pound per head should be added to the amount reckoned upon last year.

Upon one point we particularly desire to give the Elders a few words of caution, and they are, Studiously avoid—unless in some special cases and under some peculiar circumstances, and then only by the direct and unmistakeable promptings of the Spirit of the Lord—using persuasion to induce any of the people to emigrate. We feel convinced that in some instances Elders have permitted themselves to be hurried beyond the bounds of wisdom in this matter, by their zeal for the salvation of the people. If a man or a woman who has embraced the Gospel, and enjoys a nominal membership in the Church of Christ, does not feel it to be his or her duty to gather to the place which God has appointed, after they have been properly warned and taught the principles of the Gospel, no persuasion should be used to induce them to do so, but they should be suffered to remain in Babylon until they themselves become satisfied

that it is their duty to gather ; for if they go under the influence of another's arguments and persuasions, they rarely have the strength necessary to enable them to stand and endure the trials with which they may have to contend on their way to and after they arrive in Zion, and they become dissatisfied, and regret that they ever left Babylon and soon take measures to return to it again. The Elders are sent out to teach and warn the people—to set before them correct principles and the plan which God has revealed for their temporal and spiritual salvation, and not to argue and persuade them into the adoption of a course which they otherwise would not take. No ; they are not sent forth to carry the people to Zion or to induce them to go there on their (the Elders') faith ; but to teach the people so that they may have faith themselves to go forth and obey every commandment which the Lord has given, firmly trusting to him for the results. Until the people can have this kind of faith within themselves, we think they should not go to Zion ; for, if they did go, they would be of no use to themselves or to anybody else, either on the road or after they reached there ; and it is extremely probable that after arriving there they would not be satisfied to remain. We have so often seen the evil effects of the Elders taking such a course as we are now cautioning them against, that we have come to the settled conclusion that a man or a woman who does not see the benefits and advantages of gathering for himself or herself, ought never to be persuaded in the least to go to Zion. They belong to Babylon, and should remain in her midst until they can learn to appreciate at its proper value the salvation which the Lord has provided for the humble and obedient. If they live and should remain connected with the Church, they will not have to stay very long in Babylon until they will be glad to go, and then when they do go they will be in a fit condition to appreciate the salvation and blessings of Zion.

The comparative ease with which those who have been desirous of gathering have been able of late to emigrate from these lands, has prompted very many to go who, if greater sacrifices and exertions were required, might either have not gone at all, or at least not for some time. The example which they have had before them of so many of their brethren and sisters—many of them relatives and friends and acquaintances—going, with the good news they have had from them, has had the effect, in some instances, to induce them to go, especially when, in addition to these influences, they have had the teachings and personal association of the Elders whose conversation is generally so replete with good tidings concerning Zion. Such examples and such a spirit are contagious, and many, we doubt not, have gone under the influence of them instead of going through their own innate desire and determination to keep the commandments of God and to build up Zion. That any should go to Zion under the influence of improper motives is to be regretted, for they are in danger (unless they seek for and partake of the Holy Spirit in greater power than they have previously possessed it) of becoming dissatisfied and deserting Zion under the influence of a more evil spirit than if they had never gone there, or, indeed, never embraced the Gospel. People in going to Zion for the purpose of fulfilling the commands of God, and of becoming fully identified with his people there in their adversity as well as in their prosperity, should never permit the good accounts of the ease with which the people there can acquire property, to add to their zeal in making preparations for going, nor the evil reports which they may hear from there to deter them or to cause them to slacken their efforts in the least degree in accumulating the means necessary to

enable them to gather. There should be motives of a far higher character than these entertained by every Latter-day Saint—motives of a character far too elevated to be influenced by any sordid considerations. The Latter-day Saint who would not go to Zion just as quickly if her people were in the midst of poverty and adversity, and surrounded by unfavorable circumstances, as he would if she and her children were in a prosperous condition and with bright prospects before them, is unworthy of Zion and the advantages and blessings which have attended and will attend her establishment, and will certainly never obtain, while he retains that feeling, a celestial exaltation. For our own part, though we have in common with our fellows a natural aversion to the annoyances to which the people of God have been subjected, we are in one sense glad of them, as they have the effect to deter a great many from going to Zion who otherwise might gather there, and also to scare off in Zion a great many who otherwise might remain in the midst of the people there to injure, by their influence, and to impede, by their presence, the cause of Zion and its progress.

We trust that the Elders will be careful upon the points we have touched upon, and seek, by imparting judicious counsels and instructions, to correct any misconceptions any of the Saints may entertain respecting the subject of emigration.

ABSTRACT OF CORRESPONDENCE.

ESSEX CONFERENCE.—Elder Charles W. Stayner, writing from Hockley, on the 9th ult., says:—"I can truly say that I never felt better in my life. "Mormonism" increases in me with all its sweetness the more I study its principles; and when I look around and view the religious sects of the day, a tear of pity fills my eye and blinds me from seeing much of their wickedness, for my heart has to give way to sympathy for their blindness to the joys and blessings which the Saints of God enjoy; and, instead of reproving them for their corruptness, I endeavor to portray to their understandings the state of mental blindness to which they are subjected by tradition. I feel a determination to spread the truths of the Gospel more and more as I travel amongst the people. I also endeavor to live a holy life before God, so that I may enjoy his Spirit, which I feel assists me greatly in my labors. The more I travel, preach and pray, and the more I suffer and work for the spreading of the Gospel, the more fully I realize the power of God and the weakness of man. I rejoice that I am counted worthy to labor for the spread of the Gospel in my native land, and am thankful that I have had the privilege of living in the mountains and valleys of Utah for a period of eight years, as it has given me a testimony to bear to the world of the virtue, honesty and brotherly love of her inhabitants; and I can truly say that I do not wish to live amongst a better or more God-fearing people. I wish I could say this of the inhabitants of my native land, and that all bearing the name of Englishmen would imitate the honesty, morality, and all other exalting principles preached and practiced by the followers of the Prophet Joseph Smith. At all events, I wish that those who attempt to describe our customs and principles would take truth for their guide, and that those who know nothing about us would reflect on the condemnation they will bring on themselves by bearing false witness against a

people who have never sought to injure them, but have always striven to raise them from the depths of crime and darkness to a state of comparative innocence and happiness. Still, while contemplating their unfortunate state, I rejoice in our own privileges, and in the knowledge that all the machinations of the wicked cannot overthrow the righteous, and that the Devil is not able to keep good men and women from investigating and embracing the truth; while those who have sought the destruction of the servants of God will plead for forgiveness, but, like the people in the days of Noah, when it is too late, and the consuming wrath of Almighty God will be poured out upon them. I am so full of these things that I cannot help writing, speaking and dreaming about them; my mind is wholly absorbed in the things of God, and I hope and pray that I may be always the same until Satan is bound and righteousness reigns on the face of the whole earth."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
Nov. 30, 1863. }

President George Q. Cannon.

Dear Brother,—Your welcome favors of Sept. 28th and Oct. 24th came duly to hand, the latter while I was absent on a short visit to Sanpete county.

Your account of your trip to Scandinavia was read with much interest, and we coincide with your trust that your visit was mutually agreeable and beneficial, and feel assured that it will be followed by very satisfactory results.

We are pleased to learn of the continued good condition of the Mission and its affairs upon your return, and especially of the good health and good conduct of the young Elders sent from here.

As yet but little has been said here in regard to next season's immigration, though we presume the way will be open; in which case, as heretofore, we expect to send ox-trains to Florence; the number not yet concluded upon. They will probably arrive there on and before the 1st of July, in readiness to load up and return. So far as what are called 'independent' passengers are concerned, if the early chartering of ships makes a material difference in price of passage, and their number will warrant, it may be well to forward them in time to reach Florence, fit out, and start as soon as the grass will sustain their animals. But as to those who expect to be brought from Flo-

rence, their expenses, should they tarry long there waiting for the trains, would probably out-value the difference between an earlier and later price of passage. However, on this point you will, doubtless, be able to judge in time, keeping in mind that the trains sent, as before stated, will probably be ready to return on or before the 1st of July.

On the 16th inst., in company with Elder John Taylor, my sons Joseph A., Brigham, jun., and John W., and several others of my family, also quite a number of our home missionaries and others of the brethren, I started on a short visit to Sanpete. We went by way of Nephi to Manti, and returned by the road through Spanish Fork canyon, reaching home on the 25th, having enjoyed a very pleasant and, we doubt not, mutually beneficial trip. I spoke at only a few of the meetings, having caught a cold in a meeting at Lehi on our way south, which somewhat interfered with my speaking, though not with my traveling, and from which I am pretty well recovered.

The troops and others at Camp Douglas remain very quiet, the Lord having thus far thwarted their evil designs. At present the great majority of them are in the mountains getting out wood for camp use. Their past plans having failed, they at present are trying to induce an influx of outsiders by inflated representations of

rich gold and silver deposits in Utah's mountains, awaiting discovery and development. (I think they will wait a good while.) But the new discoveries in the Territories of Washington, Idaho, Nevada, Colorado, New Mexico and Arizona, bid fair to out-blow them, which will again result in sad disappointment in their fond expectations, and tend greatly to hasten their departure without having accomplished the purposes for which they were sent here.

As you will learn by the *News*, our theatre is well-attended and affords innocent and useful relaxation, recreation and amusement to a large number, many of whom might otherwise spend their leisure hours in a less beneficial manner.

The grain crop of the past season has been comparatively light in several places; but there has been enough raised to very comfortably last the people till another harvest, provided it be wisely distributed and economically used, notwithstanding the large quantities of flour that have been sold to the mines north and west of us. Winter weather set in tolerably cold and stormy on the 21st inst., which will probably check further exportations of breadstuff until the people can learn how much should be retained for home consumption, and govern themselves accordingly.

The health of the people has materially improved since cold weather set in, and is again becoming usually good. Brother Wells is again about, after a lengthy and part of the time severe illness; and brother Kimball enjoys his usual health. My health, and that of your friends generally, is good.

My son Brigham informs me that he has written to you, and wishes me to give you his kind remembrance and respects. Please also accept the good wishes and prayers in your behalf of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

BIRMINGHAM CONFERENCE.

Birmingham, January 8, 1864.

President Cannon.

Dear Brother,—The past few days, since the 31st ult., which I have spent

in the society of my brethren in the General Council of the Elders of this Mission, have truly been a delightful feast to me. I met with many, both old and young, familiar faces, as well as with many whom I do not remember having had the pleasure of seeing before, and my heart warmed towards them all as I listened to their soul-stirring testimonies and partook of the peaceful, holy, joyful influence that pervaded every bosom and beamed from every eye. I felt, as I presume every one else did, that I was in "the house of my friends," and my earnest prayer is, that *every one* of that little assembly may prove firm and staunch supporters of the kingdom of God, maintain unsullied reputations, and live to be ornaments in the Church of our God. How often, during the continuance of our meetings, did my mind revert to the time when, just about fourteen years ago, I first began to pray—and oh! how fervently—that God would establish his kingdom upon the earth; little thinking, though I longed for it, that I should ever live to see it commenced or be privileged to be numbered among its grateful, happy subjects. My soul is filled with thankfulness when I reflect upon the blessings and privileges I enjoy; my only regret being that I do not appreciate them more fully and constantly. I will close this portion of my letter by praying that the acquaintances there formed or renewed may ripen into lasting friendships, of which each one shall prove mutually, increasingly and eternally worthy.

On Sunday, the 3rd instant, I attended a Conference in the Odd-Fellows Hall, at which there were, I presume, upwards of 1,000 persons present, including many strangers. The best of order was maintained and the deepest interest manifested. On the following evening a concert was given in the same place, under the direction of brother Charles Cook, by the members of the Birmingham choir, assisted by a few of the Elders from various parts of the Mission. All whom I have talked with upon the subject unite in saying it was the best Conference and party they ever attended in Birmingham. As I never attended one there before, I cannot

say how it compares with any previous ones; but, as I did not go there to criticise or find fault, but to enjoy myself, I did so "hugely;" and all I have to say is, that if the Saints anywhere get up any better parties,—that is, where there is a more free, genial, enjoyable spirit than there was there, I should like to be one of the number. Among the most interesting features of the evening's entertainment, judging from the applause with which they were received by the audience, were the original songs by Elder Willes; Elder Nicholson's fine rendering of "Tell's Speech" and Miss E. R. Snow's "Martyrdom of Joseph and Hyrum;" and Elder Hood's beautiful, original, poetic recitation, entitled "Annie Lyle," and also some original lines suitable to the occasion. Elder Graham, who has so often been the life and soul of our Liverpool parties, also favored the audience with Tennyson's "Charge at Balaklava." I presume there must have been nearly 800 per-

sons in the hall before the close of the entertainment. The few remarks made at the close of the evening had a most happy effect, and I know that it materially enhanced the enjoyment of the Saints to feel that their efforts to please and to enable you and others to pass a few hours agreeably in their midst had not been in vain.

I trust it will not be deemed inappropriate when I say that I feel our thanks are due to President Kay and lady, and to the Saints generally, for their kind efforts to contribute to the comfort of the Elders during their stay. At least I can speak for myself, and I have no doubt all will heartily coincide with me.

Trusting that you may have the privilege of addressing many such assemblies, and that we may both enjoy the pleasure of many such reunions, I am your brother,

W. H. SHEARMAN.

SUMMARY OF NEWS.

ENGLAND.—On the evening of Friday, the 8th instant, the Princess of Wales gave birth to a young prince. The General Council of the Elders of the Church of Jesus Christ of Latter-day Saints in the British Isles and adjacent Countries, was held in Birmingham on the 31st ult., closing on the 6th instant.

FRANCE.—The four men who recently attempted to assassinate the Emperor Napoleon were from Italy, instead of from England. Joseph Mazzini, in a letter to the *Times*, dated the 14th inst., most emphatically denies any complicity in the affair.

DENMARK.—The Duke of Augustenburg entered the town of Kiel, in Holstein, on the 30th ult., and was proclaimed Duke of Schleswig Holstein. The Federal troops still occupy Holstein, the Danes having retreated to the north of the Eider, where, if the Federals should presume to follow them, the Danish Government is resolved to enter on war with all its energy, and to prosecute it as long as the resources of the country will permit.

AMERICA.—General Corcoran has been killed by a fall from his horse. The Federal Congress has voted against submitting the constitutionality of the Conscription Act to the Supreme Courts. The passport system for passengers leaving by American vessels has been revived. Federal vessels have been stationed off the Narrows to overhaul vessels leaving New York. Guerillas were actively renewing the campaign in Tennessee and Kentucky. The guerilla attacks on the Mississippi commerce still continue. The Free State men have held a convention in New Orleans, in which negroes were admitted to seats, and the convention was opened by prayer from a colored preacher. The colored (Federal) garrison of Fort Jackson, La., had rebelled. The two white regiments (Federal) sent against them had failed to capture the fort, and fighting continued. The Confederates refuse positively to exchange prisoners or to hold any communication with General Butler, upon the ground that President

Davis outlawed him by proclamation a year ago. President Davis is soon to make decided changes in the Confederate Administration and army. The substitute clause has been abolished by the Confederate Congress. General Joe Johnston has been appointed to command the Confederate forces in East Tennessee as Bragg's successor. The Confederate army in East Tennessee has gone into winter quarters.

ADDRESSES.

O. F. Lyons, at Charles Barrell's, St. James' Street, Taunton, Somersetshire.
 T. C. Patten, } 2, Willow Street, Reading, Berks.
 J. N. Beck,
 John Rider, at J. Livermore's, High St, Maldon, Essex.
 F. W. Cox, } 15, Clyde Street, Bishop-wearmouth, Sunderland.
 J. H. Felt,
 Miles P. Romney, } 20, Victoria Place, Fairview, Cheltenham.
 J. L. Dolten,
 C. A. Benson, 28, West Street, Bances' Well, Newport, Mon.

DIED:

At Boticle, near Liverpool, on the 16th December, 1863, Sarah Ann, daughter of William and Sarah Ann Hughes, aged 2 years and 5 months.
 On the 19th ult., at Portfield, Chichester, of Rheumatic fever, Sarah Jane Wiscombe, aged 19 years, 3 months, and 14 days.—*Deseret News* please copy.

P O E T R Y .

"TO BE OR NOT TO BE."

(From the *Deseret News*.)

To be a Saint, or not to be,
 Is ev'ry one's prerogative
 To choose.—If from volition free,
 You make your choice, THAT nobly live.
 The feint of doing things by halves,
 Is worse than doing not at all:
 Canst worship God and golden calves?
 Bear Jesus' cross, with Sa'an's pall?
 Will God and mammon beallied?
 Can Jesus Christ and Baal unite?
 Will truth and falsehood coincide,
 Or darkness propagate the light?
 Then, wherefore think with mockery,
 Or base deception, to prevail?
 Why bend to God the falt'ring knee,
 And yield the heart and hand to Baal?
 Why, smiling, gaze upon the cloud,
 Which, gath'ring, forms the deadly blast?
 Great Salt Lake City.

Why, tamper with the colling shroud,
 Till in its folds it binds you fast?
 Who waits the thunder's voice to tell
 Of the fierce lightning's fatal stream?
 Or trusts th' enchantress' fairy spell
 To avert the lifted poniard's gleam?
 Rise, trim your lamps and make them bright—
 Keep ev'ry thought and eye awake:
 Gird on your armor, for the fight—
 Truth, freedom, virtue are at stake.
 You who indulge in carnal ease,
 Awaken from your treach'rous sleep,
 Rise—ev'ry post of duty seize,
 And sacred, ev'ry cov'nant keep.
 When God a crucible prepares,
 It burns with dross-consuming heat:
 His threshing floor will waste the tares,
 But He'll preserve the precious wheat.

E. R. SNOW.

CONTENTS.

Minutes of a General Conference	49	Correspondence—America: Letter from Presi-	
The Gospel—What it has Accomplished	54	dent Brigham Young. England: Letter	
Editorial—Emigration and the Motives which		from Elder W. H. Shearman.....	61
Prompt 16.....	57	Summary of News	63
Abstract of Correspondence	60	Poetry.—"To be or not to be"	64

LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 5, Vol. XXVI.

Saturday, January 30, 1864.

Price One Penny.

GENERAL REPORT OF THE LONDON CONFERENCE.

Editor of the *Millennial Star*.

Dear Brother,—We have had joyful times in London lately, occasioned by the visit of President Cannon and several of the Elders returning from the General Council at Birmingham. On Sunday, the 10th inst., we met together in Conference. We had with us President Cannon, Elders Jesse N. Smith, John L. Smith, Isaac Bullock (my successor as District President), Joseph Bull, George Halliday and other brethren.

→ Our Conference was well attended. The appearance of the Saints was exceedingly gratifying—never was a warmer feeling found among them; never were addresses listened to with deeper interest; every countenance beamed with the light of that Spirit with which the Saints alone are familiar. Not a few of those who were once numbered among us, together with very many strangers, were in our midst.

After the usual business was disposed of, Elder Jesse N. Smith (who was introduced as the cousin of the Prophet Joseph) expressed his joy in meeting with the Saints, a people favored of God above all others, with whom he had been acquainted since

the Church was in its infancy, and who had experienced many mighty deliverances at the hands of the Lord. He spoke of the endeavors of the United States to destroy the Church, and to obliterate the knowledge of the principles of Truth taught by the servants of God; also of the fact that "innocent blood" had been shed in their borders, by which they had incurred the displeasure of the Almighty and had laid themselves open to the condemnation spoken of by the Prophets. He drew attention to the words of the Lord recorded in the *Book of Mormon*, in which it is declared that no corrupt people shall be permitted to dwell on the continent of America. Shewed that the depopulation of Missouri now being brought about by the fratricidal war raging there, is one among many evidences of God's displeasure, and that eventually the Latter-day Saints will be to mankind what Joseph was to his brethren, who saved his father's house. He spoke of the union which was necessary to effect this as existing only among us as a people, and shewed that in the world there is a difference of interest between the earth and the heavens. He concluded by giving a brief statement of affairs in Scandi-

navia, and of the literal fulfilment of prophecy, "He that will not take up the sword must flee," as having occurred in Denmark, where brethren had had to flee, not from any lack of patriotism, but to escape a conscription with which they had no interest as members of the Church of Jesus Christ.

Elder George Halliday spoke of the "good things" received at the General Council at Birmingham; said we are indeed "a God-blessed people," although so much misunderstood by the world, who consider us a strange and incomprehensible people. Drew attention to the fact that everywhere men are sensible of impending judgments and striving to escape them, while we, by "trusting in the Lord," have safety; and spoke of the great tendency in this generation to explain away, upon so-called philosophical principles, any "signs" which God may be disposed to give.

Elder Isaac Bullock spoke of the revelations of God to Joseph Smith in the early history of the Church respecting war in America at a time when all was peace and prosperity; also, of the persecutions of the Church and the martyrdom of the Prophet; of God's dealings with his people and the fulfilment of the prophecies as seen in the condition of things in Zion, where the "Desert has been made to blossom as the rose," &c.

President Cannon read an extract from a letter from President Young on the subject of emigration. Alluded to the scarcity of provisions as having given rise to reports that there would be no emigration, &c. Spoke of the large emigration of Irish now going on as likely to cause increased rates. He also spoke of the necessity for the Saints to walk uprightly, if they would always be enabled to distinguish between true and false prophets, and shewed that those who do wickedly cannot remain in the Church of Jesus Christ unless they repent.

In the evening the Conference again met, and after singing and prayer, President Cannon delivered a discourse, after reading Psalm 50 to the 7th verse, a synopsis of which will be forwarded.

On the following evening there was

a concert in the same place, (the Music Hall, Store Street,) and about 600 were present. The entertainment was vocal and instrumental, under the direction of brother George Careless, who acquitted himself in his usual style. The singing was exceedingly effective—several hearty *encores* showed the interest felt in the arrangements. The children of the Saints, in "part songs" suitable to their years, contributed much to the gratification of all present, and gave striking evidence of what can be accomplished under the tuition of a skilful and industrious instructor.

On the Wednesday, President Cannon, with brother Jesse N. Smith and others, visited the Whitechapel Branch, when all present rejoiced under the instructions of the servants of God.

On Thursday evening the usual Priesthood meeting was held at Goswell Road. President Cannon addressed the brethren, and said he wished to draw attention to a principle which had strongly impressed his mind—viz., the necessity of our being exceedingly careful when we seek for counsel from those who preside over us, that we do not endeavor to influence them by our feelings or suggestions. Said the operations of the Spirit of the Lord are not always loud as the thunder, but the "still small voice" which may not be heard amid the tumult of conflicting influences, or may be withdrawn unless sought after *carefully* and in humility. Gave an instance in the history of Joseph, who had revelations of danger at hand, before his martyrdom, but others strove to influence him contrary to his own feelings and knowledge. He spoke of those who hold the Priesthood as "aliens and strangers" in the midst of the nations, if they understand the nature of the covenant they have made before the Lord. Said their position was the most honorable upon earth, they having authority to minister for the Lord our God. Said that this authority is given as an experiment to test men, that those who would magnify their callings would be led back into the presence of God, while those who do not do so will have that power taken away from them. Said that those who are faithful will pass from

one degree of authority to another till they attain to a fulness, and they will have power to bind to them all that is dear to them both for time and eternity.

President Cannon then expressed himself as highly gratified with the zeal the brethren had manifested in London. He knew by their works that the Spirit of the Lord was among them, for which he was grateful. Said he was glad to see so much diligence, for it was needed; when he looked at the magnitude of the work to be done, and the shortness of the time to do it in, he was almost concerned. An immense work was before us in which our wives, our children, and our progenitors are concerned. There were celestial laws to be taught and comprehended, many of which do not agree with our ideas; some cannot rise as yet to honor even the simple law of Tithing. He did not say that as particularly alluding to this Conference, for that law had received attention; but he spoke of the principle itself, as one having a practical bearing on their progress. Said that, just as we know that those who are out of the Church cannot receive what we have got, so those who will not rise to the requirements of the celestial laws will come short in their glory. Still, he said, you, my brethren, are the Lord's nobility; you are his representatives; God has chosen you; salvation attends your words; you are princes in disguise; this nobility may be concealed, but it will be developed in you, and sooner or later will be seen! Men who will nobly contend

for, and who, if needful, will die in defence of the truth—who will sacrifice the associations of home, of friends, of all which is dear to them, rather than forfeit their independence of character—if these are not noblemen I do not know where they are to be found.

President Cannon then spoke upon chastity as a feature in the character of such men. He showed they would be saviors—would be pure and holy in thought. If any impure spirit should attempt to enter into the sanctity of the mind, there would be a sentinel to tell him “the gates are closed.” In such men the Holy Spirit will be as a spring of living water, until they will be astonished at the wisdom which will be in them, and they will be continually in possession of the revelations of Jesus Christ.

Altogether the effect produced by this meeting will long be felt in this Conference, and the teachings of the servants of God will be fruitful in results for good.

On Sunday, the 17th, there was a meeting at Lambeth, of the Surrey-side Branches. In the afternoon the sacrament was administered, and Elder Jesse N. Smith addressed the Saints. In the evening President Cannon preached to an attentive congregation.

The Lord has indeed been mindful of his people; His Spirit has been poured out copiously upon them.

I remain, dear brother, yours truly,

RICHARD BENTLEY.

London, January 18, 1864.

THE DESIGNS OF THE LORD.

BY ELDER RALPH HARRISON.

The purposes of the Lord in these days can be plainly seen by those who possess the Spirit of revelation, when they reflect on his dealings with his children in the past. All who will look into the state of society at the present time will, if they lay aside their prejudices, see that it is time the Lord began to bring those things to pass which both ancient and modern Prophets have predicted, that the

corrupt institutions of the present generation, with all those who cling to them, may be blotted out of existence. This may appear to many harsh and bigoted; but by taking a candid and impartial view of the present state of things, both moral and religious, they can see that it is neither unreasonable nor improbable that the Lord will soon put an end to those evils that distract and corrupt society,

and those amongst mankind who love and live in the practice of those corruptions, and cause the day of righteousness to dawn on our beautiful earth. It is easy to see that every generation grows worse and worse; we see children doing, with impunity, what their forefathers would have blushed to have done in their childhood. The female portion of the human family, whose influence is so great and powerful in forming the morals of society, can now, without the slightest feeling of shame, enter the gin palace and indulge in the vice of drinking, which leads to so many other evils that are sapping the very foundations of society. And not only is this true of women, but the men—their husbands and fathers and brothers—set them the example, and of course the young women and the young men are not slow to imitate it. And these men and women are the modelers of our children's morals! It would be vain indeed to expect the children of such parents to grow up to man or womanhood without becoming worse than their parents; for bad examples are like weeds in the garden, they grow worse and multiply. The parent who drinks to excess or speaks falsehoods cannot, with any success, correct his son or daughter for these or any other evils they may practice.

If the evil examples which everywhere meet the eye of the young were done away, then we might expect to see a change in the state of society for the better; but till then there are no grounds on which we can expect to see righteousness cover the earth as the water covers the face of the great deep. We need not suppose that the day of righteousness will not come, for the Lord has said that it shall, and he will, in this day as in former days, bring about his designs in his own way.

But the Lord does not desire to destroy man off the earth if he will repent and turn to Him and keep his commandments. We can read how the Lord destroyed the Amalekites, Sodom and Gomorrah, &c., whose destruction is an historical fact on which we can ponder with profit if we will. We read that they chose to do evil continually, and, by their ex-

ample, taught their children to go in the same way, even to destruction, both spiritually and temporally. The Lord, who looked on them and saw their wickedness, sent his messengers to them and invited them to turn to him and live; but they refused to do so, and went on in their old ways. Hence, the Lord, seeing this, determined that they should not bring another generation on the earth to be taught to practice the same wickedness as they were doing, and to have entailed upon them the same corruptions and miseries their fathers had endured, therefore he sent his judgment upon them and destroyed them root and branch. Now, what was true with regard to that generation is also true with regard to this. The Lord has sent his messengers to this generation, and for those who are willing to receive the message and obey his laws and be governed by them, the Lord has appointed a place for them to gather to, from among the rebellious and disobedient of all nations, that he may bring swift destruction upon these wicked nations as he did on the cities of the plains.

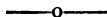
It is true that the world has been filled with religion and religious ministers, whose business it has professedly been to teach mankind the truth; but their teaching has all been of the wrong kind, for God has not been in it, nor with those teachers, for they have taught the inhabitants of the earth that God would no more speak to man, nor manifest his power any more amongst men; and through these things being taught, when God sends his servants the people will not receive them nor their words. By this course they place themselves in the same position as did the generations who were destroyed root and branch for the same offence. Now, the Devil is very cunning, and he does not care how much the people believe of the teachings of the servants of God who lived in former ages, nor how many houses they build and dedicate to their names, nor how pious and holy they may be, so long as he can keep them from believing in the servants of God that now live, for he knows full well that without the living Priesthood of God to minister the ordinances of

the Gospel to mankind, there is no salvation. Most of the religious teaching and preaching, &c., that has been done since the days of Christ and his Apostles, has been nothing more nor less than the Devil pretending to save the children of men by deceiving them; and, having been deceived so long, they are unwilling to be undeceived. But the Lord has sent forth his servants with his Gospel to preach to all nations, with authority to administer in its ordinances, and with attendant powers and blessings

such as Christ promised to believers in his day; and God is gathering all those who receive his Gospel, and are willing to be governed by the laws of the same, to a promised land where they will be saved with a temporal and spiritual salvation, while the ungodly will perish. I would exhort all who have received a testimony from God of the truth of the Latter-day Work, to be careful and not grieve away the Spirit and be found in Babylon, for her destruction will surely come.

THE FUTURE.

BY ELDER WILLIAM BUNCE.



There is a class of people who do not trouble themselves about any religion, because to them the future is entirely involved in mystery; and, because of the exceeding darkness that enshrouds their minds, they have drawn the conclusion that it is impossible for any person to penetrate the future. So that, in their estimation, religion is a cunningly-devised plan imposed upon the community for the purpose of enabling a few to lord it with authority over the poor and ignorant of mankind. In this conclusion they are partly right and partly wrong, as too many have sought to make merchandize of men's souls; and people are not so much to blame for possessing such a belief when they cannot be furnished with a proof of the things which they are required to believe from day to day. Now, it is a matter of fact that the future is involved in much mystery, and if we resort to the so-called orthodox ministers of religion to inquire into the mysterious future, they can give us no definite information; but occasionally we get their *opinion* on this all-important subject, and if their opinion comes in contact with our expectation, and we should venture to seek for intelligence on this subject from some other individual, we frequently get a very different opinion, which carries home the conviction that one or both must be wrong; so that this lack of

knowledge with regard to the future is found to exist turn which way we will, and we are generally told that it is a subject which we must not expect to understand. Now, to suppose that the Almighty wishes to keep mankind in ignorance of the future is an awful mistake, and one that is taken advantage of by Satan to an alarming extent. The greatest duty that can concern the human family is to know their relationship to God; and those who, in former times, understood their relationship to their heavenly Father, were always conversant with the future. And because of the knowledge which they possessed of the future, they were considered and treated as the enemies of mankind; but they were enabled to endure all things that they were called to pass through; it was to them the citadel of their strength, their joy, their hope under every affliction—imprisonment, banishment and death.

All must admit that God is conversant with the rise and fall of every nation and kingdom and people upon the face of the earth; but at the same time he is not the author of the confusion and bloodshed that exist and are taking place amongst the nations of the earth. The holy Prophets, however, who lived in the past, were so well acquainted with what is now taking place in our own day, that they described it in unmistakable

language in the Bible and other Scriptures of Divine truth, which demonstrates the truth that they were acquainted with the future. But the secret of being acquainted with the future is plainly revealed in the Sacred Records, and is within the reach of all civilized people ; it is contained in the following passage :—"If you will do the will of the Father you shall know of the doctrine whether it be of God or whether I speak of myself." These were the words of Jesus when he was on the earth, performing his mission amongst his brethren, which was to point out the duty of mankind and to inform them of their reward in the future if they obeyed, and of their suffering and destruction if they were disobedient. Furthermore, Jesus said that no man knoweth the Father except him to whom the Son has revealed him ; and again, no man knoweth the Son except him to whom the Father has revealed him ; so that no man knoweth the Father or the Son unless they have been revealed unto them from the heavens. Here, then, is the secret made plain to all. Only those who are acquainted with the Father and the Son can know the mysteries of the future, as it belongs to the Deity to reveal them. If, then, the human family do not correspond with the heavens, they cannot understand the future. No wonder, therefore, that the religious bodies of the day, and their teachers, are ignorant of the future, for they deny and reject the very means by which they could be informed regarding it. But, however unpopular the doctrine of communication with the heavens may be, the old Prophets did so, and the Apostles of Jesus did so ; but, since that period, that glorious blessing has been lost from the earth. But the good Book says that God is no respecter of persons ; but, in every nation, they that work righteousness are accepted of Him. Then it is because of unrighteousness that God has hid his face from mankind ; no wonder, then, that the future is so little understood.

The Apostle Paul predicted that such should be the case ; that the time would come when mankind should have a form of godliness but deny the power thereof ; surely the time is

come, and a knowledge of the future is lost. But the Apostle John comforted the Saints by informing them that the Lord would again reveal himself to the human family and invite them to leave Babylon—that is those of them who would believe the statement—and, according to the holy Prophet, He would build up Zion with those who would gather out in obedience to the message with which the angel should be sent to the earth ; and this, John saw in the future.

It is not possible, in this limited article, to show in whose reign the angel would come, in what part of the earth he would make his appearance, or to whom he would first communicate his message ; but those points, with many others, are to be found plainly set forth in the Scriptures of truth. And now I would testify unto all men that a knowledge of the future is accessible to every soul, for according to prophecy an holy angel has come from the heavenly world and again commissioned men with power from on high to preach the everlasting Gospel, in its original purity, as made known to this generation, and has also revealed to the understanding of the faithful the future concerning this earth and its inhabitants. The heavenly messenger declared that all classes of society were gone out of the way, and that there was not one living oracle amongst them, and that the Lord had hid his face from mankind because of their wickedness in transgressing his laws, changing his ordinances and breaking the Everlasting Covenant. God has now renewed his covenant with the inhabitants of the earth, and mankind are now being taught their duties for the present, and how to escape the calamities that await the ungodly in the future, by those who have received authority direct from heaven, in the age in which we live. The conditions of salvation are as simple to-day as they were in the days of Jesus and the Apostles ; in fact, they are precisely the same—baptism by immersion in the name of Jesus, for the remission of sin, and the laying on of hands for the gift of the Holy Ghost by men of God's own choice. Such are God's dealings with the children of men, that a nucleus of a kingdom is now

laid that will stand forever, and will witness the breaking up of all the kingdoms of the earth by wars and

bloodshed, by famine and desolation, for a consumption is decreed on the whole earth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 41.)

June 1.—I returned to New York, and on the 4th, in company with Elders Kimball and Taylor, I left for Nauvoo, by way of Philadelphia.

—7.—Arrived in Pittsburgh.

—12.—We started on board the *Cicero*. The water being very low, we ran on a sand-bar twelve miles below, and there remained all day and night. We went ashore and spent the time agreeably, having a good company with us.

—13 (Sunday).—Remained all day on the sand-bar. I went ashore. We got off the bar about half-past seven in the evening.

—14.—Spent the time agreeably.

—15.—Proceeded down the river till about eleven a.m., when the boat stopped till about half-past twelve p.m. when we started. The condensed steam being let off, scalded a woman, her daughter, and a child by the name of Thomas. We laid up seven miles above Wheeling.

—16.—We started very early and, after proceeding about three miles, we ran on a sand bar; got off about 4 p.m., and soon arrived at Wheeling, where we staid all night. Capt. Thos. O'Connor was very kind to us.

—17.—Proceeded on our way finely and arrived at Cincinnati on Sunday morning, the 20th. We went ashore and found several brethren. We went on board the *Mermaid* for St. Louis, and arrived in Louisville on the 22nd, at 6 p.m., where we remained all night and started at noon on the 23rd, and arrived at the mouth of the Ohio on Saturday the 26th.

July 1.—We arrived in Nauvoo, and were cordially welcomed by the Prophet Joseph, our families and the Saints.

—9.—President Smith called on me at my house, when he received the following revelation :

“Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and for ever. Amen.”

—19.—Elders Heber C. Kimball, Orson Pratt, John Taylor, George A. Smith and myself met in council and conversed with Lyman E. Johnson, who formerly belonged to the quorum.

August 1 (Sunday).—Br. Joseph wrote the following in his history concerning the late mission of the Twelve:

“All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure.

They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding and unpropitious circumstances. Most of them, when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, without *purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling.

While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a re-

lapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh.

However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape; friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, 'went forth weeping, bearing precious seed,' but have 'returned with re-

joicing, bearing their sheaves with them.'"

—10.—The Prophet met in council with elders Kimball, Pratt, Taylor, G. A. Smith and myself, and appointed a special conference for the 16th instant, and directed us to send missionaries to New Orleans; Charleston, South Carolina; Salem, Mass.; Baltimore, Md.; and Washington, D.C.; and also requested the Twelve to take the burthen of the business of the church in Nauvoo, and especially as pertaining to the church lands, settling of the Saints on their arrival, and selling church lands.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 30, 1864.

HOW THE BLESSINGS OF ZION ARE BEST APPRECIATED.— UNTHANKFULNESS.

THE experience of every year that passes convinces us, more and more, that those who appreciate the blessings of Zion most highly are those who have labored and do still labor most diligently to obtain them. The labor which men bestow upon the achievement of a given object has the effect, in the most of instances, to enhance its value in their eyes. Is it not with this view that the Lord has so arranged circumstances that his people have to labor for and diligently seek his blessings? We know that those blessings which come spontaneously to mankind, which they have not to labor for, but which they receive from the hand of their Creator by the exercise of His providence, are not appreciated as they would be if they were more difficult to obtain. Who are there who place a proper value on the blessings which are so plentifully strown around us without any care on our part—the blessings of air, the water which flows in crystal streams and which drops from the heavens, and all the elements of life by which we are surrounded, and even life itself? Had men to labor and struggle for the possession and enjoyment of such blessings, they would place a far higher value upon them.

As with these and other blessings, so also with the gathering of the Saints to Zion. In the majority of cases, they who have labored the longest and done the most for the cause of God and for the privilege of being associated with his people, are the ones who are the most contented in Zion. There are no complaints respecting Zion heard from the faithful men and women who have sacri-

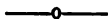
feed everything but life in their desire to keep the commandments of God and to build up Zion. They who have been driven by their enemies and have left their homes, and abandoned the fruits of years of toil and faithful industry, and have gone forth into the wilderness, far removed from the land of their birth, and, in the midst of unprecedented difficulties, have established settlements and built cities, cheerfully enduring all the privations incidental thereto, are too thankful for the blessings which God has bestowed upon them and the privileges which they enjoy in a land where peace reigns, to find fault. Their past trials, sufferings and labors, cause them to place a high estimate on their positions in Zion—their value is enhanced by what they have cost. But among some who have left these lands of late we notice a disposition to grumble and find fault—manifested by those, too, who ought to be the last persons in the world to murmur about Zion or the petty hardships which may have to be endured in reaching there.

These reflections have been called forth by learning of the contents of one or two letters which have been received in the Mission from individuals who went out this last season to the Valley. The writers express themselves as though they were of the opinion that they had conferred an obligation upon the Church and the people in Zion by gathering there—as though the help they received called for no gratitude, but was due to them as a matter of course. Favors they have received; this they acknowledge, though they do not acknowledge them as such, but rather as something to which they were fully entitled; yet, though nineteen kindnesses may have been extended to them, because the twentieth did not come in the form in which they thought it should, they overlook the nineteen and find fault. And what seems to be the worse feature in one of these cases, and to place the ingratitude which they manifest in a stronger light, is, that they, after doing all in their power to excite their brethren's sympathies, were helped from this country to Zion! It is no more, however, than might be expected, that, out of the many letters which have been received from the Saints who emigrated this past year, nearly all of which have been filled with grateful sentiments to God and his people for the blessings and kindness and aid they have received, there would be a few which would be written by the ungrateful and the unbelieving under the influence of the spirit of discontent and murmuring. Yet, to those who understand principle—even the ordinary principles known to the world, and should govern the intercourse of man with man—such a spirit and conduct are very odious. The ordinary feelings of gratitude for kindness received, without mentioning those which the Gospel produces, ought to call forth admiration and thanks for the help which is so freely tendered by the people of Zion to aid their brethren and sisters in making the long and wearisome journey of a thousand miles across the Plains from the Missouri river to Zion. All right-feeling men and women, who know anything about the expense and labor of sending down hundreds of men and wagons and thousands of oxen, with the immense quantities of provisions necessary, a distance of a thousand miles in a desert land and back again, must entertain no other feeling than one of admiration for a people who can perform such acts, and if they are numbered among those who are benefited by these efforts, their admiration must be mingled with love and gratitude to their brethren and sisters who make such exertions in their behalf, and, instead of finding fault with them, they would consider themselves honored by having the privilege of associating and identifying themselves with such a people. The

Saints who spare no pains to accomplish, by their own exertions, that which they have been commanded, (judging by the letters we have seen,) generally entertain these feelings; while those who have been induced to go through persuasion, or with the hope of receiving assistance without making the right kind of effort on their own part, are liable to give place to the opposite feeling, and to imagine that they have received no more than their due, and, in fact, that not enough has been done for them.

When people have been as well advised of the objects to be accomplished by gathering to Zion, and all the difficulties they will have to meet in going there, as the Saints in this country have been, there is not the slightest room for finding fault because of anything they may have to meet with in gathering. No man or woman in the Church in these lands, who has made a proper use of his or her opportunities, can, with any show of justification, plead ignorance upon these points. There has been no concealment of the difficulties of going to Zion and to be met with after reaching there, by the Elders generally in their intercourse with the Saints; there is no interest, either individual or general, to be subserved by disguising such things. We have always felt, and have frequently expressed the same to the Saints in our association with them in public assemblies and in private circles, that if we knew they would apostatize on the road to or after they arrived in Zion, through anything they might have to contend with, and we knew what that would be, we would gladly communicate it to them beforehand, that they might be saved the trip there and back with all its attendant toil and expense. But the great difficulty with a great number is, that they will not be content to apostatize short of going to Zion, though they will, before going there, indulge in a spirit and feeling and in practices which, in their secret souls, they know to be wrong, and which any experienced servant of God could tell them would lead, if persisted in, to their eventual apostacy. Any man or woman who indulges in an unthankful, murmuring and discontented spirit will, sooner or later, apostatize, unless he or she repents. In such a case apostacy is inevitable. We wish to utter a solemn warning to the Saints, especially to those who may emigrate, against indulging in an evil spirit of this kind. When you gather, seek to the Lord in mighty prayer and faith for his holy Spirit to be with you to be your constant guide. But do not attempt to gather upon somebody else's faith. Seek to possess the spirit of it yourself, that you may undertake it in a proper manner, and with your whole soul. If you have not that feeling this year, and have not faith or energy enough to obtain it, if you stay in Babylon and live long enough, especially if you should be so fortunate as to remain connected with the Church, we feel assured that you will see the time that you will have it, and so strongly, too, that you will be glad to contend with any difficulties or trials you would now have to meet in going, if by so doing you could reach there; but the great obstacle then may be that you will not be able to go.

ABSTRACT OF CORRESPONDENCE.



MANCHESTER CONFERENCE.—Elder Thomas Taylor has furnished us with the following extract of a letter, dated the 9th inst., written to him by Elder John Ashman, of the Manchester Branch:—"I take the opportunity to inform

you that, since you left for Birmingham, I have baptized five persons in this Branch. There were six others who, if circumstances had been favorable, would also have come forward, having given in their names for that purpose. Our prospects for increase in the Branch are very encouraging. I have distributed some hand-bills containing the prophecy of Joseph Smith concerning the present American war, and they have been productive of good for the Work. In Salford we have had very good times. On New Year's day the Saints fasted, and, in the morning, held a prayer-meeting. In the evening of the same day we had a tea-party, at which there were quite a number of persons present, and all appeared to enjoy themselves exceedingly. I rejoice in having the privilege of laboring in the vineyard, and in seeing the honest-in-heart obey the Gospel."

SCANDINAVIAN MISSION.—Elder G. M. Brown, in writing to us from Drannuen, Norway, under date of the 9th ult., says that he has succeeded to a great extent in acquiring a knowledge of the language, so that he can now talk to the people in their own tongue. He reports favorably of the Work and its progress in that part of the Mission.

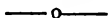
Elder John E. Evans also writes from Lund, in Sweden, under date of the 11th ult., that he can speak to the people in their own language with a great deal of freedom, and finds himself acquiring it very rapidly. His labors have been fruitful in their results. With regard to the gathering, the Saints, he says, are exerting themselves in view of their deliverance the approaching season. They pray that the way may be kept open for their deliverance.

UTAH.—We have been favored with the perusal of a letter from Elder William Jeffries, to Elder T. O. King, in this Mission, written at Grantsville, U. T., on the 20th November 1863, which contains many interesting and encouraging items concerning the Territory and its inhabitants and their prospects. After speaking of the scarcity of wheat and the measures which the President is taking to prevent suffering through lack of food; the futile efforts of our enemies to bring trouble upon the people; the building of the Temple; the general prosperity of the people, and his own gratitude and happiness at being among the Saints and servants of God in the Mountains, he says:—

"The desire of the people, generally, to do right, is increasing with the change of circumstances, especially in relation to taking care of and laying up wheat. The necessity to do so is seen now more than it has been for several years. * * * I hope you are doing well in the ministry. No doubt you are quite a preacher by this time. Don't you think that your present mission is giving you a little of the best experience you ever obtained? I feel satisfied that it is. I have been in the school a little, and I know some of the lessons which are to be learned in it. Women and money are some among many things which may tend to try men. Don't you find it so? I found it so, and every Elder in Israel will find that they are the two greatest instruments in the hands of the Devil to tempt and overthrow the Priesthood. I had four years and a-half travel in the ministry, and I thank God that I can say I never committed myself with women, neither did I wrong any man, woman or child in the Church or out of it, of one cent. That was my testimony when I left, and it is my testimony now; and my simple advice to you is, Live daily so that you can always bear that testimony truthfully concerning yourself; and, if you do so, you will have power with God and man, and prevail, for the Heavens will be on your side. Is this a happy condition to be in? I'll tell you it is *the* condition to make heaven here and hereafter. The salvation of the man who thus lives is pretty sure. My testimony to the Saints now is the same as it was when I was among them. I need not here

repeat it, for they know it. My advice to honest outsiders is, Obey the Gospel as taught by the Priesthood of the Church of Jesus Christ of Latter-day Saints—live it faithfully, and your salvation is sure; and my advice to the Saints is, Live for, live in, and live consistently with the light of heaven as revealed through the Priesthood of the last days, and your salvation is sure—the throne of God is not surer. Remember me to all concerned that you may associate or correspond with, and give them my testimony and feelings.”

NEWS FROM CONFERENCES.



LEICESTERSHIRE CONFERENCE.—On Sunday, the 13th ult, a Conference was held in Leicestershire. On the stand were—Elders John D. Chase, District President; Alexander Ross, Conference President; Oscar F. Lyons, Travelling Elder, and the Branch Presidents. The morning's meeting was taken up by the latter in reporting their respective Branches. They spoke well of the individual faithfulness of the Saints in striving to live up to the requirements of the Gospel; and, also, expressed their own desires to labor for the dissemination of truth among the honest-hearted. In the afternoon, the Sacrament was administered; Financial and Statistical Reports were read; and the Authorities of the Church presented, who were sustained unanimously. Elders Ross and Lyons spoke a short time relative to their labors in the Conference; after which Elder Chase made a few appropriate remarks, expressed his satisfaction at the present condition and future prospects of the Work in the Conference. He exhorted them to diligence and to faithfully discharge all duties required at their hands. In the evening Elder Chase delivered an interesting discourse to a large and attentive congregation.

LEEDS CONFERENCE.—A Conference was held in Leeds, on Sunday, the 13th ult., at which were present, on the Stand,—President Cannon; Elder Joseph Bull, President of the District; and Travelling Elders Alfred Lee and George Swan. The forenoon was occupied in transacting business and in hearing from the Travelling Elders, who reported the Saints in their fields of labor as being, generally, in good standing. Elder Bull represented the Conference to be in a healthy condition, temporally and spiritually, and the Saints as striving to live their religion more faithfully than ever; many of them were paying their tithing punctually. He said the vacancies occasioned by last year's emigration had been more than made up by baptisms, while prospects were very encouraging for the future, and concluded with some very appropriate remarks encouraging the Saints to continue faithful to their covenants and to the requirements of the Gospel in the future. President Cannon then gave some good instructions respecting the practical duties of the Saints. He referred to Tithing, showing that, although a principle of heaven and a commandment of God, it was, like every other requirement of the Lord, left optional with all to obey or disobey. Those who faithfully practiced it would receive greater blessings than those who did not; but he hoped that no harsh measures would be resorted to by the Priesthood in this matter—all who obeyed it, or any other requirement of the Lord, should do so from a love of the principle. He then presented the Authorities of the Church, at home and abroad. In the afternoon President Cannon delivered an excellent discourse on the union and love produced by the Gospel in the bosoms of all those who embrace it; referring,

as an illustration, to the love which Jesus had for his Apostles and disciples, and that which they also felt for him and for each other. In the evening Elder Swan read the 21st chapter of Luke and spoke a short time on the second coming of Christ, and was followed by President Cannon on the same subject, and also on the universal reign of peace as foretold by the Prophets, when the wolf and the lamb, the leopard and the kid, the lion and the young fating should dwell together in peace and a little child should lead them. An excellent spirit pervaded the meetings during the day; and in the evening the hall was crowded to the exclusion of many who tried to gain admission.

C O R R E S P O N D E N C E .

ENGLAND.

NOTTINGHAM DISTRICT.

Dec. 24, 1863.

President Cannon.

Dear Brother,—I take my pen to write you a few lines to let you know how things are moving in this part of the land. I am spending my time in travelling in my District and applying my labors where I think they are most needed. We held a Conference at Derby on the 6th of this month. Myself and the Saints were somewhat disappointed in not being blessed with your society at that time; but our heavenly Father blessed us with his good Spirit, and we enjoyed ourselves much in meeting together. The Saints in the Derbyshire Conference are a good people, they are willing to be taught and to practice the principles that are taught unto them; this they have proven by their labors. Twelve months ago the Conference was considerably in debt, but with the unflinching perseverance of brother North, coupled with the united efforts of the Saints, they have paid off all demands and are now free. May the Lord bless and prosper them is my prayer.

On the 13th we held a Conference at Leicester. The Saints came in from the different Branches, and we held three meetings, during which time several of the brethren spoke, bearing their testimony to the truth of the Latter-day Work. A good spirit prevailed throughout the day, and at the close of the services the Saints felt to rejoice in the blessings of their heavenly Father.

On the 20th I met with the Saints in Nottingham. In the evening I spoke to a good congregation, and at the close of the meeting five gave in their names for baptism, whom I attended to the Tuesday evening following. To-night I baptized one more. The Work in this part of the Mission is moving steadily along; our meetings are well attended by both Saints and strangers, and baptisms are frequent. Brother Bullock and the brethren laboring with him are doing a good work in the Lincolnshire Conference; they have added several to their numbers of late.

With kind love to yourself and the brethren in the office, I remain your brother in the Gospel,

J. D. CHASE.

SCANDINAVIAN MISSION.

Copenhagen, Dec. 17, 1863.

President Cannon.

Dear Brother,—* * * The Work at the present time meets with greater success in Norway and Sweden than in Denmark, as in the last-named kingdom great preparations are being made for a war with Germany. A number of the brethren have already been drafted as soldiers for the standing army; several of our missionaries, including not less than three Conference Presidents, have been thus drafted. Some endeavor to escape by flight, while others submit tranquilly to their fate. It is with regret that I see the Mission thus deprived of its Elders, and can only trust that God will raise up others to take their places; nor can I see, without heart-

felt pain, my fellow-laborers pressed into a service which they abhor, to fight for a cause in which they feel no interest.

But should the war break out, it will no doubt have the effect to awaken the indifferent and the careless to a sense of their situation, and thus bring many into the Church who have for a long time believed the testimony of our Elders but have not had enough strength of character to yield obedience to the requirements of the Gospel. As in times of adversity there is always the brightest side, so in the midst of seeming calamities we look forward confidently to the future, and trust in God to overrule all for the best.

The anxiety of the Saints to emi-

grate is, if possible, greater than ever before; a few who could have gathered sooner are now becoming very clamorous, as there is a prospect of the way being closed up.

On the whole the Work is progressing satisfactorily, baptisms are frequent, and the Saints feel to strive to keep the faith; there are, perhaps, a few exceptions to the rule. The newly-arrived Valley Elders are going forward in the language, and exercise a very happy influence among the people.

Brothers John Smith, A. W. Winberg and John E. Evans, join me in love to yourself and the brethren who are with you. We pray God to bless you all. Your brother in the Gospel,

JESSE N. SMITH.

SUMMARY OF NEWS.

—o—

ENGLAND.—The schooner *Lotty Sleigh*, having about 11½ tons of gunpowder on board, took fire on Friday, the 15th inst., while lying in the Mersey, nearly opposite to Rock Ferry, and blew up about twenty minutes past seven, p.m., with a terrible explosion, which did an immense amount of damage in Liverpool, Birkenhead and Trannmere, and was felt as far as Birmingham and Gloucester; fortunately, however, no lives were lost.

The distress in the cotton-manufacturing districts is increasing at an alarming rate; during the week which ended on the 9th instant there was an addition of ten thousand to the number of unemployed operatives.

SCHLESWIG-HOLSTEIN.—This question has assumed a more complicated phase, which threatens to be productive of increased difficulties. Austria and Prussia disapprove of the action of the minor German States in vesting the Government of the Duchy of Holstein in the Duke of Augustenburg; they refuse to pay any attention to the mandates of the Federal Diet and, after having vainly requested the Danish Government to withdraw the Constitution of November from the Duchy of Schleswig, they are marching troops rapidly to the Eider to enforce their demand and to take the solution of the Danish question into their own hands independently of the decisions and remonstrances of the Diet.

ITALY.—Garibaldi has issued a startling and important manifesto in the *Turin Diritto*, for the publication of which, that paper is being prosecuted by the Government. The writer of a private letter from Genoa says:—"There is great discontent all over Italy with the present state of things, but Garibaldi is opposed to any immediate action. The ever-increasing unpopularity of the Emperor in France and of the King in Italy is daily, almost hourly, placing fresh power in Garibaldi's hands; there can, therefore, be no doubt that his wisest and most certain course is delay, just for the present at least."

THE AUSTRIAN AND PRUSSIAN ALLIANCE.—The Vienna Correspondent of the *Times* states—"During the last few days a military convention has been concluded between Austria and Prussia, and it is here fully expected that Russia will join the league should the inhabitants of the second and third rate German States become troublesome to their rulers."

POLAND.—Mr. Grant Duff writes to the *Times* a favorable report on the Russian prisons, and says that the prospects of the insurgents are utterly desperate,

and that all the English friends of the Poles should now unite to advise submission to an inexorable necessity. The Polish National Government has addressed a proclamation to its troops, dated December 15. It is a strong exhortation to courage and perseverance, and concludes with these words:—"Soldiers! you must accomplish your task to the end, and always cry 'Poland for ever! free, one, and independent; with Lithuania and Ruthenia united to it!'"

✓ **THE POPE AND PRESIDENT DAVIS.**—*La France*, Decr. 31, publishes a letter of President Jefferson Davis addressed to the Pope. The Pontifical reply, dated Decr. 3, addresses Mr. Davis as "Illustrious President," and, after invoking blessings on his head and on his people, hopes he may be henceforth attached to himself by the bonds of perfect friendship.

GREECE.—The correspondent of the *Morning Herald*, gives a most gloomy picture of the present state of Greece. He says—"The National Assembly declines to recognise the royal prerogative of dissolving their body; they have the power and mean to keep it for their own purposes, and as this Assembly notoriously consists of the worst class in the country, its political status may be easily conceived. There is not the smallest military force to support royal authority, nor any prospect of such being organised. Any attempt on his part to dissolve the Assembly would be the signal for civil war. Brigandage is rife everywhere. The expenditure is going on at a rate of fifty per cent. in excess of the revenue."

MADAGASCAR.—According to accounts received in France from Madagascar, one Mr. Duffis, an English Methodist, is on his way to Paris, having been sent by Mr. Ellis the missionary who, according to French belief, is the ruler over all in the island—first, to offer to the French Government a new treaty, the terms of which have already been refused by the French authorities in Madagascar; and then, if unsuccessful, "to request of Queen Victoria" her puissant protection against France.

AMERICA.—Another expedition left New Orleans on the 30th December, the destination of which is presumed to be Mobile. For the present it is supposed Pascagoula will be occupied. A mass-meeting of all the loyal people of Louisiana had been called for the 8th of January, to take into consideration the formation of a Free State Government. The *Times* Washington despatch says the removal of all Confederate prisoners convened at various points throughout the loyal States to within the limits of General Butler's department, is to commence immediately. He is entrusted with full powers from the Government to carry out his plans for exchanging prisoners. Chattanooga and vicinity is exceedingly quiet. Longstreet's attitude in East Tennessee is represented as stubborn and ugly, though he is not making any offensive demonstration at present. He has secured a large amount of supplies in that country which the Federals had calculated upon. Mobile despatches state that the mutiny in Fort Jackson, below New Orleans, was serious, three gunboats having been sent to quell the disturbance. The Confederate Congress has passed a bill that no persons were exempted from military duty because they furnished substitutes, and forbidding people to deal in Federal currency. The *Richmond Sentinel* urges the people to assist the Southern cause by sending their gold, silver, and plate into the treasury in exchange for bonds. Virginia advices up to Jan. 9th, report that the Confederates had surrounded the Federal garrison at Petersburg, driven the Federals out of Burlington, and were threatening Cumberland, Maryland, where an attack was hourly expected. Fitzhugh Lee and Rosser captured 36 Federal wagons. The Confederates were moving on Winchester, Western Virginia. The Federals are prepared for the attack. Great excitement prevails among the inhabitants of London, Virginia, in consequence of extensive depredations being committed by lawless gangs supposed to be deserters from both armies. A corps of 300 Federals at Jonesville, Virginia, surrendered to the Confederate General Samuel Jones on Sunday the 3rd inst. The New Hampshire Republican State Convention has nominated President Lincoln for the next Presidency.

VARIETIES.

Scratch the green rind of a sapling, or wantonly twist it in the soil and a scarred and crooked oak will tell of thee for centuries to come. How forcibly does this beautiful figure teach the lesson of giving right instead of wrong tendencies to the mind.

HAPPINESS.—Man, wishest thou to live happy and wise? Attach thy heart only to that beauty which perishes not; let thy condition border thy desires; let thy duty precede thy wishes. Learn to love that which can never be taken away from thee; learn to leave all when virtue orders it.

When the cannonade of Gettysburg was at its height, a Confederate band of music, between the cemetery and ourselves, began to play polkas and waltzes, which sounded very curious, accompanied by the hissing and bursting of the shells.—“*The Campaign in Pennsylvania*,” in *Blackwood's Edinburgh Magazine*.

ADDRESSES.

William Willes, Bread Street Chapel, St. Phillips, Bristol.

John South, 9, St. George's Square, Devonport, Devon.

Charles W. Stayner, at Adam Kent's, Pine Street west, Sootswood Road, Newcastle-on-Tyne.

Benjamin Stringham, 53, South Street, Cambridge.

DIED:

On the 13th Nov. 1863, at Great Salt Lake City, U. T., of inflammation on the lungs, Edgar Debenham, formerly of London, England, aged 22 years.

On the 11th inst, at Bristol, sister Hannah Guppey, after an illness of 12 months.—*Deseret News* please copy.

At Llanrwst, Denbighshire, on the 23th Dec. 1863, Elder Isaac Morris, aged 60 years. His death was occasioned almost instantaneously by a fall from the top of some stairs.—*Deseret News* please copy.

WANTED—At this office, Nos. 7, 9, 10, 11, 17, 23 and 40 of volume 25 of the *Millennial Star*. If any of the above numbers are lying on hand in any of the Branches or Conferences and the Conference Book Agents will forward them to this office, advising us of the same, we will give them credit for the number received.

POETRY.

THE CONTRAST.

There are war and confusion abroad in the earth,
And the Saints are fast leaving the lands of their
birth;
Desolation and woe on all nations will come,
And the wicked will rage while the Saints gather
home.

Birmingham.

They will go to the mountains, far over the sea,
In the Valleys of Ephraim, where happy they'll be;
“For there,” saith the Lord, “shall my people be
blest.”—

Then hasten ye Saints to the land of the west.

ELIZABETH FRISBY.

CONTENTS.

General Report of the London Conference	65	News from Conferences	76
The Designs of the Lord	67	Correspondence.—England: Letter from Elder	
The Future	69	J. D. Chase. Scandinavian Mission: Letter	
History of Brigham Young	71	from Elder Jesse N. Smith	77
Editorial.—How the Blessings of Zion are best		Summary of News	78
Appreciated.—Unthankfulness.	73	Poetry.—The Contrast	80
Abstract of Correspondence.....	74		

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, February 6, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

PRESENT :

PRESIDENT OF THE EUROPEAN MISSIONS :

George Q. Cannon, of the Twelve Apostles.

PRESIDENT OF THE SCANDINAVIAN MISSION :

Jesse N. Smith.

PRESIDENT OF THE SWISS, ITALIAN AND GERMAN MISSION :

John L. Smith.

PRESIDENTS OF THE WELSH MISSION :

Thomas E. Jeremy and George G. Bywater.

PRESIDENTS OF DISTRICTS :

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Birmingham
Southampton
Manchester
Scottish

Richard Bentley.
John M. Kay.
Warren S. Snow.
Thomas Taylor.
Isaac Bullock.

Nottingham
Sheffield
Bristol
Cheltenham,
Norwich

John D. Chase.
Joseph Bull.
George Halliday.
John G. Holman.
W. S. S. Willes.

Newcastle-on-Tyne, M. F. Farnsworth.

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William Willes.
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D. L. Davies.
George Gibbs.

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Cheltenham
Dundee
Cardiff
Worcestershire
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Dorsetshire
West Glamorgan
Leicestershire
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Channel Islands

William Gordon.
William Sanders.
Henson Walker.
Matthew M'Cune.
George Stokes.
George Taylor.
Samuel Neslen.
Edmund F. Bird.
F. D. Hughes.
Alexander Ross.
James Bullock.
David E. Jones.
Charles Horman.

TRAVELLING ELDERS :

Alfred Lee, Frederick W. Cox, William H. Waylett, Heber J. Richards, David Gibson, Benjamin F. Stringham, Miles P. Romney, C. W. Stayner, Elnathan Eldredge, jun., Joseph H. Felt, Jonas N. Beck, Matthew Lyon, David P. Kimball, James A. Cunningham, Ensign I. Stocking, Charles S. Kimball, Joshua K. Whitney, Finley C. Free, Wilford Woodruff, jun., Stephen W. Alley, Oscar F. Lyons, Justin C. Wixom, John L. Dolten, Harry Luff, Franklin Merrill, Oswell Knight, Junius S. Fallmer, Charles A. Benson, John Sharp, jun., Robert Watson, Evan A. Richards, George Swan, John Nicholson, Joseph L. Barfoot, Henry C. Fowler, Septimus Sears, James Lythgoe, George Webb, John Ryder, John South, John V. Hood, Thomas C. Patten, Henry Amott, Thomas S. Priday, John Bird, John Evans, Joseph Machin, John Day, Jens Hansen, P. C. Carstensen, C. C. Sorensen and Jens C. Olsen.

From the *Millennial Star* Office:—William H. Shearman, Joseph G. Romney, John C. Graham and George Reynolds.

Council opened at half-past 10 a.m., with the hymn commencing—"The morning breaks, the shadows flee." Prayer by President Cannon.

After the hymn had been sung commencing—"Now let us rejoice in the day of salvation," President Cannon arose and said:—

I scarcely need say to you, brethren, who so well know how to appreciate such a meeting as the present, that I am exceedingly rejoiced to meet you under the favorable circumstances which surround us. I presume that all who are here present feel to enjoy the privilege afforded them, especially those who are so far from that place the prosperity of which is so closely associated with their own, and in which their hopes and everything that at present interests them are centred. I know that many assembled here this morning can better appreciate the associations of home than they ever did before. Absence from home has enabled me to appreciate more highly the society of my brethren and all those associations which I have hitherto enjoyed. Being deprived of them causes us to place a far higher value upon them than we otherwise would. I trust that all who are here this morning will have the Spirit of the Lord with them while together, and, if we supplicate our Father to let his blessings rest upon us, we shall have a time long to be remembered. For my own part, I have left my office business behind me, and have come

here to concentrate all my thoughts and desires upon the business of the meeting before us, and I want to be filled with the gift and power of my office and calling; and every one of my brethren present to be the same. I hope no one will feel bound in their feelings and thoughts, or experience any embarrassment. I would like all to feel free in their remarks, and not suppose that there are any here who will criticise their language or mode of address; and, while we are here, I trust we shall not allow ourselves to be like the world in their meetings and associations, carrying with us a stiffness and formality not consistent with our feelings and profession. If we have this freedom the Spirit will be with us. I want to hear all the brethren speak, and to see them feel as they should feel, if it takes a fortnight before they can do so.

I have great satisfaction in meeting with you, for I do feel that, speaking in general terms, the Elders from Zion have been trying to do the best they could in their labors in the ministry, and the same with the native Elders. The Elders have been successful in bringing many thousands of souls to a knowledge of the truth, as well as gathering them to Zion. I think we shall find, when the brethren make their statements before the Council, that the number of baptisms throughout the Mission for the past year is equal to, or, if anything, exceeds the number emigrated from these lands.

There have been a little over ten thousand Saints who have emigrated from Europe during the last three years. I trust, my brethren, that you will continue to exert yourselves in your labors, and that you will magnify your callings to the glory of our Eternal Father. The older I grow the more I am sensible of the necessity of increasing my exertions and of living according to the principles of salvation. When I see my brethren pursuing this course and practicing every virtuous and holy example, my feelings warm towards them. I love them and desire to live and labor with such. Men of this kind are not so commonly found, I find, as I once thought they would be. I once thought that it was no uncommon thing for men to live in purity and remain faithful and devoted to the Truth; but, as my associations and intercourse with men extend, I grieve to find it far more unusual for purity and integrity to exist than I before imagined. This experience forcibly convinces me of the truth of the word of the Lord through the Prophet Joseph, "Strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it." It may sound strange, yet it is true, that there are very few, comparatively speaking, who will attain to the fullness of their exaltation in the presence of our Father and our God. The price of such a glory is great, for the reward is great, and much is required from our hands before we can obtain it. We must lay everything upon the altar, subdue every evil desire and the propensities common to our nature, before we can dwell in the exalted presence of God. When I see Elders disposed to sacrifice everything they possess, even to themselves, and place all upon the altar, my heart warms towards them and I love such men. My brethren, I know there is nothing that I hold dear upon this earth that I should consider of greater importance to me than the progress of God's Work.

Under our present circumstances we all can understand, perhaps, how to estimate the importance of God's Work more than we were able to do before, and the greater necessity there is for

us to labor diligently in our present positions and callings. While we are laboring in this Mission I trust we will do so contentedly and faithfully, and that the faith and desires we now have and the good resolves we may form, will live and abide with us, and be so indelibly impressed upon our minds that we will never cease to entertain them while we have existence on the earth. All the instructions we may hear, and every new resolution of our minds that we may make while we are here assembled, we will be able, I hope, to put into practice to the fullest extent, not alone while we are upon these Missions, but throughout our lives. Let us from this period form determinations that we will discharge those responsibilities which rest upon us and labor for God while we live. Let us retain in our remembrance, when we return to Zion, the precious blessings we have received while we have been fulfilling our missions, and the happy times we have had in consequence; and, instead of being a load upon the shoulders of brother Brigham, brother Heber, brother Daniel or the Twelve, let us assist them and labor with the same purpose in view. Our missions are not ended when we return home, but we are constantly—so long as we are connected with the Church of God and bear the Priesthood we at present are called to—missionaries engaged in the development of His purposes. Let every Elder be the same Elder when he returns to Zion that he is while laboring in these lands; and if there should be any change in him, let it be for the better, that he may be a man of God in the widest sense of the term, and be an example for those who surround him to profitably imitate. To prosper and have the blessings of God we must live according to the precepts of our holy religion and the whisperings of the Spirit, whether at home or abroad. The contest between truth and error is all the time going on; and, as every day rolls on, that contest increases in its vindictiveness. Our weight and influence must be felt on the one side or the other; and happy and blessed are we if they are and always shall be felt on the side of God and truth. The efforts of our

enemies will continually appear more mighty and formidable, and I do not expect there will ever be a time when we can listlessly fold our arms and still progress with the truth. Every one who desires to be saved must be on the watch-tower and be prepared for the events that will transpire. There are times of difficulty, to all human appearance, look whichever way we will, at hand. The immediate enemies of the kingdom of God are no more idle than the rest of the wicked, and they are as determined as ever to overthrow it. I have not the shadow of a doubt but they are only waiting for a favorable opportunity to make the assault. There will be trials to all who have embraced the Gospel, and those whose faith is not strong will not be able to stand the difficulties which, as members of the Church of God, they will have to contend with. You may notice one thing, my brethren, and that is, that they who have been in the Church and have apostatized therefrom are the most wicked of our enemies. They are the bitterest in their feelings towards the Saints, and their efforts for the destruction of God's Work are the most deadly. The blood of Joseph and Hyrum was shed by such men, and the blood of all those who have been martyred for the Gospel has been sought for by those who have, by their wicked and corrupt actions, been severed from the Church of Jesus Christ of Latter-day Saints. We may as well make up our minds to be faithful at once and prepare ourselves for the trials that we shall have to meet, for we may rest assured that everything that can be shaken will be shaken. To avoid being shaken we must seek for and obtain the Spirit of God, and gain favor with God through the practice of the principles of truth; and our prayers should be continually ascending to Him to aid us in attaining to glory with him in the eternal world.

I am convinced that to lust after women is a sin that has been very common, and has, like the commission of adultery, resulted in every instance in the loss of the Spirit. Woman has been promised to man, if faithful, as an eternal companion in his exaltation, that he might thereby attain unto the

gift of eternal lives; but the man who seeks to possess her improperly, and exercises a debasing and corrupting influence over her, compasses his own damnation and destruction. If Elders allow their thoughts to wander after women, they will sooner or later, unless they speedily repent, find themselves covered with shame and condemnation, and the result will be that through their lusts they will be led to the terrible condition of apostacy. If the Elders can keep clear of this, and can look upon women with eyes of purity and virtue, I have no fear for them. I do not care what errors they may commit besides, if they are striving to correct them and cultivating purity, for they will overcome such things after a while. If we are pure in thought, our words will be the same, and the Spirit and power of God can and will abide with us; while the man who is not pure in his thoughts will eventually indulge in sin, and thus lose the blessings which our Father and God will bestow upon the pure and virtuous man. The Lord is trying us upon this, as upon every other point, that we may evince our integrity and maintain our character. I take pleasure in talking on this subject, because I know that yielding to temptation of this kind is a fruitful source of evil, and there is great necessity to warn the Elders against it. I can prophesy that the man who indulges in this sin will be led to destruction. There have been hundreds, and I may say thousands, of cases in the history of this Church in which men of great promise have been overcome by this sin, and have succumbed under its baneful influences and been carried out of the Church. You will notice, my brethren, in your experience, that when a man indulges in this sin he loses the Spirit of the Lord, and then he begins to doubt the Gospel, until he reaches apostacy. Numerous names and instances might be cited, if necessary, in proof of what I here state. Brethren, be cautious and avoid this sin. Shun it as you would death—indeed far more, for it is a spiritual death far more terrible than the death of the body. Far better for you that you should die than indulge in this sin

and its consequent apostacy. I have felt led to speak on this subject because I know that it is only by watchfulness that we will be able to maintain our integrity unto the end. My prayer is, that as long as we live we may be worthy of the association of the Saints of God. Why, to think of being eternally with Joseph and Hyrum and Willard and Jedediah and Parley, and the rest of the faithful who have gone, and with those who are now faithful on the earth, in the presence of the Father and Jesus, is the most delightful thought of my soul. May God grant us strength to maintain our standing in his Church upon the earth, that we may receive eternal rewards in the presence of our Father, is my prayer. Amen.

The first business this morning will be the reports of the Elders from various parts, of the condition of their fields of labor. I would like the brethren to feel free in making their statements. We have the New Year before us and plenty of time to speak our feelings. I will first call upon brother John L. Smith.

Elder John L. Smith, in representing the Swiss, Italian and German Mission, said—I can say, beloved brethren, that I rejoice to be in your midst. I know what brother Cannon has said this morning to be true, and the instructions he has advanced, provided we act upon them, will result to our benefit. I will, with the help of the Lord, endeavor to remember and profit by them. I rejoice with my whole heart that I have been strengthened in the midst of temptation, and enabled to labor with the Spirit of God as my prompter, in building up the Church and kingdom of God. With regard to my field of labor, I may say it covers considerable ground, and the Saints are very much scattered. We find it very often impossible to visit them as frequently as is necessary. In some instances as many as from 160 to 200 miles intervene between the Branches. We have baptized 157 persons during the year, and 51 emigrated last season. The prospects before us are very fair that the increase to our numbers will be comparatively large the coming year. Should the emigration remain open, and the

aspect of political affairs remain unchanged in those continental countries, it is very probable that in that respect the number will double last season's. As a people our situation and circumstances are so precarious that we cannot tell to-day, with any degree of certainty, what we shall do to-morrow. We may have our plans pre-arranged for the emigration of the Saints one day, and the next day they are upset. If some of our *good friends* suspect that the Saints purpose emigrating they will, on some paltry pretext, put them in the lock-up; and, when the emigration has gone, will release them. Thus we have to act with caution and seek unto the Spirit of the Lord for guidance in all our movements.

I can say that the Elders laboring in conjunction with me have sought to obey the counsels of the Presidency in Liverpool and of myself. In preaching the Gospel we have to observe great caution, for the officers of the law are seemingly all the time looking out for us, and ready to put us in prison if we evince any inclination to worship God in any other than the way the Government prescribes. In my individual labors, however, I have been preserved, so far, from falling into the hands of these accommodating personages. There are some of the native Elders who have been less fortunate in this respect; but, although they have been imprisoned for preaching the Gospel, they are just as willing as ever, when they are released, to go forth and preach. Perhaps it does them good and increases their love for the truth. Notwithstanding the difficulties I have had to meet with, I can say that I do not know any field in the European Mission in which I would rather labor. In Italy there are but few Saints, and their love for the Gospel is not so warm as it once was. I do not think that much good will be done in that country until the Lord speaks with his power. Many of them have been baptized with the expectation that they would be emigrated immediately and at the expense of the Church. We have received letters soliciting emigration, or the writers would leave the Church. We have replied that if they embraced the Work with any such ideas, and were

disposed to leave it because their expectations were not gratified, they could leave the Church as soon as they chose, for we wanted people who would join for the love of the Work; and that if they supposed they were going to have a heaven when they got to Zion with such feelings, they would find themselves very much mistaken.

In some places a spirit to persecute prevails very much. In some parts of the Mission I have been mobbed and pelted at, yet have never had the misfortune to be hit. Brother S. L. Balliff had been to visit a family on one occasion, and was met on his return in the evening by ruffians who knew the purpose of his visit, and was knocked down by them and abused very much. He was kicked and pounded, and his head severely knocked on the pavement, until he was left for dead. They did not attempt to rob him, and, even if they had, they would not have got much. He contrived to reach the house, where he was stopping at the time, about two or three hours afterwards. One of these fellows who had maltreated brother Balliff, however, very shortly after fell from a tree and broke his back, while the other was taken out of a drinking saloon completely crazy, and soon after died in that condition, so that both came to their ends suddenly. The prospects in portions of Germany are pretty good at present. In Wurtemberg there is so little liberty that the chances for spreading the truth are not very good. What meetings are held there must be conducted secretly and quietly. The police are particularly strict in some of the Cantons of Switzerland. When

any stranger enters within their boundaries, he must deliver into the hands of the police his passport, and it is retained until he takes his departure. Any person who allows a stranger to reside under his roof without informing the police of the circumstance, is fined for the first offence five francs; for the second offence ten francs; for the third offence thirty francs; and then imprisonment. Every individual must follow some branch of business, and if he attempts to follow any other than the one he at first undertakes, he is told to leave the country.

Brother P. A. Sahettler is a very effective Elder, and strives to build up the kingdom of God as diligently as he possibly can. Brother John T. Gerber is likewise laboring diligently, and manifests a disposition to do all that is required of him. Brothers W. W. Riter and W. P. Nebeker have been only a few months in the Mission, and already they can preach in the German language. Brother Samuel H. Hill has commenced learning the language, and, although he has only been there about six weeks, he appears to be progressing favorably. The Work is prospering in that Mission. I visited almost all the Branches before I came to this Council, and all the Saints seemed to rejoice in the Work of God. I do not feel like saying anything further; but I pray that God will bless us while in Council together, in the name of Jesus. Amen.

After singing the hymn commencing, "We thank thee, O God, for a Prophet," the Council was adjourned with prayer by Elder J. N. Smith.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 72.)

August 15 (Sunday).—I attended Conference in Zarahemla, and addressed the brethren on the subject of building the Temple in Nauvoo.

—16.—I copy from the history of Joseph Smith:—

"At a special Conference of the Church

of Jesus Christ of Latter-day Saints held in the city of Nauvoo, August 16th, 1841, Elder Brigham Young was unanimously appointed to preside over the Conference, and Elias Smith and Lorenzo Barnes were appointed clerks.

Singing by the choir; Conference opened by prayer by the President.

The object of the Conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a special Conference to transact certain items of business necessary to be done previous to the October Conference, such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practiced upon them by unprincipled speculators, &c., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his Quorum, than to interfere with Church affairs at Zion and her Stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend to the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God, to which he would always submit, be the consequence what it might; and the brethren of his Quorum responded, Amen.

A list of names of the Elders and cities were read by the President, and a few were selected by nomination and designated as follows:—

Voted that Elders Henry G. Sherwood go to New Orleans; A. O. Smoot to Charleston, South Carolina; Erastus Snow and B. Winchester to Salem, Massachusetts; John Murdoch to Baltimore, Maryland, and Samuel James to Washington, D.C.

On motion of Vinson Knight, seconded by Samuel Bent,

Resolved, That the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to Conference, with a view of expediting the business of the day.

The situation of the poor of Nauvoo city was then presented by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, Conference adjourned until two o'clock, p.m.

All of the Twelve present at the Conference went and visited President Joseph Smith to comfort him in his affliction.

Conference assembled at 2 p.m., and was addressed by Elders Lorenzo Barnes and Henry G. Sherwood, concerning the spread of the Gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the Conference, at considerable length, the object of their present meeting, and, in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations; and as they had been faithful and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.

Moved, seconded and carried, that the Conference approve of the instructions of President Smith in relation to the Twelve and that they proceed accordingly to the duties of their office.

President Rigdon then made some appropriate remarks on speculation.

Moved, That the Conference accept the doings of the Twelve in designating certain individuals to certain cities, &c., when President Joseph Smith remarked that the Conference had already sanctioned the doings of the Twelve; and it belonged to their office to transact such business, with the approbation of the First Presidency; and he would then state what cities should be built up—viz., Nauvoo, Zarahemla, Warren, Nashville and Ramus.

Resolved, That the Conference adjourn to the General Conference in October next.

Closed with prayer by President Young.

BRIGHAM YOUNG, President.

Elias Smith,
Lorenzo Barnes, } Clerks.

—19.—Elders Kimball, Richards and I went to Warsaw, and examined the town-plat of Warren, which is situated about a mile south of the village of Warsaw, and made some arrangements with the proprietors for building up the place.

—26.—Elders Kimball, O. Pratt, Richards, Taylor, Geo. A. Smith and myself, wrote an epistle to the churches.

—31.—Met in Council with the Twelve, when the following resolutions, among others, were unanimously passed:—

“That we sustain Joseph Smith as Trustee-in-Trust for the Church, and advise him to have all lands belonging to

the Church deeded in his name as Trustee.

That Elder Lorenzo Barnes proceed on his mission to England without delay, that Harrison Sagers go to Jamaica, Joseph Ball to South America, and Simeon Carter to Germany."

September 2.—I was elected a member of the City Council, in place of Don Carlos Smith, deceased.

On my return from England I found my family living in a small unfinished log-cabin, situated on a low, wet lot, so swampy that when the first attempt was made to plow it the oxen mired; but after the city was drained it became a very valuable garden spot.

Although I had to spend the principal part of my time, at the call of Brother Joseph, in the service of the Church, the portion of time left me I spent in draining, fencing and cultivating my lot, building a temporary shed for my cow, chinking and otherwise finishing my house; and as the ground was too damp to admit of a cellar underground, I built one with two brick walls about four or six inches apart, arched over with brick. Frost never penetrated it, although in summer articles would mildew in it.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 6, 1864.

THE GENERAL COUNCIL—DEBTS—OUR TEACHINGS SHOULD BE EXEMPLIFIED IN OUR CONDUCT.

THE Minutes of the General Council of the Elders held at Birmingham at the beginning of the year, the publication of which is commenced in this present number of the STAR, will, doubtless, prove as interesting and instructive to the Priesthood and Saints throughout the Mission, as any other matter that we have at command. They will be abbreviated as much as possible, without leaving out such items of instruction and counsel and other matters as possess general interest. The union and love which prevailed, and the happiness which all the Elders present at the Council seemed to enjoy, were very delightful to contemplate. The Spirit of the Lord was very abundantly poured out, and all rejoiced exceedingly under its influence. If the instructions which were given by the Spirit to the Elders while we were together be borne in mind and acted upon, and the Spirit which we then enjoyed be retained and cherished, great and good results will follow the labors and administration of every Elder in this field, and new life and energy in keeping the commandments of the Almighty, and in serving him faithfully, will be infused into every Conference, Branch, and, indeed, every member of the Church who is desirous of doing right, throughout the Mission. We hope that at least every member of the Church will carefully peruse and seek to be profited by the remarks made at the Council that will be published. The reports of the Elders respecting their various fields of labor were generally satisfactory. President John L. Smith reported the increase of the Swiss and Italian Mission,

which also comprises such persons as have been baptized in Germany and Holland, by baptisms, at 157 souls for the past year, which, when the difficulties of the field and the fewness of the laborers are taken in consideration, is a bountiful harvest. That Mission must become more and more important every year. There are thousands of the seed of Israel in those lands who will gladly embrace the Gospel and gather to Zion whenever the crust which covers them, and which represses every free thought and lofty aspiration of the nationalities which inhabit them, is ploughed up and completely broken by the revolutions which will take place. The increase, by baptisms, of the Scandinavian Mission, comprising Denmark, Sweden and Norway, as reported by President Jesse N. Smith, has been about 1,587 souls for the past year. The Elders laboring in Great Britain reported the increase by baptisms to the Church here for the past year, at 2,231 souls. These numbers make the additions to the Church in Europe, for the past year, about 3,975 souls; while, during the same period, about 3,690 souls have emigrated. The prospects for the future are quite cheering, affording the Elders and Saints every incentive to press forward in the labor of bringing souls to a knowledge of the truth.

We regret that Elder Louis A. Bertrand, President of the French Mission, was unable to be present at the Council. The number baptized in that Empire are not included in the above statement of the total baptized in Europe. Elder Bertrand's reports show that the Work makes but slow progress in that country in consequence of the superstition, prejudice and unbelief that fill the minds of the people; nevertheless, he is laboring with assiduity and zeal, and the few Saints in that land feel well and are striving to live faithfully. The condition of the South African Mission may be understood by reference to Elder Fotheringham's letter in another column. But few are being added to the Church in that quarter of the world, and the labor of the Elders at present is principally directed towards emigrating those who have already embraced the Gospel there.

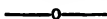
There was one portion of many of the Elders' reports which gave us great satisfaction—namely, that their Conferences were free from debt, or where they were not yet entirely free, there were reliable prospects of their soon being in that condition. In every Conference which is free from the incubus of debt, the Elders laboring there feel much more unfettered and buoyant in their labors among the people than those do who are confined to Conferences where they have indebtedness to contend with; and the Saints in the former class of Conferences feel much more cheerful and encouraged in attending to their duties than they generally do in the latter. Still, they who are in the Conferences which have liabilities hanging over them are not therefore deprived of the Spirit, or the enjoyment which flows from its presence; the difference is that they have a weight upon them which the others are free from. We sincerely hope that every Conference in the Mission which may be in debt, whether the amount of the indebtedness be little or much, will, through the wise, energetic and continued efforts of the Elders and Saints composing it, soon be emancipated therefrom. We are convinced that the Elders who work in a well-directed and prudent manner for this end, keeping this desirable object before them continually, will be greatly blessed; while the Elders who may be neglectful and careless upon this and kindred points, cannot expect and will not receive that portion of the Spirit of the Lord and the power of their office which they otherwise would have. We can give the Elders the strongest assurance upon

this point, because we know that the whisperings of the Spirit to us as ministers of salvation and shepherds of the flock of Christ, are to free ourselves and those we have in charge from every embarrassment. The Elders who have had an intimation that they will be released in the spring, should give their brethren who are remaining all the aid in their power to get the affairs of their Branches, Conferences and Districts in the best possible condition under the circumstances. They who are likely to go to Zion in the spring from the ministry here, are mostly experienced men, and should be men of wisdom and of influence with the people. If they seek to carry out our counsel upon these points with single-heartedness and zeal, their efforts will be attended with blessed results to the Saints, their brethren in the ministry and themselves. Very much more can be done in this direction before the opening of the emigration season, than can be done in the same space of time afterwards, if the same diligence be exercised at one time as the other.

There is another point which we wish to impress upon the Elders, and that is, Be exceedingly careful that you teach true and pure principles, and that you yourselves are living exemplars of that which you teach. The Apostle Paul has asked some very pertinent questions which convey an excellent lesson on this point. He says, "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" A man who points out a road to happiness and peace should, to make his directions effective and weighty with others, be travelling in it himself. A man who portrays the perfection which the Saints must attain unto to please God, and who elevates to a heavenly height the standard of purity which man must eventually reach if he would be consistent and blameless of hypocrisy—ought, at least, to be diligently seeking to fill the picture he describes, and to come up to the standard he extols and declares essential to be reached. The man who teaches one course as right, and pursues another in a contrary direction—who does not live according to his own convictions of what is right and what he teaches the people as such, is pursuing a path which will result in his moral degradation, and, if he continue, he will feel so much condemned in his own conscience for his hypocrisy, that he will not be able to retain the Spirit of the Lord and will lose the power of his Priesthood and calling. To be mighty in the truth, and to have power with God and the people, a man who holds the Priesthood—and not only such a man, but every one who desires to progress—must be honest with himself. A great many who otherwise would have been mighty have failed upon this point, and instead of being exalted they have become debased—their practice of truth and righteousness has never, as a rule, come up to their conceptions of those principles. Men greatly err when they think that ability and talent and clear conceptions are the chief essentials of true greatness and necessary to exaltation. These do not constitute real greatness, unless accompanied by so much honesty, firmness and integrity of purpose as to enable their possessor to practice all that which he so clearly perceives and knows to be right. A man whose conceptions of truth and its requirements are moderate, but whose life is a complete exemplification of that which he comprehends, and who continues to practically carry out his convictions of right as fast as they dawn upon and take possession of his mind,

is in the path of progress and eventual greatness, and will most assuredly outstrip the man who may originally have been, to all appearance, endowed with the power to form clearer and higher conceptions of the requirements of truth, but who failed to carry them into effect in his own life. We feel convinced that in the end it will be seen that those who shall have attained unto exaltation and true greatness in the sight of our Father, will have been men who possessed honesty sufficient to practice that which they taught, and to live devotedly true to their own convictions of right. There is much for us all to ponder upon in connection with this subject.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—The following extracts are taken from a letter written by President H. C. Kimball to his sons David and Charles, on the 10th of last November :—

“You may be sure I think of you daily ; I do not once bow before the Lord but you are mentioned before him. You cannot keep from being blessed if you honor your callings and Priesthood, and you shall have influence and power before the people ; and that amount of power that never entered into your hearts—even to heal the sick and cast out Devils ; you shall do many mighty works in the name of the Lord, and no power shall hurt you. You shall not want for friends, food, nor money, or anything that you need. You are bound to be blessed in all of your labors. Do not think of home ; only pray for your father and mother, wives and children, and brothers and sisters in your father's house, and they shall all be blessed with you. My health is rather poor ; I have had bad colds ; my head has troubled me much. I have travelled much and hard. I preached fifty times on one trip—so the clerks said. Brother Brigham preached the same number of times. We are making a settlement in Bear Lake Valley ; some one hundred families will be there this fall. Brother Charles C. Rich is the leader of the company ; it is one of the best places in the mountains—we want to keep out the Devils if possible ; they have troops all about us laying their snares and traps. Never mind, God rules, and he will take care of his people. My sons, do not fret, go a-head and trust in God, and you shall never stumble, nor faint, nor go hungry, but peace and love shall abound in you forever. Preach short sermons, for that will make the people want to hear the more ; like a man going out to salt a flock of sheep, if he gives them all they will eat at once, they become cloyed, or over fed, and they care not for the shepherd ; but if he holds his hands close and lets them lick a little at a time through the fingers, that makes them hungry, and they will follow the shepherd and cry unto him for more. Let the mysteries alone ; the doctrine of plurality does not belong to the world ; that belongs at home, in the sheep-fold, and no where else. This is the only place to court wives, where you can get them according to the order, with the consent of him that holds the keys. There never was but one man that held the keys at any one time ; that man now is Brigham Young, and no one else, so you cannot make a mistake. Enough of this. We have not had any rain for six months to do any good ; many crops are lost entirely. Flour has sold for \$9.00 the past week, and wheat \$2.25 per bushel. President Young started on Monday morning for a tour through Sanpete county, with several of the home missionaries in his company ; 22 have been appointed to that honorable office. There has been one death in my family. There have been more deaths this fall than has ever been known in these mountains in any one year previously ; hundreds of children have gone home, which has probably

been caused by the severe drouth that we have had the past summer. It has been a general time of sickness in my family. We are making a great deal of home-made cloth this season. I do not know of one of the family, or a man who is laboring for me, but who is clothed, or will be clothed, with a full suit, and some with two, of home-made flannel, and this for over 100 persons. We design, also, to make about twenty or thirty pairs of thick kersey blankets, and also flannel for inside wear. I wonder what my English brethren and sisters will say to this; but this is a principle we have got to come to in these mountains or go without, as the famine and destruction will spread throughout these United States and soon will be through England. They have had a sample in Lancashire, beginning at Preston, where I commenced proclaiming the Gospel; for as the Lord says, "After your testimony cometh the testimony of famine, pestilence, war, bloodshed, and every other desolating sickness and distress;" therefore be not afraid to proclaim these things aloud and spare not, for as the Lord liveth they will see them soon and that to their sorrow. Boys, I am very much gratified to hear you say that you are contented and happy, and to acknowledge that the greatest blessing I ever conferred upon you was to send you on this mission. Be sober, sedate; yield not to much vanity or light-mindedness; look at your covenants in your holy endowments; seek unto God; and what I say unto you I say unto all the Elders on foreign missions, for I feel interested in them as well as you. Remember me very kindly to all the Elders throughout the Mission, and say God bless them all forever. Now, as to the blessings that were placed upon you by the Twelve—all those things shall be fulfilled upon you, and a thousand times more, if you will walk straight and let your eye be single to our Father's cause; His angels will be with you by night and by day, and no good thing shall be withheld from you that will be for your good. Don't begin to think about coming home, for you are a great deal better off there than you would be here; therefore, I say unto you, Stay there until I want you to come home; never mind for money, you will have all you need; it will come to you when you need it. Learn to be very simple in your teachings, for the people are very ignorant; they are like children. Don't learn to be artificial preachers; live near to God, and let the Holy Ghost tell you what to say. You know your father is sometimes complained of because of his simplicity and plainness. I was more ignorant pertaining to the Gospel of the Son of God, when I went to England, than you are. I was there only eight months, with only a few of my brethren, and we baptized over 2,000. I said but little, but what I did say went to the hearts of the honest. I would generally go into the water from one to seven times a day, and sometimes organize five Branches in a week, and travel thirty miles and back; in fact, I never was idle a moment. I had no chance to travel over the country and hold Conferences, as we could not have a Conference until we had got the people to make one; the sick were healed, devils were cast out, the blind saw and the dumb spake. I could not discover in all this that it was me—I knew that it was an invisible power, and that it was of God."

C O R R E S P O N D E N C E .

ENGLAND.

Birmingham, January 8, 1864.

President Cannon.

Dear Brother,—I cannot refrain from communicating to you the joyful feelings I experienced at the Birmingham Council meeting, in listening to the

instructions of yourself and brethren. The opportunities of increasing in the knowledge of the principles of the holy Gospel were greatly to be prized, but the convictions of my mind that these principles were advanced in the spirit of love to save and exalt myself and brethren, filled me with inexpressible

gratitude. Each man felt that his brethren were seeking his welfare, his present happiness and future exaltation. At this meeting, the many arguments that were used to point out the wretched consequences that a departure from virtuous laws would lead to, could not fail to convince the brethren that the speakers were clothed with the spirit of salvation. At this period a remark of the late and ever to be remembered Dr. Willard Richards came to my mind. At a missionary meeting, the finishing sentence of his discourse, most of which was on the subject of virtue, was,—“Mark the history of that man who seduces the daughters of Israel.” His voice was firm, and that sentence was emphasized, while his bright eye and dignified manner lent force to the remark.

I felt, in the Birmingham Council, that I was with the virtuous, and I was with the sons of those who had laid the foundation that we are building on. How often the brethren mentioned their resolutions to spend their days to establish truth and holiness on the earth. Young men were there upon whose shoulders will rest their share of the work of building up the kingdom. It was a meeting of men that had been scattered in the world and had missed the society of each other. I felt that the communion of Saints was good. “Let me die the death of the righteous” was the prevailing sentiment. It was an oasis of faith in the desert of unbelief—a refreshing of weary souls. I felt thankful that the voices of the speakers held out so well. The faces of many of the brethren, similarity of doctrine, and sounds of familiar voices, almost made a man believe he was in his mountain home. Brother Warren Snow’s countenance and Sanpete county seemed inseparable in the association of thought. The testimonies of the brethren from Zion, who had stood the tests of persecution, were the spice of the meeting. I felt small by the side of the pillars of Zion, and the tendrils of mind clung to them for support and found it. Young men spoke of their unfitness for their labors; I could only see their humility. They talked of their honored sires

and mothers who had blessed them, and they showed their love in their determinations not to bow their parents’ heads with sorrow through their errors.

A striking feature of the meeting was the talent exhibited both in speech and music; Saints may be hated, but the cognomen of “despised and deluded” must pass away. Thank heaven the growth of intelligence will commend the truth to a class who have been prevented, through pride, from giving it an honest consideration. The intelligence that can receive truth, and the moral courage which testifies to it, is rising in estimation. The word of the Lord formerly was to assemble together, and all must see the wisdom of that Divine injunction; and I felt more than satisfied that I came one hundred miles to do so.

Yours, as ever,
GEORGE SIMS.

SOUTH AFRICAN MISSION.

Port Elizabeth, Dec 15, 1863.

President Cannon.

Dear Brother,—I have just returned from the interior, where I have been since I last wrote to you. I wrote to you while at Winterburg, but it had rained so incessantly, and swelled every stream into a torrent, that all travel was stopped for a time, so that I could not get the letter to the nearest post in time for the English mail.

They have had a long spell of dry weather in the Eastern Province, and since it has set in to rain the people are beginning to think there is going to be too much. This colony is subject to extremes of floods and drouth. I find, when it rains, it does so in earnest, and every little stream very soon becomes impassable. Much damage has already been done to property by the late rains and fearful hailstorms; also, the rust is destroying considerable wheat in different parts of the country. It being our lot to live on the earth in the “hour of God’s judgment,” we can see that our fellow-beings, who have their affections placed on the god of this world, have their own troubles.

I mentioned in my last that Elder Atwood had started for the interior, and that I intended following in a few

days. I overtook brother A. at a place called Nanaga, when we traveled together as far as Winterburg, visiting the Saints whom we found living about a day's ride apart. The Prophet Jeremiah, no doubt, had reference to Africa when he spoke of Israel being "hunted out of the holes of the rocks." We find them in just such places. The Saints, as a general thing, feel tolerably well, when taking into consideration the gross darkness and opposition that surround them. They rejoice in our visiting them, and it also affords us pleasure to see them as often as we can; yet it is very fatiguing work, riding in the hot sun; however, we seem to get "tough" on it, and we feel well. A few have been added to the Church since my last, and about the same number have been cut off; so, after all, it is pretty "hard picking." As I said on a former occasion, and I am satisfied more and more every day that I was about correct—"The spirit which is leading this people is the same as the one which actuated the American nation a few years ago." Every kind of a snake-story that can be got up against us as a people is quite a treat to the people of this colony. If it were not for the few Saints who are scattered in this part of Africa, the labors of the Elders would not be re-

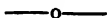
quired long, for we cannot present anything to them that is more repugnant to their feelings than the Gospel. Elder Talbot writes from Cape Town, that he and Elder Rand have been keeping up preaching in the Government Gardens, meeting with some little annoyance, until lately they were mobbed out by a gang of from thirty to forty ruffians. Where we have places to meet, strangers don't come near, and when we are obliged, (in order to deliver our message) to take the open air for it, we are subjected to all kinds of abuse.

When I returned to Port Elizabeth, I left brother Atwood at Winterburg; he intended going further up the country. We will do all we can to get as many of the Saints out of here next emigration as possible. We had a short visit from Elder Noon, who has gone to Cape Town to try and dispose of his property in Natal. Elder Dixon is at Isipingo. I will proceed, in a few days, to Humansdorp. The Saints composing this Branch intend making a united move in March.

Remember me kindly to all the brethren in the office as well as elsewhere. May the mind of God be in you continually is the prayer of your brother in the kingdom of God,

WILLIAM FOTHERINGHAM.

SUMMARY OF NEWS.



FRANCE.—The debates on the Address to the Emperor continued up to the 29th ult. It was rumored that the Emperor designed granting more liberal institutions to the country. He had given no intimation of the course he would pursue in the approaching European conflict.

POLAND.—By order of General Berg, Poland was, after the 25th ult., to be governed by martial law. The Poles have been victorious in several engagements recently, and the insurrection seems to be receiving new life and gaining fresh ground in some provinces. The hospitals for wounded, erected near the frontier by private subscription, have been closed by order of the Austrian Government. The wounded Poles have to be sent a longer distance through severe cold and exposure.

SWEDEN.—The Swedish officers who had asked permission to take service in Denmark have been refused by the Government on the ground that Sweden herself required them. The Norwegian Minister of War has arrived here. The King and royal family of Sweden have given a considerable sum of money to the fund for the support of the families of Danish soldiers.

DENMARK.—The Danish Government requested a delay of six weeks before

the marching of the Austro-Prussian troops for Schleswig, in order that the Rigraad might be assembled to take definite action on the ultimatum of Austria and Prussia with regard to withdrawing from Schleswig the November Constitution. This request was refused, and, on the 27th ult., orders were received at Kiel for the Austro-Prussian troops to advance towards the Eider canal. Any attempt on their part to cross the Eider will, doubtless, be the signal for the commencement of hostilities. The Danes are vigorously at work fortifying the Dannewirke and making entrenchments.

AMERICA.—A resolution, introduced in the Senate to call out 1,000,000 volunteers for 90 days, to be commanded by Gen. Grant, has been referred to the military committee. The House of Representatives has passed a resolution that any proposition or negotiation with the rebels ought to be rejected without hesitation or delay. A delegation of prominent citizens has left Arkansas for Washington to arrange for the State of Arkansas again re-entering the Union. The Republican press are incensed against Governor Seymour's message to the New York State Legislature. The *New York Times* declares that Governor Seymour's sympathies are with rebellion. The *New York Tribune* denounces him as a traitorous and malignant enemy to his country. Archbishop Hughes was buried with great ceremony on the 7th ult. An enormous concourse of people was present. The law courts and numerous places of business were closed. A severe snow storm, with intense cold, has been prevailing throughout the country, and numbers of soldiers and negroes have been frozen to death along the Mississippi. The Mississippi is closed by ice. In the United States Senate amendments to the Enrolment Bill were agreed to altering the amounts to be paid for exemption from the draft from \$300 to \$400, providing that persons exempted by physical disability, whose annual incomes amount to \$100,000, shall pay \$300 into the Internal Revenue Fund, and making persons who have resided one year in the United States, and who have voted at an election, subject to the draft, which is postponed until March. In the House of Representatives a bill providing for a second assistant-secretary of war was passed. The *New York Herald* advocates the removal of the national capital to a more secure and central position than Washington. Previous to the 11th ult. Longstreet had been heavily reinforced from Lee and Johnston's forces, and taken up a strong position at the junction of East Tennessee, Virginia, and Knoxville railroad, 20 miles from Knoxville; his pickets confronted the Federals at Blair Cross-road; it was expected that he would shortly resume the offensive. A heavy cavalry fight occurred on the 10th ult. near Strawberry Plains, eight miles from Knoxville, the Confederates being repulsed with serious loss. General Johnston has been largely reinforced by extra troops, and maintains a bold front at Dalton and Tunnel Hill. The New York Legislature has passed a bill to enable soldiers in the field to vote. Two blocks of buildings and several large warehouses are reported to have been destroyed in Charleston on the 10th ult., by Gilmore's shells; the city was almost deserted by the military. It is rumored that Stuart has made a raid into Leesburg, the Federals falling back to Fairfax. The guerilla leader Morgan has had a public reception in Richmond. General Burnside has been appointed to recruit and fill up the 9th army corps, of which he is commander, to the number of 50,000 men. Senator Lane has introduced a bill into Congress prohibiting the sale of gold at a higher price than that paid in New York for United States six per cent. bonds, except for exportation to pay debts. The *New York Times* has come out for the nomination of Mr. Lincoln to the Presidency. The municipal report on the condition of the barracks in Broadway, near Astor House, has created much indignation; sixty men, arrested for various military offences, were found confined in a room 15 by 20 feet square; many had been there for months with no accommodation for sitting or lying down. The report states that they were covered with filth, and treated worse than wild beasts, and that the existence of such a place was an outrage on humanity, bringing disgrace to a nation. The Confederates have retreated from Western Virginia to the Shenendoah Valley; the condition of the roads rendering the transport of artillery impracticable appears to have interfered with the plans of their campaign.

VARIETIES.

—0—

PEELING POTATOES.—All the starch in potatoes is found very near the surface; the heart contains but little nutriment. Ignorance of this fact may form a plausible excuse for those who cut off thick parings, but none to those who know better. Circulate the injunction, "Pare thin the potato skin."

TO MAKE LEMONADE.—5 oz. of lump sugar; the yellow rind of 1 lemon rubbed off with a bit of sugar; the juice of 3 lemons; one quart of boiling water. Stir all together, and let it stand till cool. 2 oz. of cream of tartar may be used in stead of the lemons' water being poured upon it.

DIED:

On January 6th, at Lymn, near Warrington, William, aged 3 years and 3 months, and on January 9th, at the same place Samuel Davies, aged 8 years and 8 months; both of Scarlatina; children of Samuel D. and Mary Drinkwater.

ADDRESSES.

Alexander Ross, }
 Justin C. Wixom, } 8, Hutchison street, Leicester
 Harry Luff, }
 Henry C. Fowler, 14, Egginton Street, Hull.
 Franklin Merrill, care of John Elton, Lich Street, Worcester.
 J. A. Cunningham, care of John George, Boot maker, Irchester, Northamptonshire.

MARRIED.

At Devonport, on the 17th ult., by Elder William Willes, Mr. Aaron Dugdale, to Miss Mary Ann Lock.—*Devonport News* please copy.

POETRY.

—0—

"I'D RATHER LIVE IN UTAH."

Tune.—"I'd choose to be a Daisy."

I'd rather live in Utah,
 Than palaces elsewhere,
 Surrounded by her mountains high
 And with her Valleys fair,
 There reign health, love and union
 Beneath the western sky;
 Then O how joyous 'tis to know
 Deliverance is so nigh.
 CHORUS.—I'd rather live in Utah, &c.

I'd rather go to Utah
 And toil from morn till eve,
 Than linger here in Babylon
 To pine away and grieve,
 Surrounded by those evils dire

Which have such mighty sway,
 Corrupting in their onward march
 The thoughtless and the gay.
 CHORUS.—I'd rather live in Utah, &c.
 Then let me go to Utah
 And strive with heart and hand,
 To help the kingdom God has raised
 Upon that favored land;
 For soon those mountains, hills and dales
 Will blossom as the rose,
 And Zion reign in harmony
 And free from all her foes.
 CHORUS.—I'd rather live in Utah, &c.

EDWARD G. DAVIS.

CONTENTS.

Minutes of a General Council	81	Correspondence.—England: Letter from Elder	
History of Brigham Young	86	George Sims. South African Mission:	
Editorial.—The General Council—Deeds—Our		Letter from Elder William Fotheringham ...	92
Teachings should be Exemplified in our		Summary of News	94
Conduct	88	Poetry.—"I'd Rather Live in Utah"	96
Abstract of Correspondence	91		

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 7, Vol. XXVI.

Saturday, February 13, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 86.)

2.30. p.m.

Council opened by singing the hymn, "Oh, Zion, when I think of thee," &c. Prayer by Elder I. Bullock.

After the hymn, "How firm a foundation ye Saints of the Lord," &c., had been sung, Elder Jesse N. Smith, in representing the Scandinavian Mission, said—Brethren, I feel thankful to God for granting me once more the privilege of meeting with you in England, in the capacity of a General Council; and, while I stand before you, I trust that you will give me what President Cannon has requested,—your faith and prayers, that the representation of my field of labor may be given satisfactorily to my own feelings and in justice to the people over whom I am called to preside. I, as well as the brethren associated with me, have been called to labor among a people whose language, manners and customs are entirely different from our own; and we find ourselves often embarrassed, and our movements in disseminating the truth are more or less retarded in consequence. In the Scandinavian Mission I can say, with pleasure, that the people generally are

kind and honest-hearted, and are willing to receive the message of salvation we bring. In the kingdom of Sweden there is room for a great work. It is an extensive region of country; its inhabitants are honest and industrious, and ready to receive the Gospel when presented to them by the Elders of Israel. The kingdom of Denmark is now in a state of war, and will, sooner or later, be convulsed and desolated by its ravages, as America now is. I regret to say that some of the brethren have been forced into the army to fight in defence of their country. There are four of the brethren now present who have had to leave their homes in consequence of the probabilities of war. We have done our best in counselling the Saints, and pointing out to the honest-hearted a way of escape from the coming calamities.

During the last two years we have emigrated 3,033 souls, as the reports sent to Liverpool will show, and the prospects for the coming spring, should there be an emigration, are very promising indeed. There is with those outside the Church a great deal of

prejudice against us in consequence of our emigration. I have had conversation with many entertaining such prejudice. They would say, "Sir, we can do very well with your religion if you would not take away the people. If your doctrines are true, then we must all be converted, and there will be no necessity to break up our homes, and leave our friends and relations behind." My reply to such is, that it is a gathering dispensation. Through the blessing of God, and his Spirit accompanying our words, many are seeing the necessity of obeying the Gospel and gathering home with the people of God. We have felt cheered and blessed by the brethren who have visited us from time to time. The last visit of President Cannon will long be remembered by the Saints. His teachings and instructions were duly appreciated, and the good influence accompanying them has extended itself throughout the Mission.

Brethren, when we are sent to a foreign land, it is different from being where they speak our own language, and where manners and customs are similar to our own. It is then we feel our weakness, and our dependence upon God to aid us in our endeavors to lay before the people the principles of life and salvation. If I have been able to do good, it has been by the blessings of God attending my labors. I have trusted in Him, and he has been my strength and support; and my heart has been made glad in laboring for the benefit of the people in that land. I know that God is near to his faithful servants in that land, as he is in this and other lands, and that he prepares their way to find out the honest-hearted among men. I have ever found it so. I have often thought about what the brethren said, who first came from the Valley, that in the Scandinavian Mission there were many of the seed of Joseph, the truth of which has been fully verified since the Gospel was first introduced.

The brethren who came from the Valley last spring, and who have been sent to labor with me, are good young men; they are making progress in acquiring a knowledge of the language, and I feel assured that ere long they will be capable of making themselves

fully understood by the Saints when instructing them in things pertaining to their salvation.

I do not think I will lengthen my remarks; what I have said will give you an idea as to the condition of the Scandinavian Mission. My own feelings are of the best kind. I have learned to appreciate the teachings of God's servants, and act as they direct from time to time. I have used my energies, since I obeyed the Gospel, in furthering its interests. To me it has been, and still is, the all-important object of my life; and I rejoice that I, with you my brethren, have been counted worthy to bear to the nations of the earth the glad message which has been revealed from the heavens in these latter-days. If we are successful in bringing souls to a knowledge of the truth, the Spirit of God will have to direct us in all our varied movements. I never felt better than I now do. I have looked forward to this time with pleasure, when I could meet with my brethren and enjoy their society. Already have I been paid for all the trouble I have been at in coming here. My prayer is that God may bless us while our Conference continues. I ask it in the name of Jesus. Amen.

Elder Isaac Bullock, in representing the Scottish District, said—Brethren, I have been very happy to-day in meeting so many of my friends and brethren, a great many of whom I have been familiar with for many years, and I feel especially happy in listening to the instructions given here to-day. I feel to thank God for the good influence which has been in our midst. It gives me joy to hear my brethren speak of the prosperity of the Work in those nations upon the continent, about which we know but little. I have been laboring in Scotland since coming to these lands. I arrived there on the 22nd of last July, and commenced laboring in Edinburgh Conference, under the direction of Elder James C. Brown. I travelled through the different Branches, and was met very kindly by all the Saints. I found them a very warm-hearted people, and very happy to receive the visits of the servants of God. They felt they could not do too much for those who

were travelling among them. On the 10th of October last I received my appointment from President Cannon to preside over the District. I immediately set off to visit the Glasgow Conference, although not very well at the time, having for a little time previously been afflicted with rheumatism. In my labors there I was, also, treated very kindly. After I left there I went to Dundee, and visited the Saints from house to house, and was received very kindly by all I visited. I can truly say that I have perceived an increase of faith among the Saints in Scotland since my arrival there. I would not wish you to understand that they are perfect. Not so; there are good, faithful Saints in Scotland, but there are some who are not so diligent as they should be. The spirit of gathering is increasing among them.

I feel thankful, brethren, that I have been sent to these countries to advocate the Gospel and to assist in the deliverance of the Saints. I find that to stay in Zion, and pray in Zion that God would open up the way for the deliverance of his people, will not accomplish near so much as to put forth our hands and use the strength God has given us for that purpose. We have got to plan and devise means for the deliverance of God's people if we want to see them gathered to Zion. I have told the Saints where I have labored, that if they would live the religion of Jesus, and practice every principle of truth in the Gospel, their deliverance would be accomplished. I was pleased with the remarks of our President this morning, and know they are true from my own observation and experience. There is a feature which is common to humanity, and which we ourselves possess to a great extent: we like our good virtues spoken of, but our bad deeds we do not like brought before our notice. We must learn, however, to bear reproof when we need it; and to reduce our feelings to this condition of humility, we should seek unto the Lord and be controlled by the Holy Spirit. I have learned that the Spirit of the Lord is the best source there is through which to receive reproof. When a man does wrong, or even thinks of wrong, the Spirit whispers reproving words. For

my own part I believe reproof is good, and has a tendency to check the practice of evil thoughts and desires. Even when it is apparently unnecessary, reproof is good for us. We ought, however, to be guided by the Holy Spirit, and we will never commit sin; but should we neglect its whisperings, by-and-bye it will cease to reprove us, and it will then become necessary for our brethren who preside over us to reprove us for our unwise or evil course. I believe that when men magnify the positions God has given them, the words they speak will be profitable; but if they, on the contrary, do not faithfully practice the teachings they gave to others, their words will not prove of any benefit. I will now finish my remarks; but before doing so, let me exhort my young brethren to be humble and diligent, and I pray that I, with them, may be so. May the Lord bless us and keep us from being overcome, and enable us to keep ourselves pure, is my prayer in the name of Jesus Christ. Amen.

Elder Thomas E. Jeremy, in representing the Welsh Mission, said—Brethren, I am glad to meet with you on this occasion. Two years ago I had the privilege of meeting with my brethren for a similar purpose in this chapel. I have felt since I have been here the free flow of the Spirit of the Lord. I am glad to report the condition of things in Wales. There are nine Conferences in Wales. The population of the Principality is about one million. The Gospel has been preached there since the year 1842; and, to liken our field to a farm and the Gospel the plow, I can say the land has been pretty well plowed. Those who understand the art of agriculture know that after raising several good crops from the same piece of land, that it requires careful and thorough cultivation to make further good crops; for the best of soil will become weaker and weaker by taking crops from it, unless it is properly cultivated by judicious and skilful husbandmen. So it has been with the progress of the Work in Wales since its first introduction twenty years ago; and the labors of the Elders must be carefully and judiciously directed, so

that the honest-in-heart may obey the truth. During this year we have emigrated from Wales 151 Saints, and during the same period have baptized 264 persons. The total number of Saints at present in Wales is 1,828. I am happy to say the brethren laboring with me are good men and strive to do right. The Presidents of Conferences and Travelling Elders are, I believe, doing the best they can, and teaching the Saints to emancipate themselves from Babylon. The Saints there, as elsewhere, have a great deal to contend with; I have told them, however, to have faith in the promises of God and seek unto him, and they would have the privilege of emigrating. I told them that they would have an increase in their wages, and I can tell you, brethren, that that prediction is being fulfilled. Most of the brethren are miners, and a short time ago there was a rise of two shillings in the pound, and there is a great probability of an additional increase of two shillings. I can see the hand of the Lord in these things. The Saints are very kind to the Elders who labor in their midst. When brother Bywater and myself visit them at their homes, and sit down and talk about the kingdom of God, they are so interested that they regret our departure and want us to come and see them as often as possible. We have been preaching to the Saints the propriety of their paying their Tithing, and telling them kindly that, if they would strengthen the kingdom of God first, and have its welfare at heart, they would be blessed by the Almighty. In a Priesthood meeting in Cardiff, when speaking upon the subject of Tithing, I told the brethren I would like them to speak freely, so that we might know if they desired to support the Work in this manner. They unanimously agreed that whenever they performed their duties and paid their Tithing they were blessed and lost nothing by doing so. The experience of many of the Saints has been, that when they paid their Tithing means would come into their hands in a manner that proved to them that God was blessing them. I tell them not to do it, however, in order to get rich, because their motives then would be selfish, and they would

not be paying their Tithing for the benefit of the Work, but merely for their own benefit.

There are some men down there who apostatized from this Church in its early days, and who have come from America. They have been Strangites and everything else that circumstances might require—they are going about endeavoring to lead the people away from the truth; but from the good and faithful Saints they get a cold reception. I tell the Saints to have nothing to do with such fellows, for they are hypocrites and seek the destruction of God's faithful servants. All the converts these miserable individuals can gather together are those who have been cut-off from the Church for adultery and other acts of iniquity. I feel to rejoice in listening to President Cannon's instructions, and in reading them from time to time in the *Star*. I pray God to bless us and our beloved President, and pray that we may be saved in the kingdom of God. Amen.

President Cannon remarked that he had read a statement a short time ago in the *Times*, to the effect that the "Mormon" emigration from South Wales was seriously depriving the mining community there of a great number of men, and complained that the "Mormon" Elders were busy endeavoring to take away many more. This showed that brother Jeremy and the Elders were doing a good work in Wales. He was convinced, himself, that it was so.

Elder R. Bentley, in representing the London District, said—I can say with my brethren who have spoken, that I am pleased in meeting with you to-day, and I am thankful for the privilege of beholding the faces of so many brethren. I have learned to appreciate the society of my brethren since I left home. I will say to my young brethren, I am glad to see you. You have my faith and prayers. I know you will have a great deal to contend with in these countries. You will need to be extremely careful in all your movements, and be guided by the Spirit of the Lord. The atmosphere seems to be impregnated with evil. The Adversary knows very well that he cannot overcome the kingdom

of God now established upon the earth, but he knows that he has the power to overcome individuals if they lend themselves to his seductive wiles. We have the consolation of knowing that God's Work will not be stopped. I am happy in having the privilege of reporting the condition of the London District—but more particularly the London Conference—where my labors have been principally directed since I received my appointment to that part of the Mission. When I arrived in this country—now a little over three years—I received an appointment to preside over the Norwich Conference, where I labored until the month of March last, when I received a second appointment directing me to labor in the London District. I have made some visits to the Kent Conference. Circumstances have prevented me from going clear through that Conference. Its affairs are prospering under the Presidency of Elder William Sanders. There are three Travelling Elders laboring in conjunction with him: Ensign I. Stocking, John South and Thomas Friday. There were 22 Saints emigrated from that Conference last season, and 44 were baptized during the year. The Conference numbers 503 persons.

Elder George Sims presides over the Essex Conference, and is assisted by two Travelling Elders—Charles W. Stayner and Edwin Tuffs. That Conference is comparatively small, and the Saints are very much scattered. I believe the brethren there have been blessed in their labors. They have been busily engaged in searching out those who have at one time been in the Church, and who still retain their love for the Work of God, and to some extent have been successful. It has been my great desire to look after the lost sheep, and endeavor to bring them to salvation. Last season 15 souls emigrated to Zion and 38 persons have been baptized. The Conference at present numbers 246 Saints.

In the London Conference the Work is prospering to a considerable extent. We have met with but little opposition. The Travelling Elders—Miles P. Romney, Joseph L. Barfoot and Septimus Sears—I believe, have done the best they could in their labors.

They have been united with me in seeking the welfare of the people. The local Priesthood, I may also say, have diligently sought to be useful and to aid those who preside over them. There has been out-door preaching done during the past summer, and in this respect very little opposition has been met with. There were some who used to annoy the brethren while they were preaching in the streets, so I recommended the brethren to go out into the country places where, I believed, they would receive better treatment and obtain impartial hearing. In London we have twelve meeting-places and two in the outskirts. Our prospects in that Conference are very bright and encouraging, and those who are coming into the Church at the present time appear to be warm-hearted people and prove substantial Saints. If the Saints in Zion send down teams to the frontiers the coming spring to assist the poor, I am in hopes that there will be a much larger emigration from the London District than last year. There were 214 Saints emigrated last season, and 229 persons have been baptized during this year. The Conference at present numbers 1,303 persons. It appears to me that people, who before scarcely deigned to look upon us, now begin to regard us as civilized beings. There are some of the Saints in London who are employed as domestic servants in the families of the better classes. When some of these Saints have notified their employers that they were about to emigrate to Utah, the employers have expressed regret at losing them, and have given them very good characters, and desired them to get Latter-day Saints to fill their places when they go. The Saints cannot fail to command the good opinion of those who employ them, if they will live their religion. Brethren, I feel thankful for the privilege of coming on this mission. I know if I am faithful it will be the means of preparing me for greater usefulness. So far it has been a source of much experience to me. It certainly was a hard thing to commence with. I thought when I was called on this mission that I would never survive it, but I went to work

and tried my best and the Lord has helped me. I am a living monument that we can survive the ordeal of coming out into the world and preaching the Gospel. [President Cannon—A pretty good-looking monument too.] I pray God that when we go forth from this place we will be filled with the spirit of instruction and counsel. May God bless us while in Council together is my prayer. Amen.

Elder I. Bullock said—I wish to add a few more words in relation to the Scottish District, to show that the Work is increasing there. In the Edinburgh Conference, which is under the presidency of Elder James C. Brown, during this year there have been baptized 69 persons; 82 emigrated last season. The present number of Saints in the Conference is 464. The income of the Tithing is about one-third more than it has been for some time previously. In the Glasgow Conference, which is under the presidency of Elder William Gordon, there have been 124 baptized during the year, and 106 have emigrated. It numbers, at present, 700 Saints. I have felt to preach Tithing to the Saints in that Conference. The majority had not faith to pay it, and I considered it wise to teach them the principle until they got faith to do so. The Dundee Conference, which is presided over by Elder Matthew M'Cune, numbers at the present 153 Saints. There have been baptized there, during the year, 21 persons, and 13 have emigrated.

Elder Warren S. Snow, in representing the Southampton District, said—Brethren, you may form an idea what my feelings are at the present time by your own. I presume we all feel like preaching; but I have not got upon my feet to preach, but to represent the Southampton District. My field of labor comprises three Conferences—the Southampton, Reading and Dorsetshire. The District is prospering. The Southampton Conference is presided over by myself, and I am assisted in my labors there by brother David P. Kimball. On the whole the Conference is on the increase. Last emigration season 25 Saints left Southampton for Zion, and should the way remain open there will be a much

larger emigration the approaching spring. We have, during the year, baptized 61 persons in that Conference; it at present numbers 385 persons. The Reading Conference is presided over by brother C. M. Gillet, who is assisted by brother T. C. Patten—Travelling Elder. From that Conference 32 have emigrated and 20 have been baptized during the year. It numbers at the present time 166 members. The Dorsetshire Conference is presided over by brother Edmund F. Bird, who is assisted by brother Junius S. Fullmer as Travelling Elder. It is but a small Conference—numbering only 95 Saints; 9 emigrated last season from there and 16 have been baptized during the year. As in Southampton, these two Conferences are doing well. In the Dorsetshire Conference the brethren have thought it wisdom to baptize all the Saints in the Conference, and, while doing so, many new members were baptized. The Work is onward in the Reading Conference, although not so much as in other parts of the District. We hope to remove very soon the obstacles that are in our way, that the kingdom of our God may progress. May God give us power to overcome all obstacles, that we may go forth as giants in defence of the cause we advocate, is my prayer. Amen.

Elder George Halliday, in reporting the Bristol District, said—I feel to-day just as brother Snow said we all feel; and as for feeling like preaching, I may say I did feel like doing so before standing upon my feet, but the feeling has altogether left me since I arose to address you. I never want to lose all feelings of timidity when I arise to speak to the Saints, for if I were to lose such feelings it is very likely that I would not depend upon God so much as upon myself, and without his aid I am certain my labors to instruct and convince the people concerning the things of the kingdom would be unavailing. The District I am laboring in is probably different to any District in the Mission. It includes the two Branches in Ireland—Belfast and Dublin—which number 53 Saints. I have made a visit to Ireland, and was pleased to hear the Saints speak so highly of those who have labored

among them; they allude to brother Bigler in affectionate terms. The Saints were rejoicing in the Gospel, and were grateful that they were remembered by President Cannon and the Saints in England. Ireland, as you know, is overwhelmed by Catholicism, and priestcraft exerts a powerful influence upon the minds of the people. It is, therefore, very hard to find individuals sufficiently dispossessed of this influence to receive and embrace the Gospel. In our own District, in England, which comprises the Land's-End and Bristol Conferences, the Saints are doing very well. The Land's-End Conference is presided over by Elder William Willes. Since he has been there great good has been accomplished. He has been successful in obtaining the good feelings of the Saints and many who are not Saints. They have got a good meeting-room, which is very well filled every Sunday; and they have very little of the mobocratic spirit there to disturb them, which is so rife in other parts of the District. Bristol seems to be the hot-bed of anti-"Mormonism." We are under the necessity sometimes of holding our meetings privately, and in some places are sometimes obliged to suspend them altogether for a little period. I sometimes feel as though I would like to talk to thousands; but the mobocratic spirit is so great that the least excitement awakens it, and it would only provoke disturbances to hold public meetings. A short time since a man lectured in the town of Bath upon the present condition of the Church of England, and showed how fast it was sinking in consequence of the introduction of Roman Catholic forms and ceremonies into it. On this occasion a most violent riot took place, and became so fierce that it took fifty policemen to stop it; and, in fact, they did not succeed in completely quelling it. The mobocratic spirit is stronger there than in Bristol, for it is

backed up by the influence of the clergy, who act behind the screen. They are the most ardent and unscrupulous supporters and well-wishers of a system of anti-"Mormonism." There is no base scheme that the enemies of the Work of God consider at all likely to effect its overthrow, but what is adopted and carried into effect by them. Such is the influence that prevents us from doing all the good we wish to do. I believe that we are doing all the good that can be expected under the circumstances. We cannot get at the people if they will not allow us to preach. We have eleven Branches and 396 members in the Bristol Conference. Some of the Branches are very much scattered. The Saints in some of them live as much as fifteen miles apart. The best Travelling Elder we have is the *Star*, and the Saints look forward to its arrival with eagerness. I do not know a family in the Conference but what take a *Star* every week. I feel well in my labors in the Bristol District, and don't know why I should not. I labored in the District before I left this country to go to Zion, and ever since I returned. If the emigration is open next season as it was last season, there will, I am convinced, be a greater emigration from the District than ever before. I feel like brother John L. Smith—I wish to be where I am wanted. I am pleased with the Elders I have with me. As for the finances of the District, they are not so good as I would wish them to be. The expenses we incur are necessarily heavy. We cannot get the Conference together very frequently—it is so very large in extent and the people are so scattered. We get a few of the Branches together occasionally, and hold Conference now and then; so we have to move along the best way we can. Well, may God bless us in our Council, brethren. Amen.

(To be continued.)

Despise trifling affronts, and they will vanish. A little water will put out a fire, which, unquenched, might destroy a city.

How wide a gulf both of attainment and power often separates the author from his reader, and yet how happily they meet and harmonize upon the page which the one reads and the other has written.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 88.)

October 2.—I attended Conference ; much valuable instruction was given by the President, Joseph Smith. I addressed the Conference with regard to the appointment of suitable missionaries, and in regard to the importance of teaching abroad the first principles of the Gospel, and letting alone those principles they did not understand ; also on the propriety of many of the Elders remaining at home, and working on the Lord's House, and the necessity of more liberal consecrations and more energetic efforts to forward the work of building the Temple and Nauvoo House. The congregation was immense, and the greatest unanimity prevailed.

—6.—I was very sick. Elders Kimball, Richards and Woodruff laid hands upon me, and I recovered.

—7.—Met with the Twelve at Elder Taylor's, and appointed missionaries to labor in the States. Also chose Elders Richards, Taylor and myself a committee of three to draft an address to the eastern churches, as directed by the General Conference.

—9.—Met in council with the Twelve.

—10.—Met with the Twelve for the purpose of holding a council, but spent most of the day in visiting the sick.

—12.—Brothers Richards, Taylor and myself wrote a long epistle to the brethren scattered abroad on the continent of America, which was signed by eight of the Twelve, and published in the *Times and Seasons*.

—23.—With Elders Richards and Taylor I attended a Conference at Lima ; 424 members were represented, including 54 officers. We taught the brethren on the necessity of finishing and completing the House of the Lord in preference to anything else. The brethren unanimously voted to devote one-tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Isaac Morley and his counsellors.

—24.—We continued our Conference and preached to the brethren.

—29.—Met in council with the Twelve.

—30.—I met with the Presidency and Twelve at Hyrum's office. Joseph spoke on a variety of subjects—the gathering of nations, the building up of the kingdom of God, and the traditions and wickedness of this generation.

November 1 and 6.—Attended City Council.

—7.—Brother Joseph and several of the Twelve called on me. We went to meeting, when Joseph spoke on temperance, virtue, charity and truth. After the meeting I met with the Twelve and High Priests' Quorum. The word of wisdom was brought up ; I expressed my views upon the subject, and said I considered it wisdom to use all things put into our hands according to the best judgment God would give us : wisdom was justified of her children.

—8.—I attended the dedication of the baptismal font in the Lord's House ; President Smith called upon me to offer the dedicatory prayer. This is the first font erected and dedicated for the baptism for the dead in this dispensation.

—13.—Attended City Council.

—14 (Sunday).—Met in council with the Twelve to prepare an epistle to the Saints in Europe.

—15.—Finished an epistle of the Twelve Apostles to the Saints scattered abroad in England, Scotland, Ireland, Wales, the Isle of Man and the eastern continent, which was published in the *Times and Seasons*.

—17.—I accompanied Elder Richards to La Harpe.

—18.—We met with the brethren, and settled some difficulties existing in the Branch.

—20.—I met with six others of the Twelve in council, at my house, on the subject of the *Times and Seasons*, the Quorum not being satisfied with the manner Gustavus Hill had conducted the editorial department.

—21 (Sunday).—Brothers Hyrum Smith and John Taylor preached. At

4 p.m., brothers Kimball, Taylor and I baptized about forty persons in the font, for the dead; brothers Richards, Woodruff and George A. Smith confirming. These were the first baptisms for the dead in the font.

—28.—Brother Joseph and the Twelve spent the day in council at my house.

—30.—Met in council with Joseph and the Twelve at my house, in relation to the *Times and Seasons*.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 13, 1864.

EVIL THINKING AND ITS CONSEQUENCES—HOW TO AVOID DIFFERENCES AND ERRONEOUS CONCLUSIONS.

THERE is no temptation which it is more necessary to guard against, because there is probably no practice which is more injurious in its tendencies, than that of giving way to evil surmisings. It is very true that "As a man thinketh in his heart so is he." Words and actions are but the external fruits of the inward thoughts of the soul; they must be conceived there before they find their birth from the lips or the hands of the corporeal frame. Hence we can see the necessity of properly governing our thoughts and of cultivating a habit of pure and correct thinking. If a man be pure in thought, he will be correspondingly pure in action; but if he allow his mind to roam in unrestricted freedom through the various avenues of evil, or to dwell unchecked upon the contemplation of forbidden indulgences, it will not be long before his feet tread those paths, and his hand plucks the tempting but deceitful fruit. When once the tempter gains the citadel of the heart his power is very great, and there is no knowing to what excesses of folly and crime he may incite his unhappy victim. Our first and chief efforts, therefore, should be directed to having our hearts cleansed from all evil by the sanctifying and purifying influences of the Spirit of the Lord, and then, the tree having been made good at the root, its fruit will be sure to be of a corresponding character. Hence, the Lord says, "My son, give me thine heart." Not thy lip service, thy money, or anything else that may be possessed as an inseparable adjunct of life—but, *thine heart*, knowing, as He does, that where this is given all else will follow.

One of Satan's most plausible, and therefore most dangerous temptations, is that of instilling suspicion of their brethren into the minds of those who are not constantly on the watch against his approaches,—not so much in regard to their integrity and faithfulness, in the main, to the Work of God, but in reference to their feelings and intentions towards themselves. When once the Adversary can darken the minds of such persons, he fills them with unfounded jealousies towards their brethren, with fears that the latter are seeking to take advantage of them, to cause their overthrow, to detract from their influence or to injure them in some nameless way, when, in nine cases out of ten, those

very persons whom they have so unjustly suspected of such unworthy motives and conduct, have been their warm friends and have been seeking to promote their interests and happiness instead of endeavoring to injure them. Such feelings, when indulged in, often produce the most lamentable effects. They sometimes result in the alienation of the most intimate friends. They cause men to misconstrue the most innocent word or action into an evidence of hostility or a just cause of offence. They, of course, give rise to bitter feelings towards the unconsciously obnoxious individual, which feelings, inevitably, very soon exhibit themselves in the external manner, actions and words, begetting, of course, a corresponding feeling and spirit in the bosom of the other party, and thus the seeds of division and discord are sown where there was not the remotest cause for their growth, and the Evil One rejoices over the diminution of strength among the ranks of the, at heart, lovers of truth, and the consequent accession of power to his own dark legions.

Another danger to be dreaded from allowing the imagination unrestricted play, is that of running into the most unreasonable and untruthful vagaries, and framing the most ridiculous hypotheses with regard to the Work of God. Some men are so anxious to appear to possess as much knowledge as their brethren, and to understand as much, if not more, of the future and of the purposes and unrevealed laws of God that, from the slightest premises they jump at the wildest conclusions, and set down, as eternal and celestial principles, ideas that never did and never will exist excepting in their own deluded brains.

A vast amount of evil and unhappiness would be prevented would all act upon the maxim, never to take umbrage where they were not sure offence was intended; and even where they have every reason to think it was intentional, they should first scrutinize their own conduct to see if they have not given the first cause of unkindly feeling, and if not, they have still less need to allow their minds to be ruffled, as no person who is at all worthy of regard will give unmerited affront without deeply regretting it, and seeking to make reparation so soon as the excitement of their feelings, which blinded their judgment, shall subside. Nine-tenths of the quarrels, heart-burnings and jealousies in the world are the result of misunderstandings.

With reference to the other error, all should remember that "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children." The Lord has already authorized his servants to reveal quite as much as His people are able to, and more than all of them do, practice; and when they are prepared for further revelations of His will, he will inspire those whose right it is to make known unto the people His will concerning them. In the mean time, every Latter-day Saint should be content to receive and careful to practice every principle which the Lord has revealed for the salvation of his people, without being too anxious to pry into the future; for, by pursuing a contrary course, men are liable to wander into the wildest extravagancies, and to be less prepared for the revelations which the Lord may bestow, than those who have been more humble and have been satisfied to act faithfully upon the present light and knowledge which the Lord has seen fit to give through his Priesthood.

The vain man and the ostentatious man may truly say, "It is the eyes of other people that ruin us."

ABSTRACT OF CORRESPONDENCE.

—o—
AMERICA.—The following extracts are taken from a letter written in Salt Lake City, on the 10th of December last, by Elder George A. Smith, to his brother in Europe, Elder John L. Smith :—

“I am very glad to hear of your travels and success in the good cause, as Zion has to be built up by the Lord sending his fishers and his hunters to hunt the wheat in the midst of the tares, and where one of a city or two of a family or nation may, perchance, be gathered as specimens preserved after the wreck of nations shivered like the vessel of a potter. * * *

On the 6th of November I left this city on a visit to the South. I was gone 31 days, held 30 meetings, preaching about 37 hours; the weather was very cold, but few storms; I enjoyed myself very well; the Saints seemed to enjoy themselves and the meetings exceedingly. The result of the dry season is that bread is scarce. * * *

On my return I found myself in possession of a severe cold and a heavy cough, which has abridged my happiness and ability to get about. The Legislature meets on Monday in the Council House, which is being neatly fitted up by Mr. Amos Reed, Secretary and Acting Governor; Governor Doty having been called by Mr. Seward to Washington on public business. The theatre has had a brilliant run; it is closed for two weeks, during which time we are to have a school-concert by Mr. David O. Calder, and 300 pupils. The Presidency are well with the exception of colds, brother Wells being restored to health. * * *

Last year the soldiers were well provided with wood, being under the care of Bishop Sharp; this season they have apostatized and resolved to do without a Bishop. Many of them have gone into the canyons to get their own wood; but many have had the misfortune to break their legs or arms or get their limbs frozen. The Swiss settlement at Santa Clara has suffered considerably from the drouth and the unsatisfactory arrangements for the distribution of water. I saw several of them hunting about in Iron County to purchase their bread; they seemed annoyed at their disappointments, but none whom I saw appeared to be discouraged. Missionaries have been travelling among the Scandinavian brethren, preaching to them in their own language, which seems to have a good influence. *

* * * Most of the members of the Legislature from the South have arrived in this city. The Temple walls are now rolling up faster than they have done. Flour has sold in Cache Valley for \$10 and \$12 per 100 lb. Considerable exertions have been made by General Connor and his confederates hunting for gold and silver mines; they consider they have discovered a silver mine in Bingham's canyon that will yield \$160 per ton, which is considered worth working, the gold they have not yet got into; the apostate who dug out this silver mine for them discovered some iron pyrites which they supposed to be gold.”

GLASGOW CONFERENCE.—Elder Robert Watson, writing from Glasgow on the 14th ult., says :—“My health is tolerably good, and I am determined, with the help of the Lord, to live my religion from this time forth, and to try to show the people that I am laboring among, that I am a true Latter-day Saint. I am well satisfied with my field of labor, for I know that brother Walker will be a father to me. I feel thankful for my mission, for I am gaining an experience that is invaluable, and which I could not have obtained had I remained at home. The Saints here are trying to live as Saints ought to, and they treat me as kindly as though they were my own parents, brothers and sisters.

BEDFORDSHIRE CONFERENCE.—Elder James A. Cunningham, in writing from Winwick, on the 22nd ult., says he feels pretty well in body, is well satisfied

with his field of labor, and is striving to live so as to enjoy the Spirit of the Lord to aid him in his ministrations to the people. He had not had time to gain an extended acquaintance with the Saints in his new field, but what intercourse he had been enabled to enjoy with them had been, judging from their kindness to him and from his growing affection for them, of a mutually pleasing and beneficial character.

NEWS FROM CONFERENCES.

WARWICKSHIRE.—On the 20th of December, 1863, a Conference was held in Coventry, at which were present, on the Stand, President Cannon, Elders John M. Kay, District President, Robert Pixton, Conference President, Joshua K. Whitney, Travelling Elder, and the various Branch Presidents. The Conference was opened at 1.30. p.m., by singing and prayer; after which Elder Pixton made some appropriate remarks expressing his joy at meeting with the Saints, and also at the privilege of having the society of his brethren, Presidents Cannon and Kay. The Branch Presidents then gave in their reports which were, generally speaking, of a very favorable character. Elder Pixton represented the Conference to be in a good condition and the Saints as being a kind, warm-hearted people, desirous of living their religion and striving to carry out the counsels of the Priesthood. Some few changes were made in the disposition of the officers of the Conference, after which Elder Kay made some very encouraging and instructive remarks on the necessity of being pliable and submissive in the hands of those whom the Lord has placed to preside over us, if we would be happy ourselves and be able to do any good to others. Said he felt willing to labor in any position which the servants of God might place him in, and knew that all who were in possession of the Spirit of the Lord felt in the same way. President Cannon then addressed the congregation on the nature and magnitude of the work to be performed in these last days, and the necessity of faithfulness, energy and devotion on the part, not only of those who were specially called to labor in some public capacity, but of all who bear the name of Saints, that God's Work might progress, his kingdom be established, and his Saints gathered from every clime in order that they might be prepared to meet Jesus when he makes his appearance. The Authorities of the Church were then presented by President Cannon, and sustained by the Saints in the usually unanimous manner. In the evening Elder Kay spoke a short time upon the restoration of the Gospel by the holy angel spoken of by John the Revelator. President Cannon followed; after bearing testimony to the remarks of Elder Kay, he delivered a discourse upon the value of the Gospel, comparing the kingdom of God with the various religious organizations of Christendom. The Conference was then closed by singing, and benediction by President Cannon.

NEWS FROM HOME.

According to the latest accounts from home, the inhabitants of "Zion's peaceful vales" were living undisturbed in the possession of peace and prosperity.

There had been considerable snow, and winter weather, with its piercing and chilling blasts, had for some time been experienced. President Young and friends returned to Great Salt Lake City, on the 25th of November, from their visit to Sanpete county, all in excellent health save the President, who had contracted a cold.

The citizens of Great Salt Lake were made highly indignant by the perpetration of a most villanous and brutal assault by some of the soldiers belonging to the command now in the vicinity of the city, the particulars of which will be seen in the letter of Elder Brigham Young, jun., published in this number.

We also learn from the *News* that the Legislature opened at the State House, in Great Salt Lake City, on Monday, December 14th. The first day's proceedings were opened by the election, *pro tem.*, of Hon. Daniel H. Wells, President of the Council, and Hon. John Taylor, Speaker of the House. On the following day, Hon. Amos Reed, Secretary and Acting Governor of the Territory, was introduced to the Assembly. The chief clerk read the Message of His Excellency. Other preliminary business was attended to, but nothing further of special interest.

Lectures at the Seventies' Hall and concerts at the Theatre are recreations that the citizens of Great Salt Lake City were participating in with much interest and appreciation.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, U. T. }
December 15, 1863. }

President Cannon.

Dear Brother,—Your very welcome letters came duly to hand. I am so glad to hear from you and the rest of the brethren throughout the Mission, that at times I almost wish to be with you again to raise my voice in defence of the kingdom, and to spread abroad those glorious principles which I just begin to have a faint idea of.

You have undoubtedly heard of father's trip down to Sanpete; we had a glorious time; the Saints met us everywhere with open arms—none seemed to desire us anything but blessings. In every settlement we held meetings, (I presume you have heard that I am appointed on the home mission,) preaching unto the Saints repentance; they seem very willing to listen to our words, and the majority are turning to their Father in heaven. There are some, however, who have been in the Church ten, fifteen and twenty years, who will never get back into the fold again.

Elders W. Woodruff, W. C. Staines and myself have been going out in the surrounding country for the last few Sundays. I like being a home missionary much better than being out in the world,—I meet nothing but friends, those who are glad to see me and acknowledge me a servant of the Most High God.

Brother George, all that you have expressed in your letter I have fulfilled so far; and, God being my helper, I will continue. I thank you for the encouraging words to me in your last.

Some three or four weeks ago there was a strong probability that we would have a little difficulty with our neighbors on the bench; but I think that has blown over. A little circumstance occurred yesterday at the mouth of Parley's canyon, which shows that the feeling entertained towards us by our friends(?) is as bitter as ever. Brother Arza Hinkle, with whom you are very well acquainted, was coming out of the canyon with some sheep. He had a boy with him named Smith, about 14 years of age, who was a little in

advance, when they met a wagon-load of troops who were going up the canyon to get wood. As they met, one of the soldiers jumped out, and, approaching the boy, said, "You are the first wild man I've seen," and at the same time struck him, knocking him clear off the dugway. The boy had scarcely struck the ground before he was joined by the soldier, sent after him by a well-directed blow from Arza. Ten of these northern "braves" then rushed upon him; three of them he knocked down, but they were too many for him, and they beat and kicked him in a most shocking manner. He is now at brother Wells', and there is no apprehension but what he will recover soon. I know not what steps will be taken by our brethren in this affair, but I think they (the soldiers) will not get another opportunity at an unarmed man.

The Legislature commenced its Annual Session yesterday; nothing of importance is on the tapis as yet; but, perhaps, they may take some measures to protect the citizens, in going to the canyons for wood, from the brutal assaults of the soldiers. If not, the people will regulate and inaugurate a guard to patrol the canyons and preserve good order. Everything is quiet in the city at present. There are a great many coming in from the western and northern mines to winter; provisions are very scarce in those places, flour being \$40.00 and potatoes \$100.00 per 100 lb., and all things in proportion. There is enough bread in the Territory to feed the people, if there is no more goes out to supply miners. Otherwise many will suffer for bread; but measures are being now taken to keep what wheat we have now left for our own supplies.

With kind love to you, and the brethren in the ministry, and prayers of the truth in your hearts, fully resolved to keep the commandments of God as they are made manifest from time to time through the appointed channel; be free from selfishness,—never mind who manifests a selfish feeling, or who you think displays such a spirit—be free yourself, and to the best of your knowledge do right, regardless of consequences, and your reward will be the continual whisper-

for your welfare, I remain your brother,

BRIGHAM YOUNG, JUN.

Great Salt Lake City, U. T., }
December 13, 1863. }

President Cannon.

Dear Brother,—I embrace the present opportunity of enclosing a few lines to you, just to let some of my friends in the old world know that I am still alive, and have not forgotten them, although I cannot write personally to all of them. Most of the Saints that arrived here last fall, or rather this season, are pretty well provided for and settled for the winter. Last season was an unusually dry one, consequently unhealthy and an indifferent harvest, so that our emigrants suffered a little more, both in health and provisions, than is generally felt. Yet nothing like real suffering has been experienced by any, that I know of.

There is a general feeling of content and thankfulness among the Saints that the Work of the last days is progressing. No one who is acquainted with the truth of the Latter-day Work for the last twenty years, as I have been, but feels that the Almighty overrules all things for the good of his people; no effort made by the enemies of the Saints can or does in any way injure those who truly love the truth.

While I cannot boast particularly of worldly prosperity, I must confess that I feel a peace and contented feeling within me that assures me that God rules in Utah, and that those men he has chosen to dictate his people are the men of His choice, and all who carefully listen to their instructions will prosper in those things that will prove of lasting benefit to them. I can say with truth that the feeling here is implicit confidence in the men that God has placed at our head. Everything that is really for the good of His people is studied by them. No father of a family could be more studious of the interests of his children than the President is of the welfare of the Saints, not only here, but throughout the whole world. I am content, and satisfied that God rules his people through him. I would say to all my old friends, Get ready as fast as you can to come home, with the real love

ings of the Holy Spirit to guide, to counsel and bear witness of the instructions that emanate from the servants of God, and peace will reign in your minds. I speak what I feel, and what I know to be true. The kingdom of God is set up; the Work has commenced to roll on, and will progress in spite of all opposition, no

matter from what quarter it comes. The man who raises his arm, or the nation that exerts its power against this Work, will not prosper.

With kind love to yourself, the Elders in the ministry and all old friends, ever believe me to remain yours faithfully,

J. D. Ross.

SUMMARY OF NEWS.

—o—

ENGLAND.—Parliament was opened on the 4th instant by Royal Commission. The Earl of Derby, in a long speech, reviewed closely the foreign policy of the Government, contending that it had been injurious and humiliating to England. The rejection of the congress proposal of the Emperor of the French, the fruitless negotiations with Russia respecting Poland, and the interference of her Majesty's Ministers in the dispute between Germany and Denmark, were severally referred to by the noble earl. Earl Russell replied that her Majesty's Government had never given the slightest promise of assistance to Denmark in her present difficulty.

DENMARK.—Hostilities commenced between Denmark and the Austro-Prussian forces on the 1st instant, the latter having crossed the Eider in obedience to the instructions received from their respective governments. In the attack on Missunde, on Tuesday, the 2nd instant, the strength of the German attacking force was three times that of the Danes, yet the Austrians and Prussians were repulsed, and one Prussian regiment is said to have been totally destroyed. On Wednesday afternoon the Austrians attacked the position of the Dannewerke at Haddeby, near Busdorf, about a mile from Schleswig. The contest lasted till after midnight, but the Germans were repulsed with an awful loss. The loss of the Danes consisted chiefly of officers. The defensive works were not materially injured by the attack. It is said that the Duke of Augustenberg has been proclaimed in the Market-place of Eckernforde, in the presence of the Prussian troops.

SWEDEN.—The greatest enthusiasm prevails amongst all classes in Sweden, and public sentiment has expressed itself in sympathy for the oppressed kingdom. Subscriptions have been opened for the families of the Danish soldiers, and contributions of warm clothing and other materials which may increase the comfort of the troops are being most liberally made.

CHILI.—**TERRIBLE CALAMITY.**—On the evening of the 8th of December last, over 3,000 ladies and several hundred men had crowded into the church of La Campana, in Santiago, to attend the closing ceremonies of the celebration of the Immaculate Conception, a dogma of the Church of Rome promulgated in 1857. The ladies were mostly young, and belonged to the higher classes of the capital. Twenty thousand lights in long festoons filled the church, which was also hung with drapery of every description. The service had hardly commenced when the crescent of lights at the foot of the image of the Virgin communicated fire to the drapery. The fire spread rapidly to all parts of the building. Most of the men escaped, but the ladies fell in all directions; and in 15 minutes upwards of 2,000 ladies were blackened corpses. They were mostly of the richest families in Santiago.

AUSTRIA AND ITALY.—Austria has not only poured troops into Venice under the dread of a popular rising, but she has created a difference between her own and the Italian Governments by the erection of fortifications upon neutral ground. Against such a violation of the treaty of Villafranca Italy has protested.

V A R I E T I E S .

A FEMALE SOLDIER.—A bright young lady of 16 was expelled from the United States army a short time since, in which she had served for a period of 18 months, latterly in the 11th Kentucky Cavalry. She had served in seven different regiments and participated in several battles. She was wounded at the battles of Fredericksburg and Green River Bridge, and had been discovered and mustered out of service seven or eight times, but immediately re-enlisted in another regiment. Her parents reside in London, Canada West.—*American Paper.*

A QUAKER ARGUMENT.—"Ah," said a sceptical collegian to an old Quaker, "I suppose you are one of those fanatics who believe the Bible?" Said the old man, "I do believe the Bible. Do you believe it?" "No; I can have no proof of its truth." "Truth!" inquired the old man, "does thee believe in France?" "Yes; for although I have not seen it, I have seen others who have. Besides, there is plenty of corroborative proof that such a country does exist." "Then thee will not believe anything thee or others has not seen?" "No." "Did thee ever see thy own brains?" "No." "Knows thee the man who did see them?" "No." "Does thee believe thee has any?" This last question put an end to the discussion.

D I E D :

On Dec. 30th, 1863, at Pendlebury, Joseph, son of Thomas and Ann Pitts, aged 13 years, 4 months and 28 days.

At Ince, near Wigan, on the 16th ult., by drowning, Mary M. Marsh, aged 17 months, daughter of James and Mary Marsh.

A D D R E S S E S .

John South, 7, St. Mary Street, Stonehouse, Devon.
John Bird, 23, Swan Street, Hanley, Staffordshire.

WANTED.—To complete the Office file, Nos. 6 and 13 of vol. 13, *Deseret News*.

P O E T R Y .

F A R E W E L L T O E N G L A N D .

A last farewell; my native land!
The ship awaits me now;
With joyousness my heart is light
And cloudless is my brow.

For there's a land I love much more—
Tho' England's dear to me—
'Tis where God's chosen people dwell
In peace and purity.

Ship *Amazon*, June 4th, 1863.

But yet, emotions swell the breast
Where'er, perchance, we roam;
For thoughts turn back on life's rough track
'Tis to our childhood's home.

A tear then to thee as I stand;
To thee I breathe a sigh;
One ling'ring look; dear native land
For ever, now, good bye.

JULIA BOWRING.

C O N T E N T S .

Minutes of a General Council	97	News from Home.....	108
History of Brigham Young	104	Correspondence.—America: Letter from Elder	
Editorial.—Evil Thinking and its Consequences		Brigham Young, jun. Letter from Elder J.	109
—How to avoid Differences and Erroneous		D. Ross	111
Conclusions	105	Summary of News	111
Abstract of Correspondence	107	Poetry.—Farewell to England	113
News from Conferences	108		

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 8, Vol. XXVI.

Saturday, February 20, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING THURSDAY, DECEMBER 31, 1863.

(Continued from page 103.)

President Cannon then arose and said—I have been much edified by the remarks made by the Elders; and know if we treasure them up they will be food for us in days to come. We can go from this Council to our different fields of labor and we will find that the Spirit of the Lord will call to our minds the things that have been taught to us when we are in the discharge of our duties. I was pleased to hear the remarks of brother Bentley. He said that the danger of the young brethren being overcome was not now when they feel their weakness, but after they came to rely more on their own individual ability and ceased to trust in the arm of God. There is little fear of Elders falling so long as they call upon God and depend entirely on him. But when Elders become accustomed to speaking in public and they begin to imagine that it is their own ability that accomplishes the labors in which they are engaged, and they rely upon their own strength, they have commenced to transgress the laws of God and they are in danger of falling. If you will peruse the history of the Church you will find that the

greatest speakers have in this manner fallen. You will find they have been unable to stand in the Church while they have indulged in these feelings. The man who is endowed with natural ability to speak in public must be exceedingly careful. The Devil is ever ready to whisper in his ear that he has talent. This reminds me of an instance which occurred in the experience of one of our leading Elders. He was on a mission to the Eastern States and was considered to be a very gifted speaker. He had been speaking on one occasion to a very attentive congregation, and, at the conclusion of the meeting, one of the brethren stepped up to him, apparently well satisfied with the remarks that he had made; and he said, "Brother, you have preached an excellent discourse." "Brother," replied he, "the Devil told me that before you did." The rebuke was truthful and well-timed, for the Devil is ever ready to tell an Elder when he has preached an "excellent discourse," and that he is a very wonderful and effective speaker, without having the aid of his brethren and sisters to tell him such things. If you allow

such insinuations to have weight with you, and allow men and women to tell you how able you are and what excellent speakers, &c., you are, the result will be, my brethren, that you will be overcome. When you preach under such circumstances your words will not give that degree of instruction and satisfaction that the broken remarks of a more humble brother will. If your words do not savor of the Spirit of God they will not profit those to whom you speak. I speak to the young men, and what I say to them on these points will suit the old men as well. Seek for the Spirit of God, and when you rise to proclaim the words of life and salvation let them be accompanied by that Spirit. If you rise devoid of that Spirit it will be far better for you to sit down, although in doing so you may be mortified and your vanity wounded; but, brethren, sit down rather than attempt to address a congregation without this Spirit. Have it with you constantly that its influence may, in all your preaching, accompany the words you utter, that they may prove beneficial and saving. I know that the man who cultivates the Spirit of God is the most calculated to do good and to move forward this Work.

Brother Halliday spoke of the influence which prevails in Bristol against the Saints—the spirit of mobocracy. This spirit prevails, he says towards others besides the Latter-day Saints. You know to what extent it has been indulged in towards us, and how, by its violence, we have been driven repeatedly from our homes. It was told the nation of the United States, which sanctioned the proceedings against a harmless people, that they should have mobocracy to their hearts' content, and that when it was once roused they could not put it away. They had imbibed this spirit and had encouraged it in order that we might be its victims, and what is now the result? Why, the whole nation of the United States are suffering the dreadful effects of mobocracy. The spirit once indulged in, it could not be put away with the occasion for which it was used. There are contention, war and bloodshed throughout the whole land, and the origin of it all is the spirit of mobocracy which urged the people to perse-

cute and destroy the Saints of God, and now the consequences fall upon their own heads. So it is in Bristol, to a certain extent, and it will increase among the people so long as the spirit to mob and persecute the Saints is indulged in by them. They will not be content with mobbing or persecuting us, but they will manifest it towards others and one another. When men begin to persecute one another, and entertain feelings of vindictiveness to one another, they will be led captive until their destruction is accomplished.

For a man to be saved in this Church he must have the spirit of revelation constantly with him teaching him how to conduct himself and how to live for the blessings of heaven. The Spirit of God will teach him how to do that which is reasonable and consistent with salvation. When we have that Spirit we have the same Spirit that directed Moses in his leading of the children of Israel, and which filled all the Prophets of God of whom we read. It is this Spirit which is with President Young. There has been a constant stream of revelation from the heavens through him since the death of the Prophet Joseph—revelation necessary to exalt the entire family of man. It is the same Spirit that will be with you when you honor your callings before God. There will be a constant stream of revelation with you, to give you sufficient wisdom and intelligence to counsel and lead the people. It is that Spirit which makes us one, and, to-day, gives us cause for great joy and happiness. It is the principle by which all the inhabitants of the earth will be redeemed. By this Spirit we are enabled to communicate great truths to one another. It is that which makes every heart beat with joy and makes every soul glory in God and the privileges that we have received. Do the children of men outside of this room, who are not in the Church, know anything about the joy which the Spirit of God creates in our bosoms? Is there an inhabitant of this land who has not embraced the Gospel who experiences the joy and the delightful feelings we have to-day? No. Go where you like you will find that there is not a tithe of the joy that the Spirit of God

affords, which we possess here. Those joys and that happiness we experience to-day, my brethren, are but a foretaste of what we will experience, if we remain faithful to our covenants.

One of the brethren, in speaking of his labors, said that he had accomplished but very little. Now, that is a point upon which I wish to make some remarks. Many of the Elders imagine that if they do not baptize a great number they are not accomplishing anything by their preaching. We are all too apt to look at the fruits which immediately follow our labors as the only evidences of success. An Elder who is successful in baptizing is viewed as an efficient and a greatly blessed man; while another Elder who may be equally zealous and laborious, but who may not have so favorable a field and consequently not be able to baptize more than a few, is not thought to be so energetic and wise in his labors. Now, while it must be admitted that every faithful, wise Elder will see the precious fruits which attend his labors, still such a man may not always have the pleasure of seeing these results immediately follow his efforts. When an Elder has been doing the best that he could, has been laboring among and teaching the people to the extent of his ability, and they will not listen to him, and he does not have the privilege of baptizing many, he should not feel discouraged or have the idea that his labors have not been attended with good results; for there never was a man who did a good action from the time of Adam down to the present time, but that good action and its effects have lived and they have contributed to the great work of human redemption. There is nothing, my brethren, that you have done or said, if directed aright, and in the discharge of your duties in the Priesthood, but has tended to the accomplishment of God's purposes. Whether you speak, write, or do anything else for the building up of the Kingdom, all will result, at some time, in the accomplishment of that which you desire. The seed you have sown will grow and blossom. There is no Elder in this Church—no matter where he is, nor how small or limited his sphere of labor may be—but what all he does, if properly directed, will

tend to consummate the purposes of God. How many of you have preached over and over again, and, comparatively speaking, have done but little in the way of bringing souls to the knowledge of the Truth? But the time will come, my brethren, when every word of truth, every testimony for the Truth you have uttered will be vividly remembered by those to whom you have spoken. You sow the seed, and, being eternal truth, it is imperishable, and as undying as the men, themselves, are. People may reject the offer of salvation you make to them and may disregard your warnings, but every word you have uttered will be distinctly remembered at some future day by them.

You will, perhaps, recollect reading in the Book of Mormon respecting Alma—who was the son of Alma, and whose course in the beginning was a wicked one. We read that through the prayers of his father, an angel of the Lord on one occasion appeared and spoke to Alma while he was pursuing his career of wickedness, and he was so astonished that he became dumb—he could not open his mouth, the power of God having fallen upon him. He was carried by those that were with him to his father, and after he had assembled the Priests of the Church, he and they began to fast and pray to the Lord that he would open the mouth of Alma that he might regain his speech. After he regained his speech and was freed from the inexpressible torment in which he was placed, he stated that, while he was racked with horror and tormented with the pains of hell, he remembered to have heard his father prophesy and speak unto the people “concerning the coming of one Jesus Christ, a son of God;” and when his mind caught hold upon that thought and he began to call upon Him, his pain and horror left him. His mind, doubtless, ranged over every thought and action of his life, and everything that would be likely to afford him relief was sought after. This serves as an instance of the truth of what I say, that men and women may, when you preach or speak to them, disregard for the time being the words you use, but there will be a time when, through the circumstances in which they will be placed,

they will recall to their minds the words of life and salvation they once heard. In the depths of sorrow, misery, and, it may be, despair in which they may be involved hereafter, their minds will range over everything they have ever heard, and the words and testimonies of the truth you have declared, and probably thought fruitlessly, because they fell unheeded, may be the means of bringing them forth to life, liberty and light. We poor mortals are entirely too narrow in our conceptions of the nature of the Gospel. You have never given utterance to an expression but what will have an influence upon your lives; and the testimonies you bear concerning Joseph and the Work of God will be recorded in heaven and live eternally—coeval with ourselves—and those who hear your words will, themselves, be judged by them. Who can tell, while in this mortal state, for instance, what the extent of brother George Halliday's labors has been, and what amount of good he may have accomplished during the many years he has preached the Gospel? As every good thing we do tends to promote the cause of God, so everything that we perform, that is unworthy of our positions and callings, will go in the opposite direction. If you could see yourselves, you would find that there is not one of you but what carry a spirit and influence with you—a spirit and influence, whether good or evil, which can be sensibly felt by all who come in contact with you, especially if they have the gift of discernment. Did you never feel, when you were in the presence of people who possessed a bad spirit, uncomfortable, and an unwillingness to associate with such? And have you not felt how much more in accordance with your feelings and your own influence was the society of those who possessed a good spirit? The spirits are just as palpable to the understanding as men's words.

My brethren, what happy reflections fill our minds when we are trying to do good. If we are faithful we shall meet our Father and God, and enjoy his presence; but I fully understand that we must prove ourselves faithful and worthy sons, and fill our missions upon this earth honorably. I want to meet Jesus with the same faith and

with as much confidence and satisfaction as I do brother Brigham and my brethren when I return home. The Lord said unto Enoch "Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest." This promise, my brethren, is ours. How delightful; and what a joyful time it will be to meet brother Joseph, brother Hyrum and the rest of the brethren who have gone before! And what a glorious reflection, to meet with our Father and God! Shall we say more? Are there not others to be met with who will fondly welcome us? Oh, what a delightful anticipation it is, to think of living upon the earth with the pure and righteous, when wickedness is swept away and Satan is bound! The salvation of the world will be accomplished when that rebellious son is subdued. Well, my brethren, I am laboring for this end. I am thankful for the privilege of laboring upon the earth, and being associated with such men as control the affairs of God's Church and Kingdom in this age. I want to be associated with them all the time. I do not care what position I may occupy, so long as I am in the same atmosphere and breathe the same air. I know to what purpose their energies are directed, and I desire to labor to the same end. If we feel like this on the earth, how much more shall we feel to associate with pure and righteous beings when we get to heaven? There are three of the men who met here last Council—two years ago—who have since been cut off from the Church. What are their feelings to-day? They are miserable, and have descended to the lowest degradation. What is the pleasure of doing wrong? We are told that "the wages of sin is death," and it is true. We cannot wilfully violate the laws of God with impunity. We know the consequences of transgression; and if we flagrantly commit sin, those consequences cannot be avoided. We must suffer the pe-

nalty. The man who commits sin can never, while indulging in sin, be happy. On the contrary he is, always, miserable and dejected. He has proved himself recreant to those sacred covenants which he entered into with God. There is no joy for him, and he ceases to experience that pleasure which he before enjoyed in the society of his brethren. He has been tempted and has yielded to temptation and entered upon the service of a wicked, rebellious and delusive master. If we always felt as we do now, we would never do wrong. Let us endeavor to always feel so and do right continually and live the religion we profess. I pray God to lengthen out your days, and I feel to bless you and do so in the name of Jesus of Nazareth, and by the power of the Priesthood which I hold. Amen.

Elder Wm. Willes sung his song, "The City I love so well." The meeting was afterwards adjourned with prayer by Elder Willes.

Friday, Jan. 1, 1864.

Council opened with the hymn, "Sing to the great Jehovah's praise," &c. Prayer by Elder Thomas Taylor.

After the hymn, "How fleet the precious moments roll," &c., was sung, President Cannon arose and said—I am glad to see you again this morning; and I will say to those with whom I have not shaken hands, that I wish you, brethren, a happy new year; and I pray that many more such delightful seasons as we now enjoy, may, in the future, dawn upon us.

Elder John D. Chase, in representing the Nottingham District, said—I feel glad to have the privilege of reporting the condition of the Nottingham District here to-day. We have baptized, during the year, considerably more than we emigrated, although our emigration was last year comparatively large. The District is composed of four Conferences—Nottingham, Leicestershire, Derbyshire and Lincolnshire. Three of the Conferences have baptized more than they emigrated; but the other has not done quite so well; still I think even in that Conference, before the spring comes in, the number of baptisms will exceed the emigration last spring. The Notting-

ham Conference numbers 645 members, and is presided over by Elder Parley P. Pratt, who is assisted by Travelling Elders Heber J. Richards and Henry Amott. The Leicestershire Conference numbers 313 members, and is presided over by Elder Alexander Ross, who is assisted by Elder Oscar F. Lyons. The Derbyshire Conference, which numbers 212 members, is presided over by Elder Wm. North, who is assisted by Elder Stephen W. Alley. The Lincolnshire Conference numbers 210 members, and is presided over by Elder James Bullock, who is assisted by Elders John Bird and John Day. There has been considerable out-door preaching done throughout the District, which has brought many persons to our places of worship; but, since the cold weather has set in, we have been compelled to cease our labors in that direction. We find many persons who acknowledge the truth of our principles, but cannot, for the sake of their names, friends and associations, bring themselves to obey the Gospel. They will come to brother Heber J. Richards and myself to converse upon the doctrines of our religion, and will admire the system, and go so far as to declare it of heavenly origin; but, as was the case with such persons who lived in the days of the Apostles, they love their names too much to have them cast out as evil, and they love the good opinion and friendship of their associates too much to suffer their persecution; and they know that if they obey the Gospel they must suffer the ill-will of their so-called friends. It is the inheritance of those who embrace the Truth. Jesus and his apostles and disciples also suffered for the cause they represented, and if this generation ever hope to receive the blessings that they received, it must be by a faithful endurance to the end, through evil as well as through good report. There are many people of this class. They know the Work is of God, but they cannot turn away from their relatives and friends for the sake of Jesus. But I know the time will come when the man who has a good name will earn it by being identified with this people.

We are baptizing frequently throughout the District. In the Nottingham

Conference alone we have baptized 124 persons during the past twelve months. During the same period we have baptized, in the Leicestershire Conference, 46 persons; in the Derbyshire Conference, 10; in the Lincolnshire Conference, 46. The Work of the Lord is progressing very fairly. I am convinced that, in all the Conferences in the District, there are numbers of individuals who are ready to come forth and become connected with the Church. The Travelling as well as the local Priesthood are, I am satisfied, doing the best they can in their ministrations among the people. The Saints where I labor are a warm-hearted and Gospel-devoted people. When myself and the Elders visit them at their houses they are glad to see us, and hail us as their friends and benefactors. The spirit of gathering is on the increase, and I find it more prevalent as I travel among the Saints. I have joy in my labors, and I know that my heavenly Father has blessed me since I have been on this mission. I would not, were it possible, exchange the experience that I have gained since I

have been on this mission for any amount of silver or gold. With regard to preaching, I can say that I never arise before a congregation but what it is with much weakness. It is not brother Chase that speaks when I stand to declare the Gospel, but my heavenly Father. Brother Chase is simply the instrument and the Lord works through him. I never wish to lose the feeling of weakness that I have when I am preaching the words of life and salvation, for I consider therein consists my strength—strength to do good.

When I took charge of the Nottingham District it was involved in debt; and, although we have tried to have it cleared off by the time this Council convened, it is, to a small extent, still involved. The Saints, I am satisfied, however, are willing to exert themselves until the debt is liquidated; then the Work of God under our charge can move forward untrammelled. My prayer is, that the Lord will bless us from day to day and help us to keep faithful to our covenants. Amen.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 105.)

December 1.—The Twelve met in council, and wrote an Epistle against rogues, thieves and scoundrels which was published.

On the 4th and 5th, attended a Conference at Ramus, and discontinued the organization of the Church at Ramus as a stake.

—8.—Returned from Ramus with the Twelve who attended Conference. We brought about a thousand dollars' worth of property for the Temple, which had been donated by the Saints at Ramus, consisting of horses, wagons, provisions, clothing, &c.

—12.—I met with the Twelve in the morning, and also in the evening at brother H. C. Kimball's.

—13.—The Twelve wrote an Epistle to the Saints of the last days.

—15.—I met with the Twelve at brother Kimball's.

—19.—The Twelve met in council at my house this morning. In the evening we met at Joseph's house, when Elder Kimball preached; he was followed by brother Joseph and myself.

—25.—I partook of a Christmas supper with the Twelve at bro. Hiram Kimball's.

—26 (Sunday).—I attended meeting at Joseph's house with several of the Twelve. Brothers Hyrum and Joseph Smith and I preached.

—27.—I met with the Twelve at brother Joseph's. He conversed with us in a familiar manner on a variety of subjects, and explained to us the Urim and Thummim which he found with the plates, called in the Book of

Mormon the Interpreters. He said that every man who lived on the earth was entitled to a seer stone, and should have one, but they are kept from them in consequence of their wickedness, and most of those who do find one make an evil use of it; he showed us his seer stone.

January 1, 1842.—I spent the day in company with the quorum of the Twelve, with our families, at brother Sylvester B. Stoddard's. He had prepared a feast for us, and we felt thankful to the Lord for this privilege of meeting, with our families, at the home of the Saints. In the evening I attended the City Council, which continued till midnight.

—2 (Sunday).—I attended meeting at brother Joseph's house.

—6.—I attended Conference at Zarahemla with brother Hyrum and several of the Twelve. The stake was discontinued, by order of brother Joseph, and a branch organized. John Smith was appointed president.

—10.—I visited at brother Taylor's; several of the Twelve and others were present, with their families. We had a pleasant time conversing on the things of the kingdom.

—12.—Met in council with the Twelve, and suspended Benjamin Winchester for disobedience to the First Presidency.

—17.—I met in council with the Twelve at Joseph's office. We consulted in relation to the printing and publishing, the council being unanimously opposed to E. Robinson's publishing the Book of Mormon, and other standard works of the Church, without being counseled so to do by the First Presidency.

—20.—I attended a special Conference of the Church, concerning Dr. Isaac Galland, who had been appointed by President Joseph Smith an agent to transact business for the Church. I was appointed to notify Galland that his agency was revoked.

—26.—Accompanied by Elders Geo. A. Smith and James Ivins, I went to Keokuk and visited Dr. Galland, and officially notified him that his power of attorney as agent for the Church was revoked, and asked him to return his papers, which he did.

We returned to Nauvoo on the 27th.

—28.—The Lord having revealed, through Joseph, that the Twelve should take in hand the editorial department of the *Times and Seasons*, I bought the printing establishment, for and in behalf of the Church, from brother Ebenezer Robinson, at a very exorbitant price. The reason I paid such a price was, because the Prophet directed the Twelve to pay him whatever he asked. One item of his bill was \$800, for the privilege of publishing the *Times and Seasons*, or good will of the office.

—29.—Spent the day in council with the Prophet Joseph and Elders Kimball and Richards; we received excellent teachings.

—30.—I attended meetings at Joseph's house. He preached in the morning and in the evening, concerning the different spirits, their operations, designs, &c.

—31.—In council with the Prophet and the Twelve, in the evening, concerning brother Snider and the printing office.

February 3.—In council upon the subject of the printing office. Elders Taylor and Woodruff were appointed to take charge of, and conduct the same.

—6 (Sunday).—Went to La Harpe, accompanied by Elder Kimball, and held a two days' meeting.

—12.—Attended the City Council.

—17.—Attended the City Council.

—18.—Attended an adjourned meeting of the City Council.

—19.—In council with the Prophet, Elder Kimball and others.

—21.—I wrote a letter calling upon the churches to forward their Tithings and donations to the Trustee-in-Trust, that the Temple may go on, and the new translation of the Bible.

March 5.—Attended the City Council.

—11.—Attended the High Council, at the trial of Francis Gladden Bishop, who had set himself up as a Prophet and Revelator to the Church. After his revelations were read, which were a bundle of nonsense and folly, they were committed to the flames, and he was cut off from the Church, and delivered over to the buffetings of Satan.

—20 (Sunday).—Attended meeting, and heard Joseph preach on the ordi-

nances of the Gospel and the resurrection of the dead, after which he baptized eighty in the river. I officiated with the Twelve at the font, in baptizing and confirming for the dead. We wrote a long Epistle to the Saints in Europe, which was signed by ten of the Twelve, and published.

—26.—Elder John Snider was blessed and set apart for his mission to England by President Joseph Smith and Elders Richards, Page and myself.

April 6, 7, and 8.—I attended a special Conference.

On the 8th, in company with Elders Kimball, O. Pratt, Richards, Woodruff, George A. Smith, and Wight, we ordained 275 Elders, being the most ordained in one day since the foundation of the Church.

—9.—Attended the funeral of Ephraim Marks. Brother Joseph delivered an address on the occasion. 2 p.m., attended City Council.

—12.—The Twelve met with brother Joseph, and appointed brothers Kimball, Taylor and myself a committee to make arrangements for the payments due from President Smith, as Trustee-in-Trust, to Mr. Wilkie, and agreed to unite our influence with the brethren to consecrate their old notes, deeds and obligations which they hold against each other, to the building of the Temple in Nauvoo, upon which subject Elder Richards was authorized to write an Epistle in the name of the Twelve, which epistle was signed by ten of the quorum, and published in the *Times and Seasons*.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 20, 1864.

THE EXTRA LUGGAGE OF THE INTENDING EMIGRANTS.

SINCE we have been in these lands we have repeatedly taken the opportunity of impressing upon the minds of the emigrating Saints, in the most forcible language, the imperative necessity there existed for their reducing their luggage which they took with them to the smallest possible quantity. The want of experience on the part of those emigrating, with the natural inclination they have had to take with them all that they could, which feeling has been increased also, in some instances, by the letters of inexperienced and unwise friends who have gone to the Valley, have made a frequent recurrence to this subject very necessary upon our part. As, according to present appearances, the emigration will go through this season with the Church teams as they have done in the past, we take the present opportunity of again alluding to this subject. It is a subject which must be kept constantly before the Saints; for, as will be seen by a letter in another column from Elder Sloan, who went out last year, notwithstanding all the objections we have so repeatedly urged upon this point, there were very many who went out at that time who burdened themselves and the Church teams with a great deal of "useless trumpery." This practice of the emigrating Saints has called forth frequent and serious remonstrances from all the brethren who have been engaged in superintending the emigration on the other side, as well as from President Young. We have been

written to every season upon this subject, and last year we were counseled to take measures to check this evil. We, therefore, instructed the Presidents of every ship's company, before they left these shores, to examine the luggage on the voyage, and to do all in their power to induce the people to dispense with every superfluous article; but, as we learn, even this measure was not attended with that success which was anticipated. Though every adult is allowed to take 100 pounds of luggage free by the railway companies on whose lines the Saints travel to the frontiers, and every person over five and under fourteen years is allowed 50 pounds free, yet we are informed, by Elder Horace S. Eldredge, that during last season he had to pay an average of about *one thousand dollars*—upwards of £200 sterling—for the freight of the extra luggage belonging to each ship's company from New York to Florence! and as many of the Saints did not have sufficient money to pay this extra freightage, he had to advance it; and, he informs us, that scarcely ten per cent. of such amount can be collected afterwards from the immigrants. The most thoughtless must see, from this statement, that this evil must be remedied. The quantity allowed by the railway companies to go free of charge ought to be far more than sufficient for every individual going through, under the circumstances which those do who are conveyed by Church teams; but it is really too bad that the Saints should imagine that, in addition to this amount, they can take a lot of extra luggage for which the Church has to foot the bill, or leave them and their luggage behind. We mention this matter thus early, that the attention of the Elders and the Saints may be called to it. We feel convinced that, as remonstrance in the past years has been useless, and the Saints have not been deterred thereby from carrying so much extra stuff, other measures of a more stringent character will have to be adopted this coming season. What these measures will be we cannot at present state; but we hope that all who intend emigrating will take such a course in this matter before starting, that there will be no necessity for adopting them. If the Saints will give heed to the wise counsel which has been repeatedly given upon this subject in the past, the evil would not exist, and all trouble and cause of complaint would cease.

Utah Territory is not now in the same condition it was when first settled by the Saints in 1847. The comforts of life can now be obtained there. It is not a wilderness waste as it was at that time, and the same necessity for the emigrant to provide an abundance of clothing and other useful articles does not exist now as did then; yet we know, from actual experience, that the luggage carried there by the Saints, generally, who go out by the Church teams, considerably exceeds, in quantity and weight, the luggage of the same description which was taken to the Valley by the first settlers who went out with their own teams. At that time the Saints were very glad to reach there with their lives and food enough to barely sustain them until they planted and harvested. Clothing, etc., were secondary considerations. We were thankful to reach a place where we could be free to worship our God according to his revelations and the dictates of our consciences; and we knew that He who had preserved us on our journey thither would still continue to sustain us if we would put our trust in Him. Is there not cause for the Saints who go there now to be animated by the same faith and feelings? Ought not their salvation and the building up of Zion to be as dear to them as they were to the Saints who went to the Valley in the beginning? Our advice to the Saints who think of emigrating is:—If you make

your going to Zion conditional upon your taking a quantity of clothing or any other earthly substance with you, do not go there. Remain in Babylon until you will be so glad to escape that you will be thankful to the Lord for the privilege of reaching Zion and enjoying the society of the Saints there if you should have no more clothing in the world than you may have upon your persons at the time you enter the Valley. Then you would not be so likely to apostatize as you would be if you were to go there loaded down with clothing and other articles taken there in pointed disobedience to counsel.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, }
December 14th, 1863. }

President Cannon.

Dear Brother,—I have promised myself the pleasure of writing to you, for some time, since the last of the immigration of this season reached this city, but have not been able to gratify the desire till the present.

The trains all reached here in safety, after one of the most pleasant seasons for crossing the plains that the experiences of emigration have any record of. Contrary to the expectations of many, though the emigration left England so much later than usual, the Saints were not exposed to excessive heat on the sea, nor in the cars, nor any excessive cold while travelling among the mountains. The mortality during the journey across the plains was not heavy, though a number have suffered from mountain fever and cancer since they reached here.

The trains arrived in nearly the same order in which they left the frontiers; and 24 hours after the arrival of each train it would have been difficult to find a family on the public square, so quick was the absorption of the immigration. It being about Conference when some four or five of the companies arrived, the friends of a great many of the immigrants were here with a two-fold purpose—viz., that of attending conference and meeting their friends. As a general thing, all who desired to remain in the city found employment in a day or two, and I heard of none being idle a week after they reached.

While upon this subject I will refer

to a matter connected with emigration, and the results arising from it, which has called for reprehension on your part and on the part of others animated by a like spirit, in the past. I allude to the letters written from this territory by many persons to their friends in Britain, urging them to disregard the counsels of the Elders and bring along with them everything they could. Notwithstanding your efforts to have the Saints pursue a wise course in this matter during the past season, it was astonishing to see the amount of trumpery that was produced on the campground at Florence when the baggage was being weighed for the trip across the plains.

Your letter of instructions to the President of each ship's company was read by us in the *Amazon*, as it doubtless was in the other vessels, and the extract from the President's letter was laid prominently before the Saints; yet many seemed so wedded to old "household gods" that it appeared as if their heartstrings could be rent asunder sooner than part from them; and this, too, on the part of those who were unable to pay for their extra baggage from New York to Florence. Through the kindness of Elder F. Little and associates many were permitted to have their things hauled through who seemed unable to appreciate that kindness, declaring their intention of writing to their friends to bring *all they can* as it would be hauled for them. The evils resulting from this have been so often and plainly pointed out, that it would be useless for me to enter into detail, even if I could do so; but, this I will say, from

my experience,—If the immigration had been as weighty according to the number of teams, as in previous years, it would have been a very difficult matter to have made the trip and hauled the baggage and other freight along this season, if not altogether impossible. The excessive drouth had dried up creeks and streams where in former years there was plenty of water; feed was in many places scarce and poor; and the cattle suffered very much at times in consequence. That you may be able to judge of the effect of the drouth, I may here say, that for hundreds of miles up the Platte, fish were caught in abundance by hand or with forks tied to walking sticks, a line and hook being utterly useless. Hence, if there had not been so many teams to the number of immigrants, the cattle must have succumbed and the baggage been left by the way, while those who had foolishly been the cause of it would have suffered likewise. If we can only learn by the experience of the past to act more wisely in the future the lessons taught us will not have been in vain. If the Saints will secure the friendship of God and the sustaining influence of his Holy Spirit they will find these are worth more than all the good things of this world; for peace of mind, and the blessing of our Father in heaven are priceless. Bro. Staines alluded to this matter in very appropriate terms yesterday in the Tabernacle, cautioning the Saints against writing such letters to England. Enough on that subject.

There is a general time of peace in these mountain valleys, for which we have no cause to thank those uniformed and armed gentlemen who have located themselves on "the bench" eastward. The Presidency and leading Elders have been exerting themselves to stir up the people to renewed diligence and faithfulness, and not without success. Some of our speculating friends, especially in Main Street, have been getting "particular fits" from various quarters, and are rubbing the sore places with *Union* salve. A weekly messenger has made its appearance from "Camp," ycleped *The Vedette*. Its title, I believe, declares its mission (*vide Webster*), and its editorial efforts, the joint "produc-

tion of officers and enlisted men," are mainly directed to informing the gold-seekers of these western regions how richly "prospecting" in the mountains and canyons east and west of the Great Salt Lake City would pay them. Every effort is being made to fill the country with gold-seekers, but they do not know that there is a God in Israel. In this, as in every previous move to bring evil upon the Zion of God they will find themselves defeated; their schemes will come to naught, and their foolishness be made manifest.

The Presidency are enjoying a moderate share of health. Colds have been somewhat prevalent, and they have suffered a little; but these are passing away. Most of the Twelve are in to attend the Legislature, which met to-day for the first time, and, so far as I have learned, the health of those here is pretty good. Grain is rather scarce in some parts of the Territory; but it is believed there is an ample supply to last till next harvest for the inhabitants, if it is not foolishly traded away to speculators. Strenuous efforts are being made to prevent such a contingency, and I believe the result will be satisfactory. The people generally may grow careless for a time, but when the watchmen of Zion sound the alarm that a foe is approaching her walls, the majority will rally to the standard and keep watch and guard over the trust reposed in them.

Winter has set in, and carries itself jauntily enough. Shaking its hands over the mountains it drapes them in a snowy shroud, and spreads a mantle of unsullied whiteness over the plains beneath. The merry sleigh-bells tinkle on the ear, and carry in their music the grateful tidings that winter has come to those who are prepared for it; not to the houseless and hungry wretches, who shiver even in a summer's sun, when they contemplate the bitterness of the pitiless storm against which they have no protection. To find such evidences of civilization, *I should have to travel back again to the land of modern Christian charity and liberality for here I cannot meet with them.* The heart is exuberant and light; the season of toil and hard labor has passed for a time, with many, and festivity is growing in importance. It may be

wintry and cold without; the snow may lie upon the ground and cover the mountains from base to summit; King Frost may reign supreme for a time o'er creek and streamlet; but there is a warmth in the heart here that no snow can chill, no cold blast freeze, for the heart is at peace with God and man; it knows how to, and can enjoy itself.

I saw Elder C. W. West a few days ago; he was in good health and spirits. Elder B. Young, jun., is well. He has been very kind to many of the Saints whose acquaintance he made in England—myself among the number. As far as I know, the Elders who returned home this season and the families of those now on missions are well; I see some of the latter every week; and I am not aware of any illness among them.

I presume, as you are aware, we have a large and excellently furnished theatre here; we have some of the finest scenery of the kind that can be seen anywhere; and with the aid of gas, the "lime," Drummond and electric lights, could rival any place, excepting, perhaps, some of the most chaste and gorgeous transformation pantomimic scenes produced at the principal theatres in old cities.

My letter has grown out longer than I intended. Please to give my kind love to all at the Office. May the Lord ever bless and be with you is the prayer of yours, ever truly,

E. L. SLOAN.

SWISS, ITALIAN AND GERMAN MISSION.

St. Imier, Switzerland, {
Jan. 23, 1864. }

President Cannon.

Dear Brother,—I have not been out of this Canton since writing to you last, but have travelled some through it visiting the Saints in their scattered situations. The time not thus employed has been improved in studying the language all that the circumstances under which I have been placed would admit of. The large stone stoves in this country being rather poor things for warming rooms, in consequence of consuming so much fuel before any heat can be felt from them, and the price of fuel being so high that the

people with whom I have boarded have not been able to use any more than imperative necessity required, I have, since cold weather set in, had to study under rather cool circumstances. I have, however, made improvement; perhaps all that could have reasonably been expected.

I have preached a few times in the German language; but for want of words I have not been able to say all that I wished to. My sermons have generally been to the point; my want of language not admitting of them being otherwise. Notwithstanding my broken manner of expression, the Saints tell me that they have understood me very well; by occasionally transposing my words and exercising their thinking powers they have been able to know what I meant, though, I perhaps, did not exactly say it; but so long as it is known what a person would say, if he could, that is about enough for practical purposes.

I think that there are many good, honest-hearted Saints here who desire to serve God to the utmost of their abilities; but, in consequence of the very strange teachings which they have received from their childhood and the enormous amount of superstition and darkness surrounding them, it is hard for them to always avoid drifting into many erroneous practices. The principal failings which I have observed amongst them are drinking and tattleing; and I have been compelled to be somewhat severe in referring to those practices. Many shortsighted individuals, having great desires for others to do right, forget themselves while watching their neighbors; and, should anything be discovered which has the least appearance of being wrong, it must be magnified to the greatest possible extent and retailed to all eager listeners who are generally far too many. Said individuals, thinking to make a favorable contrast between themselves and others in the Branches where they reside, generally have much to tell the President and Travelling Elders when they come; but I have given that practice such poor encouragement that none having much acquaintance with me dare try it any more. In my preaching I have told them that when

iniquity exists amongst those professing to be Saints, it is proper enough to inform the Branch President or Travelling Elder of said fact; but that it is not necessary to call everybody's attention to it; and that, as all mankind have failings which should be overcome, it would be much better if each individual would pay more attention to himself or herself and endeavor to get rid of their own failings instead of taking so much pains to discover something wrong in others. I told them that when each would look after themselves all would find that they would have enough to do. Since then I have seen an improvement in that respect. I was equally plain in regard to drinking; and I rather think that my remarks concerning it will have some good effect. On a few occasions I have been invited to partake of what I was assured was such excellent wine that nobody need fear any injurious consequences from partaking of it; but by respectfully declining, I have sometimes almost given offence. They appear to think that if a person don't drink wine every opportunity he must be destitute of common sense. In order that they might have a slight opportunity of looking at the other side of the picture, I have told them that I was not in the habit of drinking liquors, and that I do not wish to acquire the habit because I am now just as well, perhaps better, without it than they are with it, and that the downfall and ruin of many individuals who were naturally calculated to be ornaments to society can be plainly traced to drinking a little wine, beer, or some other beverage recommended as being perfectly harmless. I have never been so stringent in this matter as to at all times make a man an offender for taking a little something (if I mistake not it is called a *drop* in England) to drink; but, as I have seen some little misery resulting from the practice, and am aware that but few have the strength and firmness to govern it so that it will not be injurious to themselves or others, I have often thought that it would be more prudent for everybody to let it alone. If the young man, before his health is impaired and intellect beclouded, could only have a fair view of the sot with bloated visage,

red nose, quaking hand, intellect rendered useless, eye with unnaturally silly expressions, tottering form, poorly dressed, and the object of an enemy's derision, forfeited respect, and, above all, the bitter and heart-rending disappointments of an anxious father, a fond mother, kind brothers, gentle sisters and true friends, who will not even desert him in his disgrace, one would naturally think that he would avoid the path which is calculated to lead him to such an indescribably miserable fate. But, unfortunately, he thinks that he is wise enough to sail in those waters and avoid the breakers upon which so many vessels have met destruction, and don't wake from this dream of security until it is entirely too late. "Ah," says he at the start, "I know that old Jim Sleeton, Joe Proctor and Hen Langley are disgraceful to be seen anywhere, but if I could not take a little to drink without making such a fool of myself as they do, I would thank my friends if they would put me somewhere out of sight." And thus he reasons until he has acquired an uncontrollable thirst, or his vision has become so befogged that he cannot see wherein he resembles those persons of whom he has so disrespectfully spoken. Perhaps, by this time, he has come to the conclusion that it is not right for one to feel so much above his fellow creatures that he cannot under proper circumstances be sociable with them; and with this view, he probably condescends to mingle with Jim, Joe and Hen, especially if they have a "little drop of the spirit" with them. I am aware that the most who have spoken and written upon the subject of intemperance have far too often varied widely from their own instructions; but as I have been sent forth by the servants of God to preach the Everlasting Gospel I not only think it necessary to teach by precept, but I also think it my duty to give examples that will correspond with my precepts. Should I, during every opportunity, drink with those inviting me to do so, I would not have the power to rebuke the evils of drinking with any moral effect. I have been told that as it is the custom of the country for friends to drink together, I really ought to acquire the

habit; but I have my own views of the subject. I think that I have been sent forth to teach people the errors of their ways and not to bring myself under the influence of any of their pernicious practices, let them be what they may; and I hope that I may always have strength and integrity given me from on high to act in accordance with this idea. Please pardon me for saying so much about drinking; but as it is so common here that gentle woman is made a monster by its effects, one hardly knows when to stop talking against it.

Though I have not been able to preach in a very eloquent manner, still I think that I have done some good by talking with the people privately, and instructing them how to make improvement and live their religion, and I have also endeavored to apply the same to myself. The Work is not making the progress in this district that one would suppose it ought. True, several have joined since I came here; but almost as many have been cut off. The latter I think are the *gars* of several years' fishing, and it is encouraging to be able to exchange them for others who probably will prove better material. It appears that most of the people around here, who have the least desire of hearing the Gospel, have either heard it or heard of it, and the balance don't wish to know anything about it. However, a few occasionally desire baptism, who, in most cases, are females. I think upon an average about five of them are baptized to one man. I am somewhat at a loss to account for such a great difference, the difference in the proportion of the sexes hardly being sufficient to warrant such a result. In speaking on this subject one of the sisters said, that women are naturally more honest-hearted than men, and, therefore, more of them receive the Gospel. I know

that women's souls are precious enough, but I would be better pleased to have enough men in the Branch to bear them respectable company. It appears rather strange to attend a meeting composed of from fifteen to twenty women and from three to seven men.

With regard to writing for the *Star*, I have some taste for literary pursuits; but, upon a little observation and reflection, I have come to the conclusion that but few persons have the ability to write anything calculated to make enough impression upon people's minds to cause them to make much of an exertion for improvement of a substantial nature. Not wishing to add to the already too large amount of trash which daily issues from the pen, and not considering my talents and position in society sufficient to enable me to produce any perceptible change in the current of human events, together with being too busy with other pursuits, I about concluded to reflect for my own benefit and allow the public to do the same, unless I should be put in a position requiring me to speak or write in order to discharge my duty. I had thought, in case I should be appointed to labor where the English language would be spoken, of studying to improve my style in writing my mother tongue; but I am here trying German, and I hope to be able to do much good in it.

Brother Samuel H. Hill came here on last Monday evening and will probably remain here some time; he is in good spirits and in tolerably good health. For the short time that he has been at it he has made creditable improvement in learning the language. He desires to be kindly remembered to you and all inquiring friends. My health is good. With love to you and all inquiring friends, I remain, your brother in the Gospel of Christ,

W. P. NEBEKER.

SUMMARY OF NEWS.

DENMARK.—On the evening of the 5th instant, at eleven p.m., the Danes sent a flag of truce from Oberselk applying for an armistice of 24 hours. Lieut. General Gablenz replied that he could only grant one of two hours. The bearer of the flag of truce had, however, left before this answer reached him. The

Austrians were advancing along the Dam of Haddeby, removing barricades and entrenchments, when the inhabitants of Schleswig came to meet them, and announced that the Danes had commenced retreating the previous evening. It appears that the Danish decision was influenced by the knowledge that the Prussians under Prince Frederic Charles had concentrated, on the 6th instant, opposite Arnie and Cappeln for the purpose of crossing the Schlei. The Danes evacuated the Dannewerke, and left 60 pieces of heavy artillery behind them. The Austrians have occupied Gottorf Castle. The news that the Danish army, by order of the Commander-in-chief, had evacuated the Dannewerke, leaving behind them the *matériel* of war, and had retreated to Drybbel, has aroused indescribable indignation and excitement in Copenhagen, and rumours are current that disturbances of a serious character had taken place. The Danish partisans erected barricades, from which the artillery was employed against the Austrians, who lost before and in Flensburg 1,100 killed and wounded. A collision has taken place on the Rendsburg and Altona Railway.

SWITZERLAND.—The *Patrie* stated that riots have occurred at Bellinzonna, in the canton of Ticino. Several arrests were made, but the people released the prisoners, uttering seditious cries.

MOROCCO.—The *Syria*, with the India and Mauritius mails, which has arrived at Southampton, reports that great destruction of life and property had been caused in Morocco by the explosion of a magazine, containing 400 quintals of gunpowder.

AMERICA.—Despatches from Cincinnati of January 29th, state that fighting had occurred a few days previously in the vicinity of Knoxville. A body of Federal cavalry and infantry had moved towards Danbridge, 40 miles from Knoxville, and driven in the enemy's vedettes there. The Confederates attacked the Union line on the next day, and were gaining a decided advantage, when a charge by a body of cavalry under Colonel M'Cook saved the fortunes of the field. The Federal loss in the affair was 150 killed. The Union troops fell back to Strawberry Plain, and from thence to Knoxville. The Confederates advanced as the Federals retired, and at the latest advices the former, under General Longstreet, occupied a very formidable position six miles in front of the city, from which he can throw his troops into the valley on either side of the city with great facility. In the retreat to Strawberry Plain the Federals lost large quantities of stores. Two hundred stragglers also fell into the hands of the Confederates. According to Southern accounts the Confederate cavalry were in the vicinity of Knoxville; and during the recent retreat of the Union army had captured 500 head of cattle, 100 wagons, and several hundred barrels of flour. Southern accounts also state that the Confederates, under General Forrest, had defeated the Federals at Legrange, Collierville and Germantown. General Lee was said to be seriously embarrassed by the disaffection of his army at the want of food, and made desperate appeals to their patriotism to preserve discipline. The bombardment of Charleston was going on. Nearly one-half of the city was said to have been damaged.

VARIETIES.

Moderation is the silken string running through the pearl-chain of all the virtues. No statue that the rich man places ostentatiously in his window is to be compared to the little expectant face pressed against the window-pane, watching for his father, when his day's labor is done.

If you would add lustre to all your accomplishments, study a modest behavior. To excel in anything valuable is great, but to be above conceit on account of one's accomplishments is greater. Consider, if you have rich natural gifts, you owe them to the Divine bounty: if you have improved your understanding, and advanced in knowledge you have only done your duty; and thus there is no reason left why vanity, a sin which God abhors, should be indulged.

All affectation is the vain and ridiculous attempt of poverty to appear rich.—*Lavater*.

POETICAL.—Charles (lovingly): Anne, dear!—Anny (expectantly): Yes, love!—Charles (thoughtfully): How awfully jolly it would be if you could smoke!—*Fun*

Do not think of knocking out another person's brains, because he differs in opinion from you. It will be as rational to knock yourself on the head, because you differ from yourself ten years ago.

We might enjoy much peace if we did not busy our minds with what others do and say, and in which no duty of our own is involved.

Never enter a sick room in a state of perspiration, nor approach contagious disease with an empty stomach, nor sit between the sick and the fire.

A woman of genius, who has the sagacity to choose a perfectly true man as her companion, shows more of the divine gift in so doing than in her finest talk or her most brilliant work of letters or of art.

DIED:

October 25th, 1863, at Great Salt Lake City, U. T., of Dysentery, Elizabeth Spencer, formerly of Stanion, Northamptonshire, England, aged 22 years.

November 15th, 1863, at Stanion, Northamptonshire, Orson, son of John and Sarah Spencer, aged 5 years, 4 months and 12 days.—*Deseret News* please copy.

On the 21st ult., at Machynlleth, North Wales, Elder Edward Davies, aged 68 years.—*Deseret News* please copy.

On the 27th ult., at Greenock, Agnes Imrie, daughter of David and Susan Airmett, aged 23 years, 5 months and 17 days.—*Deseret News* please copy.

The white flower of her faith she kept
Unsullied 'mid the darkest gloom,
And while all those around her wept,
Soared where 'twill, aye, immortal bloom.

On the 29th ult., at Notting Hill, London, of consumption, Leah, wife of Robert Allen.—*Deseret News* please copy.

On the 6th inst., at Wolverhampton, of scarlatina, Oliver Silvester, only son of O. S. Walsh, aged 4 years and 6 months.—*Deseret News* please copy.

POETRY.

THE REIGN OF IMMANUEL.

Let Zion rise and shine
And fill the earth with light;
Her ministers a flame divine,
Clad in Jehovah's might.
Her sons in bright array
True to each other stand;
The truly good and brave are they,
Convened from every land.

Ye nations all rejoice—
Break forth in songs sublime;
The Gospel, with inviting voice,
Is heard in every clime.
Immanuel soon will bring
His countless faithful train,
Ascend the throne, as God and king,
And undisputed reign!

WILLIAM CLEGG.

CONTENTS.

Minutes of a General Council	113	E. L. Sloan. Swiss, Italian and German	
History of Brigham Young	118	Mission: Letter from Elder W. P. Nebeker	122
Editorial.—The Extra Luggage of the Intending		Summary of News	126
Emigrants	120	Varieties	127
Correspondence.—America:—Letter from Elder		Poetry.—The Reign of Immanuel	128

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 9, Vol. XXVI.

Saturday, February 27, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 118.)

Elder Joseph Bull, in representing the Sheffield District, said—I feel happy in meeting with you, brethren, in a capacity like the present, and the brethren who have spoken, both yesterday and this morning, have expressed the feelings of my heart. I take pleasure in representing my District, comprising the Sheffield, Leeds and Hull Conferences. I was appointed to take charge of that District last spring; but being called upon to labor in the Office for a brief period, I could not commence my labors there until the Emigration season was pretty far advanced. I have been required to act as President of each Conference, as no one had been appointed to fill those positions since the former Conference Presidents were released to return to Zion. I have, however, been assisted greatly by the Travelling Elders who were appointed to labor with me. In the Leeds Conference I found good, faithful Saints, with few exceptions. After staying there a short time and making myself as much acquainted with the Saints and the business of the Conference as possible, I made a brief visit to the Hull Conference.

From Hull I repaired to Sheffield, and found there, as well as in Leeds and Hull, a good and warm-hearted people. The brethren who have been appointed to labor with me are Elders Benjamin F. Stringham and Henry C. Fowler in the Sheffield Conference; Elders Alfred Lee and George Swan in the Leeds Conference, and Elder John Nicholson in the Hull Conference. These brethren, I can say, have been diligent and wholly devoted to the interests of the Work under their care. I have observed a gradual improvement in the condition of the District since I commenced my labors there. I do not take the credit of this to myself, but I give the honor and the glory to Him who has been our constant guide and prompter. I certainly found there—as I presume is the case everywhere—great room for improvement, notwithstanding the Saints were a good and warm-hearted people. I have endeavored to teach them, in my weak way, the principles of the Gospel, and show them the practical duties of their religion. The Travelling Elders have done the same; and we have, while thus laboring, had the

blessing of the Almighty. The local Priesthood have been united with those presiding over them, and have assisted to effect the necessary improvement throughout the Branches. We have deemed it wise to preach the practical duties of the Gospel to the Saints everywhere; and, in one or two places where they were not apparently thoroughly awake to the requirements of their religion, we took a course to ascertain if their professed love for the Work of God was sufficient to induce them to obey the first principles of the Gospel un murmuringly. I am happy to say that the Saints, in almost every case, gladly received and cheerfully obeyed the instructions given them, and the result is, they have increased in faith—their desires to live their religion are stronger, and a warm and healthy feeling pervades every Branch in the District.

I have called the attention of the Saints to the excellent instructions contained in the *Star* upon Tithing and other subjects. I have said to them, "Brethren, if you will observe the principle of Tithing, take my word for it, you will receive the benefit." Quite a number of them have done so; and they can testify to-day—those who paid it cheerfully—that the blessings of the Almighty have followed them. They rejoice in their religion. It has made them happy through obedience to its requirements. I recommended them to keep clear of debt. "Pay as you go" has been my motto, and we have tried our best to act upon it. We tell the people that if they ever expect to be saved it will be by faithfully performing the duties of their religion—by compliance with every ordinance of the Gospel. Whatever they leave unperformed now must be attended to at some future period, or they cannot be saved with those who have faithfully discharged every obligation God has deemed wise to place upon them. Such teachings and instructions I conceived to be in accordance with the spirit of the Gospel. I put no particular penalty upon a non-performance of these duties; but I simply taught them to the people, as I had been sent to tell them their duties and what God expected from those who had enlisted in his cause.

If ever I felt like doing the will of those who are placed over me, it is at the present time, because I feel the necessity of counsel and instruction myself; and I never wish to do a thing that will not be satisfactory to those over me. I believe the people in the Sheffield District are a better people than they were half-a-year ago, and I hope I am, myself, a better man than I was then. I realize this fact, that if I want the Saints to be what I am teaching and exhorting them to be, I must, myself, be a living example before them of my teachings. I have told the Saints that it was just as necessary to salvation to pay their Tithing, as it was to be baptized for the remission of their sins. Why, where was their boasted love for the Work of the Lord, if they were too narrow in their feelings to pay their Tithing, when, by doing so it would enhance materially the prosperity of that Work? I considered that the Priesthood, above all, should observe this principle; and I have told them their example would have a tendency to encourage the Saints to observe, also, this holy injunction. Now, although the Saints have paid their Tithing, they are not a jot poorer than before; and as for their faith in the promises of God, that is considerably increased. The Conferences are, also, clear of debt. Therefore, in a temporal point of view, the District is in a good condition. During the past year we have baptized, in the District, 172 persons, and 114 emigrated to Zion last season. The total number of members at present in the District is 912. There will, I am satisfied, be a greater number the approaching season who will emigrate than there were last season. Indeed, I anticipate the number will be double. Our prospects for increase to our numbers are very bright. The Travelling Elders are laboring energetically in seeking out the honest-hearted of mankind. Elder Lee is doing great good in Bradford. He visits the merchants at their stores and the clerks in their counting-houses, and testifies to them of the truth of what they term "Mormonism," and of the great calamities that will visit the nations of the earth, if the people will not turn unto God

and practice righteousness. The prospects, in Bradford, are very favorable. I have visited many who were once associated with the Work, and have endeavored to bring them back to the fold they had strayed from. If I have, with my brethren, been successful in these labors, it has been by the help of God, to whom be the glory. I pray God to bless and prosper us in our labors, brethren, and enable us to save ourselves in his kingdom. Amen.

Elder Thomas Taylor, in representing the Manchester District, said—I am sure I take great pleasure in reporting the District comprising the Manchester, Liverpool and Preston Conferences. So far as the spiritual condition of the District is concerned, I believe it is satisfactory. The Saints, generally speaking, are doing the best they can to manifest to the Lord and his servants, their love for the Gospel. They evince the greatest pleasure to see the faces of the Elders when they visit them. I have been greatly assisted in my labors by the Elders appointed to travel in the District, and I would not wish to labor with better men. I have been under the necessity of acting as President of each of the three Conferences since my appointment to the District. The Liverpool Conference, I am satisfied, is in a good and prosperous condition. In the Liverpool Branch there has not been so much done in the way of baptisms, when the size of the place is considered, and when compared with smaller towns; but the emigration, last season, from the Liverpool Branch itself, was remarkably large. I am satisfied, from personal experience, that the Saints are as good as any body of Saints, of the same number, in any part of the Mission that I have visited. They, as a general thing, have been voluntarily and cheerfully contributing a liberal portion of their weekly income to the Mission Fund, for the purpose of liquidating the debt which has been so long hanging upon the Conference, and meeting the sundry necessary expenses connected with the Work there; and, by this means, I am happy to say, the Conference has been gradually emerging from the indebtedness in which it was involved. That Branch I consider a good Branch,

in every sense of the word. The Saints are an excellent people; they are always, wherever I and my brethren have been, pleased to see the Elders. I can say the same in truthfulness of every other Branch in that Conference. Elders Joseph H. Felt, Wilford Woodruff, jun., and Henry Walters have been assisting me in my labors in the Liverpool Conference. The brethren of the office have, so far as in their power, been of great assistance in the Conference, and they have labored faithfully. During the whole of last summer they were engaged in open air preaching on the outskirts of Liverpool, and, notwithstanding the opposition they had invariably to contend with, their labors in that direction have not been without success. There is a little Branch on the Isle of Man. There are very good prospects for the spread of the Work on that island. The Manx people are naturally inclined, I think, to receive the Gospel; and, although much good has already been accomplished there, and the Work has gathered out a comparatively large number of good people, I am sure, from my own experience, that a good church can be raised there. Elder Frederick W. Cox has labored in the Preston Conference, and Elders Elnathan Eldredge, jun., James Lythgoe and Joseph Machin in the Manchester Conference. They have done all the good they could. Baptisms are frequently taking place in both Conferences, and the meetings are very well attended by strangers, who, generally speaking, are of a class disposed to impartially investigate the principles we advocate. Many, however, as has been remarked by brother Chase, will admit the consistency of the doctrines and principles taught by the Elders, but will not yield obedience thereto, because they deem the sacrifice attendant upon such a step too great to be made. Our financial operations are not so well in the Manchester and Preston Conferences. You know the situation of the people at present in that part, without my entering into any explanation upon the subject. The people are as willing to assist the Work as any people can be; but they are debarred, by their distressed circumstances, from doing what they

desire. There were 142 Saints who emigrated last season from the Manchester Conference, and at the close of last year the number baptized in the same Conference was 300 persons. In the Liverpool Conference there were 89 who emigrated last season; 50 have been baptized during the year. Twenty-two emigrated from the Preston Conference, and 39 have been baptized during the year past.

I know if my young brethren, who have come to these lands on missions, desire to have influence among the people with whom they are called to labor, they must live up to the principles of the Gospel, and practice, themselves, all that they teach. I desire influence with the people of God, and, when I go to their houses, I want to be received with joy and gladness. In all the ministrations of myself and brethren among the people, the power of God has been manifested. The Almighty, I can say, has, by his Spirit, been with the Elders laboring throughout the Manchester District. We are trying to inspire the people with faith in the promises of God. When we see them hungry and naked, we teach them to live near to God and exercise that faith which so distinguishes the religion of Jesus; for, we tell them, God has declared he would provide for his people if they would be faithful to him, and they hold a claim upon him by virtue of their obedience to his Gospel. I am convinced of the truth of brother Cannon's remarks last night; and I intend to try and practice those principles he spoke upon as much as I can, and become more perfect as I grow older. I have found, by experience, what he has alluded to in reference to preachers, and what he has said upon other subjects, to be truly the case. May the Lord bless us and enable us to prove ourselves true and successful servants in his cause. Amen.

President Cannon said—I can truly say, brethren, that the Spirit of the Lord is in our midst, and I believe you all feel its influence. I will tell you the feelings I have had since I have been here to-day. I would like to sit down in some corner and give full vent to my feelings of joy and happiness, if it would not appear un-

manly. If we could but only retain at all times the feelings we have now, we would never commit sin as long as we live. We fail, however, sometimes in carrying with us that spirit which God bestows upon us to the full extent we enjoy it here to-day. We go out into the world and associate with all manner of men, and are thrown in contact with various influences, which are opposed to the influence of that Spirit which we possess at the present time. We have, in consequence, to be careful in our movements, and watch these influences that they do not have power over us, and thus militate against our happiness. Here we are alike,—the same Spirit pervades all, and creates in our bosoms pure and holy thoughts. The course that we should pursue, then, is to live in such a way as to retain the Spirit we shall carry with us from this Council. To do this we should seek unto God in secret, as well as in public, for the strength necessary to enable us to meet with wicked spirits without succumbing to their influence. The great secret of attaining to eternal lives is by doing the will of our Father in heaven every day—no matter what it is; and unless we perform every duty which the Gospel He has revealed to man in this age requires us to do, we cannot attain to that happy condition. It is only for such as keep His commandments. It is the man who works faithfully and diligently to rear the great superstructure of the kingdom that will receive the happiness which the establishment of that kingdom will confer. I want my brethren, who are here assembled, to realize, themselves, the importance of this principle, and teach it to the Saints. At the present you feel that there is nothing that the Work of God requires that you would not cheerfully do. Well, I trust that these feelings will not be evanescent, but that you will retain them, not only here, but have them with you when upon and after you return to your homes in Zion. It is he who is ever striving to do the will of God and to keep those commandments which have been revealed, that will attain to exaltation and glory in the presence of our Father and God. There are a great many habits we

should seek to overcome. Many of the young brethren can see, since coming upon this mission, the folly of many habits which they may have indulged in or looked upon in a very lenient light. Now, instead of permitting ourselves to go back to the adoption of habits that we have, to a certain extent overcome, let us try, both here and hereafter, to improve, and to thoroughly subdue those propensities which have been and are common to us. When we return to our home in the Mountains, let us not forget the lessons we shall have learned while abroad among the nations, and prove to our brethren and former associates that we have learned to comprehend, at least, some of the responsibilities and duties of our Priesthood and callings. I would like you, my young brethren, to reflect upon these things, and to seek diligently to put away every weakness, that you may rise and become great men in the kingdom of God. When I look around upon the young men assembled here, I am pleased to witness an improvement in them, and I hope that they will manifest an increased spirit of devotion to their callings and the Work of God from this time forward. I trust that the sending out of you, my young brethren, will be productive of much good, and that you will stand firm and immovable when evil threatens you and temptation crosses your path; and, when you return home, let your good works be continued there amongst your former friends and associates, that they may be induced to follow your example. It would be a source of grief to me to learn that my young brethren, after they returned home, had fallen into any evil practices. We are the freest people upon the earth, and because we have great liberty we are often inclined to overstep proper bounds and abuse it. It fills me with joy to see my brethren do well, and if I can add to their well-doing it is a source of happiness to me. I want to see them take a course that is right before God. While the young men are taking a course contrary to what they are taught, I know they are obstacles to the Work of God, and it is retarded in consequence, and

unless they are removed it cannot go forth as I trust it will. Observe the Word of Wisdom. Never indulge in the use of articles which are there forbidden—that would prevent you from becoming perfect men of God. Never acquire the habits of drinking tea, or coffee, or smoking tobacco or drinking ale or spirits. I am not ultra on these points; but if I could instil my experience, and my thoughts and feelings upon the subject, into my young brethren, I am sure they would never even drink tea or coffee habitually, much less indulge in any habit that might be productive of more serious consequences. The use of all stimulants, as a habit, should be avoided by us, especially while men are young; for I have noticed, in my experience, that when people who have indulged in these things grow old, the necessity for indulging in their use becomes more pressing; even the simple habit of using tea and coffee, when people have advanced in years and become accustomed to their stimulating properties, cannot easily be cast off. That habit measurably enslaves those who practice it. For my own part I think the Spirit of God is far preferable to any artificial stimulant. The habitual drinking of tea and coffee, I am confident, has an effect that is injurious, though, perhaps, through a frequent use of these articles the effect may not be observed. Still you will find that, by a continued use of such drinks, the body becomes accustomed to stimulants and requires them. In relation to strong drinks, there are very few who will not readily acknowledge that man is better without them, and that we should not meddle with them. I trust the brethren will see the necessity of abiding the Word of Wisdom, and of encouraging its practice among the Saints. If we were to call upon brother Isaac Bullock, I believe he could preach a sermon upon it, and brother Kay also. Act, my brethren, just as well as you would at home, or as well as you think an Apostle or a Prophet should act. Let me say to those of the young brethren who may have been addicted to such habits, Leave off smoking, and drinking tea and coffee, and do not acquire the habit—so prevalent in this

country—of drinking beer, and you will be astonished to find the influence you will obtain. But, if you do not observe these things and should associate with persons who do refrain from them, and to whom it is your duty to minister the word of life and salvation, you will feel humbled in the presence of those persons. You will, generally, find that, where a man is travelling and laboring in the ministry, among the Saints, and is addicted to the habits which have been named, the people, seeing his example and partaking of his spirit and influence, will, in many instances, instinctively adopt the example set by him; and, I know, that if he should eschew such habits and take a proper course, the Saints will naturally follow that course.

Some of the brethren have been talking about giving the people reproof, and the effect it has had upon them. It is not always the best way to correct an evil to wage open war, in an unwise manner, from the moment you first perceive it. Before you can persuade people that you are right, and that the practices they may be indulging in are wrong, you must obtain influence with them. I have seen many instances of Elders overstepping their influence with the people in reproofing them, and do more harm than they did good. They were animated

with such a burning zeal that they could not bear to see a wrong without coming out and warring against it. Reproof is necessary at times, and must be administered if men would magnify the Priesthood; but the Elders should administer it wisely. We should endeavor to show the people that we are their best friends, and, when we do this, the people will receive reproof kindly and thankfully at our hands. Take an equitable and just course, and you will find that you will gain influence among the people, and when you have influence you can do anything in reason with them. Yet, there are some who will never submit to reproof, however wisely it may be administered; such persons are entirely unmanageable under the wisest treatment; but when such a disposition is evinced, I take it as a pretty sure evidence that there is something really wrong with them, or they would feel differently—the Spirit of the Lord produces a different feeling, and those who possess it bring forth its fruits, and rebellion is certainly not one of them. May the Lord bless you. Amen.

The hymn "Praise God from whom all blessings flow," &c., was sung; after which the meeting was adjourned with prayer by Elder G. W. Grant.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 120.)

—April 24 (Sunday).—I called upon Elder Woodruff, who was sick with the chills and fever, and laid hands upon him and he was healed, when he accompanied me in a wagon to the prairie, where we laid hands on others of the sick.

May 4.—I met with Joseph, Hyrum, Heber, Willard, Bishops Whitney and Miller, and Gen. James Adams, in Joseph's private office, where Joseph taught the ancient order of things for the first time in these last days, and

received my washings, anointings and endowments.

—5.—I attended Council as yesterday, and we administered to brother Joseph the same ordinances.

—14.—Attended City Council during the day. In the evening attended Council of the Twelve, and silenced B. Winchester until he make satisfaction.

—15 (Sunday).—I attended meeting at the Grove, and addressed the Saints in the forenoon; brother Woodruff

preached in the afternoon. At the close of the meeting I repaired to the font, with several of the Twelve. Brothers Woodruff and Rich baptized about 100 for the remission of sins and for their dead. I confirmed those baptized, assisted by other Elders.

—19.—I attended City Council. Joseph Smith was elected mayor, John C. Bennett having resigned.

—23.—Attended special meeting of the City Council.

June 14.—Met in Council with the Twelve, and appointed Hiram Clark to go to England, and take charge of the shipping business in place of Elder Amos Fielding.

—18.—A special meeting was held, at which several thousands of the citizens of Nauvoo assembled, near the Temple. They were addressed by the Prophet on the subject of the impositions practiced upon our immigration by land speculators, who frequently sold them lands to which they had no title, and other subjects. I was appointed, in connection with brothers H. C. Kimball, Hyrum Smith and Geo. A. Smith, as a committee to wait upon the immigrants, and give them counsel and aid in procuring them places on which to settle.

—26 (Sunday).—I addressed the Saints on the principle of union in building up the city, and sustaining the poor by providing labor for them. Six, p.m., I attended Council at brother Joseph's, to take into consideration the situation of the pine country and lumbering business, and other subjects of importance to the Church; after which we spent a season in prayer that the Lord would deliver us from the power of our enemies, and provide means for us to build houses as he had commanded his people.

—29.—Rode out with the Prophet, and looked at lands the Church had for disposal.

July 16.—I copy from the *Wasp*:—
“PHRENOLOGICAL CHART OF ELDER BRIGHAM YOUNG.

By A. Crane, M.D., Professor of Phrenology.

PROPENSITIES.

Amativeness.—7, F. Very partial to the opposite sex; generally reciprocated by them.

Philoprogenitiveness.—10, L. Strong

parental affection; great solicitude for their happiness.

Inhabitiveness.—9, L. Love of home—stead very strong; extremely fond of early reminiscences, of birthplace, &c.

Adhesiveness.—10, L. Unalterable affection when once fixed; enduring all things for their sakes.

Combativeness.—7, F. Great powers of exertion, and sustaining under opposition and difficulties.

Destructiveness.—5, M. Ability to control the passions, and is not disposed to extreme measures.

Secretiveness.—7, F. Proper reserve; prudent expression of feeling, without bluntness or deceitfulness.

Acquisitiveness.—5, M. Freeness to spend money; love of it chiefly for its uses and what it will buy.

Alimentativeness.—6, F. A good appetite, but not excessive; partiality for a variety of rich hearty dishes.

Vitateness.—6, M. or S. Indifference to life; views the approach of death without fear.

FEELINGS.

Cautiousness.—7, F. Provision against prospective dangers and ills, without hesitation or irresolution.

Approbativeness.—8, F. or M. Decent regard for popularity, fame, praise, and a good name.

Self-esteem.—7, F. Self-confidence and complacency, without much pride or conceit.

Concentrativeness.—8, F. Can dwell on a subject without fatigue, and control the imagination.

SENTIMENTS.

Benevolence.—11, V. L. An overflowing of kind, humane and tender feelings.

Veneration.—10, L. Worship of the Supreme Being; reverence.

Firmness.—10, L. Stability and decision of character and purpose.

Conscientiousness.—10, L. High regard for duty, integrity, moral principle, justice, obligation, truth, &c.

Hope.—8, F. Reasonable hopes; a fine flow of spirits; anticipation of what is to be realized.

Marvelousness.—7, F. Openness to conviction, without blind credulity; tolerably good degree of faith.

Imitation.—7, F. A disposition and respectable ability to imitate, but not to mimic, or to act out.

Prepossession.—11, V. L. Strong adherence to pre-conceived opinions; very strong prejudices, &c.

Ideality.—8, F. Refinement without

sickly delicacy; some love of poetry, without poetic talent.

PERCEPTIVES.

Admonition.—5, S. or V. S. Indifference about the affairs of others, and not disposed to give advice, &c.

Constructiveness.—8, F. Respectable ingenuity, without uncommon skill, tact, or facility in making, &c.

Tune.—9, F. or M. Love of music, without quickness to catch or learn tunes by the ear.

Time.—8, F. or M. Indistinct notions of the lapse of time, of ages, dates of events, &c.

Locality.—11, V. L. or L. Great memory of places and positions.

Eventuality.—9, L. Retentive memory of events and particulars.

Individuality.—8, F. With very large 39 and 40, great observation, with deep thought, &c.

Form.—8, F. Cognizance and distinct recollection of shapes, countenances, &c.

Size.—11, V. L., L. or F. Ability to judge of proportionate size, &c.

Weight.—11, V. L., or L., or F. Knowledge of gravitation, momentum, &c.

Color.—8, F. or M. Moderate skill in

judging of colors, comparing and arranging them.

Language.—7, F. Freedom of expression, without fluency or verbosity; no great loquacity.

Order.—8, L. Love of arrangement, everything in its particular place.

Number.—8, F. Respectable aptness in arithmetical calculations, without extraordinary talent.

REFLECTIVES.

Mirthfulness.—6, F. Pleasantry and humor, without facetiousness; fair perception of the ludicrous.

Casuality.—11, V. L. Great power of thought, depth and originality of reason.

Comparison.—9, L. A discrimination; power of illustration; ability to perceive and apply analogies, &c."

31 (Sunday). — Attended Council with the Prophet and others.

In the month of July I attended Councils, waited upon the immigrants; and as President Joseph Smith kept concealed from his enemies, I had continual calls from the brethren for counsel, which occupied much of my time.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 27, 1864.

MAN REWARDED ACCORDING TO HIS DILIGENCE.

THERE is no plainer truth set forth in the Word of God, than, that every man shall be rewarded according to his works. According to a man's faithfulness and diligence in keeping the laws of God, so shall be his reward. If he abide every law which God our heavenly Father has, or shall hereafter, reveal, he will, undoubtedly, receive the greatest degree of glory which our Father has promised unto his faithful children. In the language of new revelation,—he that abideth the law of the telestial kingdom will inherit a telestial glory; and he that abideth the law of the terrestrial kingdom will inherit a terrestrial glory; and he that abideth the law of the celestial kingdom will abide a celestial glory. The man who observes a telestial law, only, cannot reasonably expect to inherit a terrestrial or a celestial glory. Indeed, we are expressly assured by the Lord, that such an individual could not endure a terrestrial glory, much less one of a celestial character. He will receive a glory commensurate with the law which

he abides or observes; for, as the Lord has said,—“That which is governed by law is also preserved by law, and perfected and sanctified by the same.” This is a subject which is made so plain in the revelations which the Lord has given, that it would be inexcusable, at this late day, for the Saints not to understand it. We occasionally, however, meet with individuals who, because they are members of the Church of Jesus Christ of Latter-day Saints, seem to entertain the idea that that is a qualification sufficient to entitle them to fully enter into all the joys and glory which God has promised to his most faithful servants, without manifesting that energy and devotedness which are required to enable them to continually progress. They do not seem to understand that, entering into the Church, is but the first step in the path which leadeth to exaltation, and that the ordinances and laws which they obey, when they become members of the Church, are but the first laws and ordinances which God has revealed for our eternal happiness and glory. If belief in Jesus, repentance of sin, and baptism for the remission of sin, and the laying on of hands for the reception of the Holy Ghost, are the only laws and ordinances necessary to be obeyed to prepare a man to dwell in the presence of God and the Lamb; then, indeed, all who belong to the Church of Jesus Christ of Latter-day Saints, irrespective of the progress they have made after yielding obedience to those first principles, will enter therein. But are we warranted in entertaining this idea? Are there not many other laws and ordinances revealed for man to obey, to prepare him more perfectly for that exalted condition of happiness? Obedience to the first principles of the Gospel will, undoubtedly, bring to the man, thus obeying, a glory proportionate to the willingness he has manifested in submitting to the requirements of the plan of salvation. But, if he stops there, and is satisfied with his obedience to those laws and ordinances, he cannot reasonably expect to receive an equal reward with the man who, by greater diligence and faithfulness, comprehends and obeys laws and ordinances in advance of those to which he has become subject. For instance, suppose two individuals, equally well situated, become members of the Church at the same time, and after they have begun to understand the principles and the promises which God has made to those who will faithfully do his will and keep his commandments, one of them has so much faith that he makes up his mind that he will keep the Word of Wisdom, pay his Tithing, and, as soon as he possibly can, he will gather with the Saints of God in Zion. And he commences to put the wise counsel in practice which the Lord has given in his Word, and obeys the commandments to tithe himself and to gather, with every other commandment that God has revealed; who could, for a moment, think that he would not receive a greater reward and glory than the other man who does not obey these counsels and commandments, though the latter's opportunities for doing so should be equally as good as those of his more obedient brother? The obedience itself to those laws, by the one, would elevate him above the other; for he would be in the enjoyment of the results which would follow his conformity thereunto. Every law which our Father and God has revealed for man's obedience, is adapted, in every respect, to man in his character as a progressive being. He created us, and, therefore, understands our nature and constitution, and the laws necessary for us to obey in order to be most perfectly developed. Obedience, then, to the laws which he has revealed, has a directly elevating effect upon us; and thus, when it is practiced, rewards and blessings follow, and man is thereby better prepared to enter into and enjoy

that glory which God desires his children to attain unto. No man can enjoy the blessings and elevating effects of a law which he refuses to obey. He can neither be preserved nor perfected by the same. Its saving effects are lost, so far as he is concerned ; and a nominal standing in the Church of God, or the friendship of the servants of God, without obedience on his own part, are insufficient to put him in possession of them.

We have met with members of the Church of Jesus Christ of Latter-day Saints who have seemed to have a different view upon this point to that expressed above. They have apparently thought that their obedience to the laws of God has been attended with greater blessings to somebody else than to themselves. Hence, from such individuals, grumbling and expressions of dissatisfaction have been heard against the servants of God, because the latter have been zealous and in earnest in their efforts to have the Saints arise to the full comprehension and practice of His laws. Of course, man is a free agent to choose or reject for himself as seemeth good unto him, and has the right of exercising such agency given unto him, yet it should be understood by the Saints that the man who is most diligently striving to awaken them to a full comprehension of the laws of God, and to urge them to put them in practice, is a friend much to be preferred before the man who permits them to remain quiescent and in a state of stupor or lethargy, under the impression that they are doing all that is necessary. The former may be carried away at times by too much zeal ; but, if he keeps in the right path, his impetuosity will not be so hurtful to the Saints and their progress as the supineness and indifference of the latter. Our personal observation, since we have been in this Mission, of the effects of the two policies here alluded to, convinces us that, where the former has been practiced, vigorous spiritual life and health, and consequent growth, have abounded ; and where the latter has found favor, the opposite effects have been witnessed.

CORRECTION.—Through an oversight in the printing department, No. 7, of the present volume of the *STAR*, was permitted to go to press in an incorrect condition,—the letters of Elders B. Young, jun., and J. D. Ross being strangely commingled—a paragraph from that of the latter having been, by mistake, transposed into the body of the former. That portion of Elder Young's letter, contained between the 3rd line of the last paragraph, on the 110th page, and the bottom of the page, commencing,—“of the truth in your hearts,” belongs to the letter of Elder Ross, and should be read after the last line of the adjoining column on the same page. It will then read, “with the real love of the truth in your hearts,” and the connection between the 110th and the 111th pages will be correct.

ABSTRACT OF CORRESPONDENCE.

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WARWICKSHIRE CONFERENCE.—Elder Robert Pixton, writing from Coventry on the 1st inst., says :—“Your visit to Coventry will, I believe, result in a great deal of good. We are following it up by a course of lectures so as to try to induce the people to come and listen to the truth ; we have a few come to hear. Myself and Brother Whitney are well in body and rejoicing in spirit.”

FLINTSHIRE CONFERENCE.—The following is from a letter written to us by Elder Wm. H. Waylett, and dated at New-market, Flintshire, on the 1st inst., —“On Monday evening last one of our old opponents lectured at Rhyl. I hope he will continue, as it needs something of the sort to bring us into notice in that town. He said he was glad to be able to inform his audience that there were no ‘Mormons’ in Rhyl. I am glad too,—but we have in that town five Latter-day Saints, and I think the prospects are good for more. The Saints in North Wales feel well, and the Elders are preparing themselves for a vigorous campaign as soon as the weather opens for out-door preaching. We also intend to use every effort that we can to get out of debt, and afterwards to keep out; believing in the principle of owing no man anything. Yesterday we held a meeting in this place, and, although there were but few, we realized that God was with us, as we enjoyed the sweet influence of his Holy Spirit abundantly.”

WESTERN GLAMORGAN CONFERENCE.—Elder E. A. Richards writes from Morriston, under date of 30th ult., as follows:—“I have visited most of the Branches in company with Elder Hughes, and find the Saints in this Conference to be good and warm-hearted people. I have attended the Councils, and find those that are holding the holy priesthood, generally speaking, to be in the line of duty and ready to do what is required of them to further the Work of the Lord. I intend, if possible, to visit every Saint in the Conference, and find out those that have been slothful in their duties. I intend to teach them to observe the law of Tithing, as necessary to secure the blessing of heaven. I well understand that, unless I study the mind and will of my heavenly Father, through his servants, and also the feelings of the people placed under my charge, I shall be unskilful in the work and incapable of filling the position which I have been appointed to. I desire to accomplish my mission in righteousness. I am aware that those who do live their religion in these lands can live it in Zion. When I take the right view of this work of redemption, I am convinced that there is a great deal to learn in this life, that I may be fit to live in heavenly mansions amongst the sanctified and redeemed in the celestial kingdom of our Father and God.”

SOUTHAMPTON CONFERENCE.—Elder David P. Kimball writes under date of the 16th ult., as follows:—“I have visited two Branches since my return from Birmingham. I find it will take a great deal of wisdom on my part to manage affairs in this part of the vineyard. I feel my dependence on God more sensibly every day of my life, and the necessity of being humble and prayerful, and obedient to those placed over me. I have attended two priesthood meetings, and have endeavored, to the best of my ability, to shew my brethren the necessity of a greater exertion on their part, and of being united with those placed at their head, that the Saints might be awakened to a sense of their duties, for I know that many have gone to sleep concerning the interests of the Church. It is my belief that I should be enabled to do a great deal of good here with the help of the local priesthood, as soon as they are informed what their duties are. I will try to put into practice the valuable instructions given at the Council held at Birmingham; and, one thing—I will try and not go beyond my influence. My prayer is, that I may be enabled to perform all that has been assigned me, with honor to myself, and additional glory to the Kingdom; and I know, if I am faithful, I shall be blessed, and have the confidence of my brethren, which is all in all to me, weak mortal as I am. I should not know where to go or what to do, if I should lose the good feelings of those good men

placed at our head ; their smile and approbation richly repay one for his labor. Brother Carstensen enjoys himself first-rate. On Thursday night, last, he bore a very good testimony in English at a priesthood meeting. I wish to do my best for the advancement of the Work ; let me have your prayers."

C O R R E S P O N D E N C E .

AMERICA.

G. S. L. City, Dec. 25th, 1863.

Dear Brother Cannon,—As it is Christmas morning and we are in a big snow-storm, and having a little leisure, I feel like writing a few lines to you.

Utah Legislature has met and adjourned during the holidays. All the members of the quorum of the Twelve, with the exception of yourself, are in the Legislature—a thing I never saw before. The prospect now is, that we shall have a peaceful sitting. Governor Doty has gone to Washington. Secretary Reed, Acting Governor, is at variance with the Judges, because he is trying to do his duty to the Legislature. We now have a prospect of peace with the army during the winter. They would not give any contract for winter supplies to a "Mormon;" but all their contracts have been given to Gentiles, and the consequence is, that they are not supplied with either hay, wood, or flour; finding, however, winter upon them, and but a few days' bread on hand, and not being able to procure it, they appealed to Bishop John Sharp for help, to save them from starvation. For flour they offered him \$12 per hundred pounds. The Bishop told them that if he helped them he would have to treat them as he did those in his ward—that was, to know, himself, what quantity of provisions they had on hand. The Commissary flung open his stores to the Bishop, and the latter found that they had but a few days' provisions on hand; so the Bishop, with President Young's assistance, will undertake to feed the army. Bread-stuff will be very scarce in the Territory before another harvest. The army is trying to get out its own wood; but they find it "up and down hill business" to them—broken legs and frozen limbs being the consequences. Jason Luce has been tried and condemned for murder, before the Probate Court, and on

the 22nd inst. he was sentenced to be shot on the 12th of January next. His friends are holding out the hope to him that the Governor will reprieve him; which, I think, is very doubtful. There have been great exertions, on the part of the army, to open gold and silver mines in this Territory; but, thus far, I think they have had but little, if any, success.

We learn, by telegraph, that the Committee on Territories, at Washington, will shortly present Utah with other Territories for admission into the Union; but under what provisos I do not know. The Twelve, and others, as missionaries, have been visiting the various settlements during the Fall. I have been accompanied by brothers William C. Staines and Brigham Young, jun. visiting several settlements, and we have had an excellent time together. I believe the latter will be a useful man, as he is evidently desirous of keeping the armor on, and is very diligent in his labors. There is a great interest manifested at present by the eastern and western people to get the Pacific Railroad built. This will have a tendency, I believe, to keep peace with Utah for the time being. The snow in the City to-day is about one foot deep. The winter storms have been very severe. How extensive they are I do not know. The army not having fodder for their horses they have turned hundreds of them on west Jordan range, where they live the best way they can; but I think most of them must perish.

If I could be put down in Liverpool I should very much enjoy a tour with you through your big circuit; but I do not expect to have that privilege. I am in the endowment house almost every Saturday in the year, which keeps me from going far from home. We have had a good deal of sickness this Fall, and many deaths have, in con-

sequence, taken place among children and the aged. I attended the funerals of Seth Taft and Father Atwood. Joseph Fielding was buried a few days since. Father Pettigrew is very low, and is not expected to recover. President Young buried his little son, Jedediah, a few days since. He was an interesting boy, and Brother Young felt his loss greatly. The cold weather, which we are having, is, I think, improving the health of the people. That God may bless and sustain you in your high calling, is the daily prayer of your brother,

WILFORD WOODRUFF, Sen.

ENGLAND.

Bristol, January 29th, 1864.

President Cannon.

Dear Brother,—The following thoughts and reflections I have written after reading a lecture of Dr. Cumming, delivered in the Victoria Rooms, at Clifton, on Prophecy and its approaching fulfilment, as reported in the *Western Daily Press*, of the 27th inst.; comparing his reception and the applause given him, with the reception given to the Latter-day Saints. Surely the words of Jesus are true, and will apply to this generation with great force, where he says, "I am come in my Father's name, and ye receive me not, if another shall come in his own name, him will you receive." I do not wish, or intend, to dissect or criticise Dr. Cumming's lecture, but shall refer to one or two statements which he made, and which was received with applause by the people, and compare them with the sayings of Jesus, and the reception given to the prophetic declarations of the Latter-day Saints. Dr. Cumming's first statement, after his prefatory remarks, was, that he was not a Prophet, nor a Prophet's son, but an *interpreter* of what God had written. Thus, according to his own words, he came in his own name, and not in the name of God; yet, he was listened to with wrapt attention, and greeted with overwhelming applause; and that, too, by wealthy and influential persons, and supported by the aristocracy and clergy. And the very same men who were so pleased and gratified with, and even applauded the lecturer, have been the

most bitter opponents, both in private and public, to the Latter-day Saints. The Latter-day Saints have been preaching for many years upon the literal and approaching fulfilment of prophecy; yet how different has been their reception to that of Dr. Cumming—but why? It is clearly explained in the words of Jesus, already referred to. The Elders of the Church of Jesus Christ of Latter-day Saints do not stand before the public as the Interpreters only of God's written word, as do Dr. Cumming and other men of equal pretensions, for they know, as the Apostle Peter has said, that the prophecies are not to be privately interpreted. They (the Elders) come in the name of the Lord—clothed with the holy Priesthood, and with authority from heaven—bringing the words of God communicated to Prophets and Apostles properly ordained, and bearing the Lord's own interpretation through the medium of inspiration. Daniel interpreted the dream of Nebuchadnezzar by direct revelation, and it is by this principle that the Elders of the Church of Jesus Christ of Latter-day Saints interpret the word of God, and, furthermore, they offer to *all*, who will in the sincerity of their hearts, obey their teachings, the promise that they will possess knowledge relating to the word of God as revealed to His servants. The Lord has not failed to fulfil his own words to his servants, and his servants' words to the people, for tens of thousands to-day are able and willing to bear their testimony to the truth and teachings of the Prophets and Elders of the Church of Jesus Christ of Latter-day Saints.

One prominent and superior feature of the teachings of the Elders of this Church is, that they not only point out the literal and approaching fulfilment of prophecy, but they also tell the people the way to escape from the difficulties that the fulfilment of prophecy might bring about; for when they tell the people to prepare for coming events of trouble and distress, and also the coming of Jesus, they tell them what to do, and how to prepare, so that those events, and Christ's glorious appearance may not overtake them as a thief in the night. Although Dr. Cumming said Jesus would come

on the world like a lightening flash—unexpectedly, I say to all people that believe and obey the words of the Prophet Brigham Young and the Apostles and Elders of this Church, that these events will not come upon them unexpectedly; for they will be standing in holy places looking for Him; and to such as these “shall Jesus descend as with healing in his wings; and with admiration and joy will the Saints receive him.”

I cannot in this single letter mention all the preparations which are necessary for the world to make in order to meet such great events; but they must, in the first place, repent of all their sins, and obey the Gospel as taught by Jesus and his Apostles anciently, and which has again been revealed from Heaven to Joseph Smith, jun., offered to the world by the Latter-day Saints. They are afterwards required to gather to the mountains in the west, where the house of God is being built, wherein they may learn more of God's ways, that they may walk in His paths; also, where they may listen to the voice of inspiration and prophecy through men holding authority, to whom God reveals his mind and will concerning the salvation of mankind. Dr. Cumming stated that if he were a Prophet he would be able to bring forward his predictions and show that he was endowed with supernatural wisdom; “but,” said he, “I am not a Prophet,” thus admitting that he was not gifted with any supernatural wisdom from God. But I here bear my testimony that President Brigham Young and the Elders of the Church of Jesus Christ of Latter-day Saints are endowed with superior wisdom from God, and I can show, as can thousands of others, that they are filled with such a gift. I know mankind are slow to believe the testimonies of the Elders; yet in every country, and almost in every city where the Gospel, as taught by the Latter-day Saints, has been declared, many honest-hearted people have believed it, and are living testimonies of its truth to-day. If showing the predictions uttered and their subsequent fulfilment, are sufficient proofs to establish the character of a Prophet, they will also be sufficient to condemn every individual who disregards such predictions. Now this

is precisely the condition of the world at the present time as touching the predictions of Joseph Smith and Brigham Young; for their communications to the world, for upwards of thirty years, have been a continued stream of revelation and prophecy.

It is very true, as Dr. Cumming said, it seems as if all Europe was sown with gunpowder, and the statesmen of every nation were running over the whole of the vast earth stifling everything that felt like fire, lest an explosion should occur which would rend the whole fabric, from the top to its deepest foundation. Yet, strange to say, while men are thus engaged, they reject the saving message sent them by God through his Prophet. But, as it is with the United States of America, the spark will fall and produce such an explosion that the nations will be broken to pieces like a potter's vessel, unless they repent and obey the voice sent unto them. Oh, how often has the Prophet Joseph Smith sat and wept over the present miseries that are overwhelming his beloved country! After God had shown to him in vision what would transpire, with what earnestness and zeal did he and others devote themselves to the labor of trying to convince the people of the near approach of those miseries which now prevail on the continent of America, at the same time showing them the way to avoid it; yes, even naming the place where they would begin, and described their duration. Still, as was the case with his other warnings, it was by the nation rejected; and, now, his words are being truly fulfilled to their sorrow.

Space would fail me to mention all of his prophetic warnings which have publicly been known to be fulfilled about scores of other individuals who have fought against the Truth; in fact he lived and died a Prophet. Thank the Lord we are not left without the guidance of a Prophet; for His servant Brigham is a Prophet in very deed. He is now watching the signs of the times, and although fear and perplexity are filling the minds of men—even rulers—and nations are at war, and universal destruction seems imminent, he—the Prophet of God—governs and controls the affairs of the Lord's Kingdom in calmness, and with confidence

in its ultimate power and independence, and of its superiority over the kingdoms of the earth. Yes, he will step forth and be to the honest-in-heart a deliverer. If the world require proofs of the prophetic character of Brigham Young, they have only to examine the history of this Church for the last nineteen or twenty years. The private journals of the Elders also contain many of his prophetic sayings which have had their fulfilment and have yet to be fulfilled, that, perhaps, the public eye will never see in print, but to the Elders and to their children they will be a constant source of comfort and confirmation of the Truth, as the words

of Moses were to the descendents of the ancient Israelites who left Egypt and died in the wilderness. Oh, that I could make my voice heard to the ends of the earth, and that my testimony could reach the heart of every honest person, I would say, —God has a Prophet on the earth, and although great trouble, distress, anguish and death will sure to overwhelm the wicked nations, yet those who will listen to his voice and repent may live, and be saved temporally and spiritually. With prayers for the spread of the Truth upon the earth, I remain
yours, truly,

GEORGE HALLIDAY.

SUMMARY OF NEWS.

—o—

DENMARK.—At Tønder, Tøndern, and other places unoccupied by the Germans, the revolutionary party rose against the Danish Government, and expelled its officials. At Eckernförde the Prussians have allowed the proclamation of Prince Augustenburg. There are indications of an intention on the part of the allies to enter Jutland.

POLAND.—Advices received from Poland state that on being informed that the Russian Colonel Bentkowski was marching against him, the insurgent leader Bossak sent a detachment to the forest of Ilza for the purpose of making a diversion. After a short engagement the Russians retreated to Baranow. In the meantime Bossak proceeded by forced marches towards the town of Konskie, attacked the Russian garrison on the 8th inst., and drove them out of the town. The Russians were then attacked by the detachments under Kurowski and Rudowski, and lost their military chest, eleven baggage wagons, 200 muskets, and 32 prisoners, while 87 were left dead on the field.

AMERICA.—The Confederates have been driven back from the line of the Baltimore and Ohio Railway at all points. Memphis advices report the 4th army corps preparing to attack the enemy in Mississippi and secure large stores of corn and forage on the railroad to Mobile. 12,000 cavalry are concentrated at Corinth for the purpose. On the 1st instant the Federal outposts at Beech Creek, North Carolina, were attacked by Confederates, 15,000 strong, and forced upon Newbern, with a loss of 100 men, and the abandonment of their camps and stores. President Lincoln has ordered a draft of 500,000 men to serve for three years, or during the war. The draft is to be made on the 10th March, crediting and deducting therefrom so many as may have been re-enlisted or drafted prior to March 1st and not heretofore credited. This order includes the 300,000 men called for in October last, and is in effect an additional call for 200,000 men. The Republican journals support President Lincoln's order, but the opposition press attack the Administration for continually declaring the weakness and exhaustion of the South, and yet still calling for such large forces. General Lee issued an order on the 22nd ult., stating that the temporary reduction of rations was caused by circumstances beyond the control of those charged with the support of the army, but it was hoped it would be of short duration. The army had proved that the country could ask no sacrifice too great for its patriotism. The Confederate General Ross, after four hours fighting, captured on the 30th a Federal train of 80 wagons, guarded by 800 men, en route for Petersburg.

V A R I E T I E S .

I lay it down as a sound maxim, that every man is wretched in proportion to his vices ; and affirm the noblest ornament of a young mind, and the surest source of pleasure and profit and reputation in life, to be an unreserved acceptance of virtue.—*Anon.*

JUDGMENT OF SOLOMON.—In the justice's court in New Orleans the judge was in a quandary the other day. A coat was in dispute. The parties were Irish, and the evidence was direct and positive for both claimants. After much wrangling, Patrick Power, one of the parties, proposed that he and his opponent, Timothy Maguire, should see whose name was on the coat. Timothy searched in vain, and the coat was handed to Pat, who immediately took his knife, opened a corner of the collar of the coat, and out dropped two small peas. "There, d'ye see that, now?" "Yes; but what of that?" said Timothy. "A dale it was to do wid it; it is my name, to be sure—pea for Patrick and pea for Power, be jabers!" He got the coat.—*American Paper.*

D I E D :

On the 7th inst., at Burgess Hill, St. John's, Sussex, Harriet, wife of Charles Miller, aged 42 years.—*Deseret News* please copy.

A D D R E S S E S .

George W. Grant, at Mr. J. Ashman's, Church Street, Newton Heath, near Manchester.
 Thomas O. King, } at Mr. T. Day's, 9, Queen Street, Luton, Bedfordshire.
 David Gibson, }
 Joseph Machin, at Mr. Gibson Loid, 168, Bark Street, Bolton, Lancashire.
 C. M. Gillet, } 113, Milton Street, Sheffield.
 John Nicholson, }

ERRATUM.—In the remarks of Elder Halliday, contained in No. 7 (on page 106) of the *Star*, it was improperly stated that the riot, concerning the Church of England, he alluded to, took place in Bath. We now learn, from Elder H., that Bristol was the place where it occurred.

P O E T R Y .

BRIGHAM YOUNG. (*Acrostic.*)

Brigham Young, Brigham Young, 'tis a noble name, Right royal and bold doth it sound; In defence of the right, 'tis a word of great might, Gone forth to the nations around. He was chosen of God, when Joseph was slain, And his mantle now doth him enfold; More honored is he, and he greater shall be,— Natal, South Africa.	Yes, than kings, or than monarchs of old. O, ye who do try, Brigham Young to decry, Useless and vain your endeavor; No, his name we'll sustain, and his fame we'll main- tain,— God bless him forever and ever.
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A. H. NOON.

C O N T E N T S .

Minutes of a General Council	129	Correspondence.—America:—Letter from Elder	129
Mystery of Brigham Young	134	Wilford Woodruff, sen. England: Letter	134
Editorial.—Man Rewarded According to his		from Elder George Halliday	140
Diligence	136	Summary of News	143
Abstract of Correspondence	138	Poetry.—Brigham Young (<i>Acrostic</i>)	144

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
 AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 10, Vol. XXVI.

Saturday, March 5, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 134.)

3.15, p.m.

The hymn, "Hosannah to the great Messiah," &c., was sung. Prayer by Elder P. P. Pratt.

After the hymn, "This earth was once a garden place," &c., was sung, Elder George G. Bywater said—Brethren, I scarcely need say I feel well, as, I presume, I may be expected to do so. I am very thankful for the privilege of meeting with you, my brethren, who are laboring in the vineyard. I have enjoyed myself very much, both yesterday and to-day, in the benign and heavenly influence which has been here during our Council, and in listening to the instructions we have received. As I am called upon to report the field I am more immediately concerned with, I shall endeavor to do so without preaching; and will try to speak to the point, for, I believe, there are those here who are more qualified to preach than I am. Ever since I have been here I have enjoyed my labors. Since I have been on my mission I have received three appointments,—the first to the Worcesterhire Conference, the second to the Cardiff Conference, and the

third to the Eastern Glamorgan Conference, where I now preside. I can say I have felt great joy in my labors among the people. I have been sent through the different Conferences, comprising the Welsh Mission, under Elder Jeremy's direction; but, lately, I have had plenty to do in my own Conference. I have been blessed while preaching the Gospel to the people; and in all the labors of the ministry, I have been very much assisted by the Travelling Elders and the local Priesthood. They have labored cheerfully, and have always been ready to do whatever was required of them. I have felt it my duty to teach the people the principle of obedience—not because it was my dictum, but because I desired to see them appreciate the principles of the Gospel. I have, also, endeavored to teach the Saints, as far as I could, to understand those principles; and to induce them to do the same, I have practiced them myself. With regard to the principle of Tithing, I can say that the people in the Eastern Glamorgan Conference are the most able, of any people in any other Conference in Wales, to sustain the

Church funds. Tithing is observed by the majority of the Saints. They pay liberally to the Mission Fund, and, on account of their emigration, to the Individual Emigration Account, and every other fund. I can say, that those who have paid their Tithing, in a liberal spirit, have experienced the blessings of God—they are the most willing and ready to do all they can for their brethren. Scores have borne testimony to brother Jeremy and myself, that they have been blessed since they paid their Tithing, both temporally and spiritually. When out of employment, they have found their way opened up in a miraculous manner. Many who have recently joined the Church have commenced to pay their Tithing, and they, too, can testify of the good results which have been derived from obedience to this principle. We have not cut off any body for not paying Tithing; but we have for committing sin. It is those who have been cut off in this way who are the most ready to show their hostility to the Work, and who have joined a horde of characters who have come from America to lead away the good, faithful Saints, but whose efforts, however, have signally failed. Our meetings are very well attended, and many have, after a few visits, become convinced of the truth of our principles, and offered themselves for baptism. We have baptized 84 persons during the year, and the prospects for this year are exceedingly bright and encouraging. There were 54 Saints who emigrated, last season, from the Conference. May we be blessed in our Council, is my prayer. Amen.

Elder John G. Holman, in representing the Cheltenham District, said—I can say, with those who have spoken before me, that I am thankful for the privilege of being here, and of listening to the reports of the various Districts. I stand up under somewhat different circumstances to those who have preceded me, as it is the first time I have been called to report my District on an occasion like the present. I noticed, while the brethren were speaking, how the fields of labor vary in circumstances, condition and prospects. As far as my field is concerned, I am quite satisfied with it.

I would be glad to see it better, though it might be a great deal worse; we hope, however, to continue the improvement we have commenced. I am very well satisfied with the brethren who are laboring with me, and would like to retain them; but, of course, I feel to bend my feelings to the changes and appointments which may be made at this Council. Paul said,—“Not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise;” perhaps I am one of the foolish things; however, we are doing the best we can in the Cheltenham District, and we do not wish to do anything that will make us feel ashamed of ourselves. If there is an emigration the approaching season, I am sure that many will emigrate—many more than went to Zion last season. When I went to the District I found, in many cases, that the children of the Saints had not been properly looked after. I scarcely found an instance where the children, although at a suitable age, were in the Church. I have, therefore, deemed it wise to teach them the necessity of baptism, and have not let any opportunity pass of baptizing them myself. I consider that it is an important part of the responsibilities resting upon the parents, to have their children in the Church. I have found that too little attention has been paid to the children's welfare. There are several strangers who continue to come to our meetings; and I tell them that, if they persist in coming to hear us, they will become Latter-day Saints in the end. Occasionally we have had a “dust” in Cheltenham—our enemies feeling that we were a little too zealous in making converts. Brethren, I know that if we do right, while we are on our missions, it will result to our advantage. I pray the Lord to enable us to take that course which will be right in his sight, and that his Spirit may be with us. Amen.

Elder M. F. Farnsworth, in representing the Newcastle-on-Tyne District, said—I can say I have had a time of rejoicing in associating with you, whose voices are so familiar, and whose society I have enjoyed under very different circumstances to those

which at present surround us. I feel glad that I have come on this mission, and regard it as the school of experience. I am pleased to represent the Newcastle-on-Tyne District, where I have labored about seventeen months. I was appointed to preside over that District after the release of Elder John S. Gleason to return home. For some time after the emigration I was alone in the District, having none but the local Priesthood to assist me in the labors of my ministry. The District comprises two Conferences—Newcastle-on-Tyne and Durham. It extends over a large tract of country—including, within its limits, three counties. In order to manage the business and attend to the wants of the Saints better, I have divided the District into four sub-districts. I have gone from house to house among the Saints with the Elders who have, since the emigration, been appointed to labor with me. The Travelling Elders who have been assisting me are James A. Cunningham and Charles A. Benson. We have baptized 129 persons during the past year, and emigrated 110. We find a great many who were cut off eight or nine years ago, desirous of returning to the Church. They confess they have been miserable since they unwisely left the Church, and want to renew their first works. As regards the prospects for emigration, I can safely say that the number who will go, the coming season, will exceed last season's considerably. Our financial condition is not so good as I would like to represent it; still we are pretty nearly clear from the debt that was hanging upon the District when I received my appointment. I have adopted a rigid system of economy; and hope that we shall, by its adoption, be completely clear of our indebtedness in a very short time. The brethren laboring with me are as good men as I could expect to be associated with. Whenever anything has been considered necessary to be done for the Work in the District, they have cheerfully gone to work and have done it. I can say that we are associated with kind-hearted Saints, who have, as a general thing, donated liberally and cheerfully to support the Work. I have advised them to pay

their Tithing, and have shown the principle to be an important one, and one that is calculated, if observed, to bring happiness to them. Well, may the Lord bless us, is my prayer. Amen.

Elder W. S. S. Willes, in representing the Norwich District, said—Brethren, I feel happy in having the privilege of meeting with you. I can say that the two days, during which we have been together, have been the happiest days of my life. I say this because I never realized the blessings of the Gospel as much as I have since I came on my mission. Thirty-three years I have been acquainted with "Mormonism," as it is termed; but I never realized its power, nor the blessings which it confers upon man, so much as I have since I came on this, my first mission—that is, my first preaching mission. I know the Spirit of the Lord has been with me, and I have had joy in my labors. My desire is to be useful while I am here; and even if I cannot do much good, I wish not to be the instrument of doing any evil. I can say that my District is in a healthy condition. It comprises the Norwich and Bedfordshire Conferences, and numbers 888 Saints. Some of the people in these Conferences have been in the Church upwards of eighteen years; and they think they know all about "Mormonism." They tell me they have faith in the gathering; but when I go to their houses and tell them to send one or two of their children to Zion, they cannot muster sufficient faith to do so. They think it would be better for them to go all together. They cannot see with me that it would be easier for them to accomplish their deliverance by adopting a course of this kind. The Saints pay their tithes and offerings very liberally. They who pay the most Tithing have the most to give when the Elders visit them. I have found this to be the case; and I have found, that those who do not pay their Tithing are the poorest in their means and in their faith. It is generally the poor who pay their Tithing. Those who are pretty well off think it is unnecessary to do so; and you cannot convince them that it is a duty. In the Bedfordshire Conference there have

been more added to the Church than have emigrated during the year past. Present indications are that a great many more will be added to the Church there. The Conference is presided over by Elder Thomas O. King, who is assisted in his labors by Elders David Gibson and John Rider. From the Norwich Conference there were not many who emigrated to Zion last season; but the number baptized have exceeded the number emigrated. That Conference is presided over by Elder Samuel Neslen, who is assisted by Elders George Webb, John R. Howard and John Miller. My prayer is, that the blessing of the Lord may rest upon you and all the faithful. Amen.

President Cannon stated that brother W. S. S. Willes was one of the "Mormon Battalion," and one of those who discovered the gold mines in California, which afterwards set the world agog.

The hymn "We thank thee, O God, for a Prophet," &c., was sung.

Elder John M. Kay, in representing the Birmingham District, said—Brethren, I am truly thankful to the Lord for the privilege of standing before you to report my field of labor. There are many good people in the District, and many who have been connected with the Church for a great number of years. In the Birmingham Conference there are 1,012 Saints. Elder Charles S. Kimball has been laboring with me in this Conference ever since his arrival in the country. He has done well; and I do not believe anybody, under the same circumstances, could have done better. Elders Charles Napper and Henry Bridges, as much as their employment will permit, visit the different Branches in the Conference, and, in other ways, are of great assistance in moving forward the Work. There have been 122 persons baptized in the Conference during the past year, and 92 emigrated to Zion last season. The Warwickshire Conference, which is presided over by Elder Robert Pixton, numbers 309 Saints. From that Conference there were 32 who emigrated last season, and there have been 27 baptized during the year. Brother Pixton is assisted by Elder Joshua K.

Whitney, who has labored very zealously. Elder William Timms, also, has labored as a Travelling Elder in the Conference, although he has had to work, during the week, for his living, like the rest of the Saints. Elder Charles B. Taylor presides over the Staffordshire Conference, and is assisted by Elder Finley C. Free, who has been faithful in his duties. In that Conference they have baptized as many as 68 persons during the year, and 25 have emigrated, in that period, to Zion. The Conference numbers, at the present time, 260 Saints. The District, altogether, is doing very well, and its numbers are greatly increasing. The general prospects are very fair. The Presidents of Conferences, Travelling Elders and the local Priesthood have, I am satisfied, been diligent in their duties. I have labored in this country a little over three years, during which time I have experienced great joy in all my ministrations. I do not want to think about home while I am here on my mission. I feel to labor here so long as I am wanted, and until my brethren say,—It is enough. I want salvation in the kingdom of God; and if I ever get it I must do as I am told. Let us, brethren, go home in that way that we can meet brother Brigham and brother Heber, and the rest of our brethren there, without shame.

Elder Kay bore testimony to the remarks of President Cannon upon the Word of Wisdom, and said that he had realized incalculable benefit from observing it. He concluded by exhorting the young Elders to be careful in all their movements, and to *watch themselves*, and prayed God to bless them and all His faithful servants.

President Cannon said—I presume there are not any here who feel particularly tired. I judge, however, by myself. Since I have been here my feelings have been too big for utterance, and I feel as though I could not express my feelings as I would like to do; but I pray that I may have a sufficient amount of the Spirit of God to enable me to speak with freedom and to your edification. I have been rejoiced to hear the remarks of brother Kay, for we all know that, whatever his failings, to which he has alluded,

have been, he has stood by the breach in the hour of difficulty and trouble, and when the lives of his brethren were in danger. I was glad to hear his remarks upon the Word of Wisdom, also ; and I trust that every word that has been or may be uttered, upon this or any other subject, will sink into your hearts, and make indelible impressions on your minds. Every item of doctrine that may be advanced should be taken to ourselves, and then we could teach it to others. If we do not seek to incorporate any of the principles taught to us, in our own lives, we cannot expect those whom we address upon the same principles, to incorporate them in their lives. If you do not act upon the items of instruction which I may be led to impart to you, it is not presumable that you will have the same spirit that I possess. It would be the same with me, if I were to neglect the instructions and counsels that President Young imparts, from time to time, to me ; I would not possess the same spirit that he is in possession of.

As the subject of emigration has been touched upon, I wish to make a few remarks relative to it. One of the Elders, in his remarks, alluded to his intention to borrow money, on his own credit, of individuals who had it, to assist those who were anxious to emigrate, and expecting to pledge himself to see it returned to those of whom it should be borrowed, when they reached Zion. Now, this is a point to which I wish to make allusion, lest a wrong impression should prevail and the Elders take a course which would involve them in embarrassment. I think it would be decidedly unwise for the Elder, who has proposed this plan for himself, to adopt it, as I am confident that he would involve himself in difficulties from which he would not be able to easily extricate himself, and it would result in injury rather than good. There is room for a great deal to be said upon this subject. While the Elders are under obligations to do all in their power to assist the Saints to gather, the Lord does not require them to carry them on their backs, or to involve themselves in embarrassments in their anxiety to assist them.

The people must learn to exert themselves, and to use their own faith and energies for their deliverance. I have heard of letters which have been recently received from individuals who have gone out to the Valley on the means of others whose sympathies have been enlisted in their behalf, expressing great complaints. I will tell you one thing that I have noticed, brethren, and that is, those who have been helped out are the first to complain, if everything does not come up to their ideas, and all their wants, real or imaginary, are not at once supplied. I expect many of you have experienced the truth of this. In many instances, the people who go to Zion on the help of others, seem to have greater difficulties to contend with than those who reach there by their own exertions. I have noticed scores of instances, in my experience, where Saints, after receiving assistance from the kindness of many of the Elders and others, have turned round and shown the greatest ingratitude. When a man has faith to emancipate himself from Babylon, by hard struggles and endeavors of his own, unassisted by anybody, there is every reason to know that such a man is a lover of his religion, and that he appreciates the home that Zion offers. He does not depend upon anyone for his deliverance from Babylon but God his heavenly Father ; and it is in Him that the individual trusts, believing that his own efforts will be rewarded by the blessing of God. Now, I have come to the conclusion that I will not counsel men to give aid to anybody, unless I feel led by the Spirit to do so. There are many cases where it is wisdom, if help can be obtained, to extend it ; for there are very many worthy people who would be greatly benefited by a little aid, and who, if extricated from the midst of Babylon, would appreciate the blessings of Zion, when they reached there ; but I consider the practice, in the case of many persons, has had an injurious effect. Indeed, I came to the conclusion, years ago, that if a small percentage, out of those who are assisted, will do right when they reach Zion, and be grateful unto the Lord for the kindness and blessings he has extended

unto them, in delivering them from Babylon, that I should be satisfied. I have noticed that, where men have been diligent in their duties and have done all they could, reasonably, to deliver themselves from Babylon, the way has been opened by the Almighty for them to gather to Zion; and, when they went, they were filled with gratitude and joy. This is the principle upon which the Saints should be taught to act, in their endeavors to gather to Zion. They should seek to deliver themselves, and have faith enough in God, that when they have done their *best*, He will do the rest. A great many of those who have been helped in their emigration, and who have not thus exerted themselves, are now drifting off, and are filled with a bad spirit. Upon this matter, I think the brethren cannot be too careful, and, when they have any help to afford, they should act with caution, and by the dictates of the Spirit of God, upon all cases where individuals need it.

I feel on this point as I do with regard to the Elders occupying easy positions. An Elder, by being put in too easy a position, runs some risk of being stunted. Like the gathering of the Saints to Zion by their own exertions, so it is with the Elders when they are placed in a field where they have to exercise their faith and energy. I have often thought, if I were going to choose a field of labor myself, and you were going to make a selection for me, I would say, Select the most difficult field in the Mission. Why? Because I know the blessing of God would be with me, and I would then seek unto him. I know that in what is called a hard field, a man laboring in it is apt to be prompted to seek more for the assistance of the Spirit of God, and his faith in the Work is apt to be a great deal stronger than if he had a field where plenty abounded. I have, sometimes, almost wished we had no such thing as a Mission Fund, because of the effects which I have feared are wrought out in the Elders' faith. It gives me great pleasure to see an Elder going forth, in the midst of this people, to preach the Gospel; without depending upon the Mission Fund, or any other fund,

to support him. The disposition to depend upon a Mission Fund for all they need, should not possess the servants of God; it is a feeling which ought to belong to the world only—to those who preach for hire. The Mission Fund was instituted to defray the expenses of the halls where the Saints worship. The feeling that we cannot preach or go forth to proclaim the Gospel without money, and without the Mission Fund, is too much like sectarianism, and evinces, very strongly, a disposition to drift into the forms and usages of the world. It has been too commonly the practice with the Elders to lean upon their District and Conference Presidents, when they have been in want of anything, without exercising any faith, such as men of their calling ought always to possess. I would rather go among the people and pursue my calling, if it were without a coat to my back, than have a Mission Fund to call upon every time I was in need of anything, if it would have the effect of stifling my faith and preventing me from becoming a man of God, like my brethren. This is my feeling; and it is my desire to see my brethren become men of faith, and understand that they must look to God while they are travelling as the ministers of the Gospel. If you stifle that faith, and, instead of looking to the Almighty, you go to your District or Conference President when you want a coat or a pair of shoes, like a sectarian parson does to his congregation when his salary falls due, you prevent yourselves from becoming the men you should be. If the young men who are now here want to become men of God, and powerful to accomplish the good that their fathers have done, they must look upon the Work of God in its true light. I can speak from experience, when I say that, when I have had to depend upon the kindness and mercies of the people, among whom I labored to preach the Gospel, for food to eat and clothing to wear, I have had all that was necessary for my comfort furnished me, and I was exceedingly happy in my feelings. I lived near to God, who opened the way for me, and enabled me not only to live, but to preach the Gospel with abundant success.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 136.)

August 8.—Attended City Council.

Assisted by Elders H. C. Kimball and Geo. A. Smith, I spent several days laboring with Elder Orson Pratt, whose mind became so darkened by the influence and statements of his wife, that he came out in rebellion against Joseph, refusing to believe his testimony or obey his counsel. He said he would believe his wife in preference to the Prophet. Joseph told him if he did believe his wife and follow her suggestions, he would go to hell.

We reported to the Prophet that we had labored with brother Orson diligently in a spirit of meekness, forbearance and long-suffering. He requested us to ordain brother Amasa Lyman in brother Orson's stead. After receiving these instructions, we met brother Orson near my house, and continued to labor with him. He said to us, There is brother Amasa Lyman in your house, brother Young; he has been long in the ministry, go in and ordain him in my stead.

—20.—Brother Orson Pratt was cut off from the Church, and, according to the Prophet's direction, brothers H. C. Kimball, Geo. A. Smith and I ordained brother Amasa Lyman in his stead.

—26.—Met in the evening in Council with the Prophet Joseph and some of the Twelve. We received much good instruction and counsel from Joseph, relative to the situation of the Church, and the policy to be pursued in sending many Elders through the States to preach the Gospel and disabuse the public mind in relation to the false statements of Dr. J. C. Bennett.

The Prophet also directed us to call a special Conference on Monday next, and nominate the Elders to go on this important mission, and give them their instructions; and that we should also get the affidavits against Dr. Bennett published, so that the Elders might have authentic and strong testimony

to lay before the public in relation to those matters.

—27.—Engaged with brother Joseph and others, preparing affidavits for the press.

—29.—Conference convened. Presidents Joseph and Hyrum Smith addressed the Saints; 380 Elders volunteered to go immediately on the contemplated mission.

September 6.—With Elders Kimball and Lyman, I called upon the Prophet to counsel concerning our mission to the branches and people in the States.

—9.—I attended City Council, and gave in my notification of absence, and started on my mission and went to Lima.

—10.—I preached in Lima. Here brothers H. C. Kimball, Geo. A. Smith and Amasa Lyman overtook me. We remained over Sunday, the 11th, and preached to a large congregation at the Grove, in Lima, and showed the falsity of Bennett's statements. We ordained 19 Elders and baptized 12.

—17 and 18.—Elders Kimball, Smith, Lyman and myself held a Conference at Quincy, in the Court House. We exposed the course of Bennett and the mobocrats, and disabused the public mind, to some extent, of the prejudices recently imbibed. Governor Carlin attended one meeting.

—24 and 25.—Attended Conference at Payson; Elder Kimball and myself preached.

I endeavored to get the affidavits against Dr. J. C. Bennett inserted in the *Whig* and *Herald*, at Quincy, but they refused to print them on any terms. I returned to Nauvoo, and had a number of them struck off as hand-bills for circulation.

I proceeded to Atlas, and found Elder Kimball. We preached in Col. Ross' brick-house.

October 8 and 9.—Attended Conference at Pittsfield. Elders Kimball, Smith, Lyman and myself preached. We proceeded to Glasgow, and held a two-day's meeting. I sharply re-

proved Elder Howard Smith, the presiding Elder, for his indolence and folly. He attempted to instruct me how to preach, in a foolish, braggadocio manner.

—15 and 16.—We attended Conference at Apple Creek. Elders Kimball, Smith, Lyman and myself preached. Brother Kimball and I staid at Esq. Walker's.

Elder Kimball and I went to Jacksonville, and preached. We proceeded to Springfield, and preached. From

thence we returned to Jacksonville, and attended a two-day's meeting in the Court House, which Elders Geo. A. Smith and Amasa Lyman also attended. We went to Morgan City, and held a two-day's meeting; staid with brother Augustus Farnham. Nearly all these Conferences and meetings were numerously attended. We continued preaching from place to place until

November 4, when I returned to Nauvoo with Elder Kimball.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 5, 1864.

FALSE ALLEGATIONS AND THEIR EXPOSURE.

By the kindness of Hon. J. F. Kinney, Delegate from Utah to the United States' Congress, we have been favored with a copy of the *Congressional Globe*, published in Washington, D.C., containing a speech made by him in the House of Representatives, repelling certain slanders, made by the Hon. Fernando Wood, upon the people of Utah. Mr. Wood, who is well known throughout the Union as a strong sympathizer with the South, made a flaming speech, protesting against the policy that the Federal Government is pursuing towards the rebels, styling the war an inhuman one and a hellish crusade of blood and famine. In his anxiety to bolster up his case, he drew a contrast between the course which was pursued towards the people of Utah, at the time they were in "rebellion," and the present course which is being pursued by the Administration against the South. Mr. Kinney succeeded, the next day, in obtaining the floor, and administered to him a severe and well-merited rebuke. The following extracts from his speech will be as interesting, we doubt not, to our readers, as the speech has been to us:—

"MR. KINNEY: I rise to repel the attack made upon the people I represent, by the gentleman from New York (Mr. Fernando Wood) in his speech yesterday. I should consider myself unworthy to represent that people were I to remain silent and allow that accusation, coming from the source it does, to remain unanswered and unrepelled.

The gentleman was not discussing anything which pertains to my Territory or constituents, when he descended from the legitimate argument he was making upon a Constitutional question before the House, for the purpose of travelling clear around into the Territory of Utah to attack a loyal people. I say the gentleman had no right to do this. If Utah had been before the House, or any measures affecting its interests, then, perhaps, it might have been germane for the gentleman to indulge in this vindictive attack upon my Territory. I am sorry that I have been compelled to ask the gentleman from Delaware to yield me the floor to reply to that part of the speech of the gentleman from New York.

Sir, I presume that this attack falls more harmless upon the ears of the country and the members of this House, than if it emanated from any other source in this House.

Why, I say, did the gentleman travel out of the order of discussion for the purpose of attacking the people I represent? Why did he do it? I will tell you why. It was because the people of Utah are loyal to the Government, and have no sympathy with rebels. I know of no other reason but this. They are loyal, and have been, to the Constitution and Government, ever since the war commenced—yea, before, ever since the people have had an organization in this country; loyal to the Government, loyal to its institutions, and submissive to its laws.

But, sir, in justice to the gentleman from Delaware I must be brief. The gentleman from New York says:—

‘But, sir, that is not the only case. I come to a later and yet more pertinent and significant case—the Mormon rebellion. These profligate outcasts, who have always been hostile to your moral and political institutions, were treated with by commissioners.’

These ‘outcasts!’ Mr. Speaker, I am told, and this House is told, that the people of Utah are outcasts. I hurl back the accusation upon the gentleman. I pronounce it false. I pronounce the statement false that the people of Utah have ever been in rebellion against the Government or its laws. I have had some experience in the Territory of Utah for some years, as its chief justice, and I take this occasion to say that the people of that Territory have always been submissive to the laws, have always been loyal to the Constitution and the Government, and have always been obedient to the authorities of the Federal Government in that Territory. I will tell you, sir, why this formidable military force was sent to Utah in 1858. John B. Floyd was then Secretary of War, and James Buchanan was President of the United States; and it was for the purpose of bringing about this very state of things that now exists, and prepare the way for it, that a large force of ten or fifteen thousand men was sent into the Territory of Utah, and that, too, when the people of the Territory were pursuing their peaceful avocations, loyal to the Constitution and the Union. I say that there was no cause for sending that army to Utah. None existed whatever. There was no reason for it; but that arch-traitor, John B. Floyd, foreseeing, as he did, that the time was near at hand when the Southern States would revolt against the Government and establish a Government of their own, set on foot a large military force against the people of Utah, transporting to it an army at an expense of forty or fifty million dollars, thus impoverishing the United States Treasury, and for the purpose of preparing the way, by crippling the North, with a view to the rebellion which is now upon us. These men were sent to Utah with all the paraphernalia of war—with infantry, artillery and cavalry, for this purpose alone. The people were quiet; they were peaceful; they were loyal; they were submissive to the Government and to its laws. I say that it was for this purpose, and only for the purpose of impoverishing the Treasury of the United States, and of disposing of the army of the United States, for, after that army was recalled, it was engaged at Fort Crittenden in destroying the munitions of war, that they might not be brought back to the Northern States to assist in putting down this rebellion.

Mr. Speaker, it was for the reason I have stated, and for that reason alone, that the traitor, John B. Floyd, inaugurated this war against the people of the Territory of Utah; but I say to the gentleman, that not a gun was fired on either side, neither by the Federal troops nor by the people of the Territory. It was only the appearance of war; and it was for the purpose of destroying the arms and crippling the means of the Government, and impoverishing the Treasury of the United States, as I have stated, that this large military force was sent forth against a peaceful and loyal people. The gentleman says that the people of Utah were in rebellion. Sir, they never have been in rebellion against this Government. They have not, as the gentleman from New York has, any sympathy with rebels. The gentleman should look to his own city. I think he has been a very distinguished citizen of the city of New York, and has had the honor of presiding over that vast metropolis; and, it is said, I do not know with how much truth, that the recent riot in the city of New York, by which the streets flowed with blood, and innocent women and children were butchered—it is said that a large share of the responsibility of that riot rests upon the shoulders of the gentleman from New York. But, Mr. Speaker, when a man will stand up in the Halls of this Congress at this time, when it is important for every man, if he enunciates sentiments at all, to enunciate loyal sentiments, and attack the Government and the loyal people I represent, I trust that his attacks will be harmless and of no effect.

Mr. Speaker, I propose to quote a little further from the gentleman's speech; and I will say that the speech, as it appears in the *Globe*, and as it was delivered yesterday in the House, differs in some very essential particulars. Undoubtedly it has been prepared with care by the gentleman, and we have the right to take it as it appears in the *Globe*.

He says, in speaking of what he terms the Mormon rebellion:—

'It commenced early in 1857. The immediate cause was opposition to the exercise of Federal authority and the appointment of a Territorial Governor. On the 15th of September of that year, Brigham Young issued a proclamation, in the style of an independent sovereign, announcing his purpose to resist, by force of arms, the entry of the United States troops into the Territory of Utah. He proceeded to carry out this threat. He organized an army, declared martial law, seized Government fortifications, destroyed Government property, and put the Territory in a state of complete defence against the Federal army.'

I ask the gentleman for his authority when he says that Governor Brigham Young seized Government fortifications and destroyed public property. If he was as familiar with Utah as he seems to be with the rebels, he would never have made that statement. There were no Government fortifications in Utah at the time, and none were seized by Governor Brigham Young or by the people of Utah.

It is true, Mr. Speaker, that when the people of Utah heard for the first time, after the Federal army was fairly on its way across the Plains, that a tremendous military force was on its way to that Territory for the purpose of destroying them, of exterminating them from the face of the earth—for the purpose of pillaging and plundering their fair possessions—it is true they did then precisely as any other people would have done under such circumstances; they prepared for their defence.

But that army entered Salt Lake City peaceably and in quiet. Not a gun was fired, not a drop of blood was shed. And this grand programme, inaugurated by Floyd for the purpose I have indicated, and as has since fully appeared to be true, after remaining there for some two years, destroyed nearly all their munitions of war (for they were engaged many months in doing it) and were then recalled, and the grand farce ended.

That is all there was of the Mormon rebellion, as the gentleman called it; not a rebellion by the Mormons, not at all, but a military expedition, set on foot and carried into effect in 1858, by John B. Floyd, for the purposes which I have already stated; and it has had its effect. It has crippled the North. For the time being it crippled and impoverished the Treasury of the United States, and Mr. Floyd and Mr. Buchanan were content, for it cost the Government nearly fifty million dollars.

Sir, the people of Utah have, under all their discouragements and embarrassments, built up a beautiful city in the midst of the great American desert. They are feeding, and have been for years, the employés of the overland mail. They are furnishing the necessary supplies for the purpose of developing the resources of the rich mineral regions which surround them. They have afforded a safe retreat from the Indians to the wayfarer, as he passes on his weary pilgrimage to the other side of the Rocky Mountains, for the purpose of developing the resources of the Pacific coast.

The time may come, Mr. Speaker, and I hope it will come during the present session of Congress, when I may have the opportunity of elaborating this subject, and showing to the American nation that the people I have the honor to represent upon this floor are a much-abused people; that they are entitled to receive, in place of the condemnation of the country and of those who represent the people in Congress, their sympathies for what they have done in establishing a colony in the great heart of the American desert, which is indispensable to the people and to the Government. Thanking, again, the gentleman from Delaware very kindly for his courtesy in yielding me the floor, I will not detain the House longer."

This manly and noble defence of his constituents, by Judge Kinney, pleases us. His acquaintance with the people is most thorough, having extended over the space of several years, during which time he has acted as the Chief Justice of the Territory, by the appointment of the Federal Government. He has fully shown that Mr. Wood must have been dreadfully "hard up" for arguments to sustain him in the position which he assumed, when he had to have recourse to what is now ridiculed, by members of Congress and public men generally in the United States, as "The Buchanan and Floyd Utah war." There is no comparison between the two difficulties,—more than that they were rebels, or sympathizers with rebels, who originated the crusade against the people of Utah in 1857-8, and they were the same rebels who originated and carried into operation the secession of the South! Further than this, there is

no room for comparison ; for, instead of the "Mormons" being rebels, they were selected as the unpopular and defenceless people who were to be victimized by the batch of traitors and plunderers, composed of the acting officers of the Government and their influential friends.

Mr. Wood, in his reply to Mr. Kinney's arguments and strictures, said that his statements were made from official data—the report of the Secretary of War to the President of the United States—as though that would entitle them to any more credit, or affect, in the least, Judge Kinney's arguments ! Who was the Secretary of War who made this report ? Why, who else but John B. Floyd, the originator of the Utah expedition—as charged by Judge Kinney, and as well known to be such by every public man in America ! Floyd, who, while holding the position of Secretary of War in the United States Government, secretly furnished his fellow-traitors in the South with arms, &c., and did everything in his power to betray that Government which he had sworn to uphold ! Floyd, who afterwards became an open rebel, and bore arms against the people of the United States, and whom they would have hanged up as a double-dyed traitor, could they have caught him. It was this traitor Floyd's report, to James Buchanan, that furnished Mr. Wood with the official data upon which, he boasts, he based his false and offensive statements against the people of Utah ! A suitable fountain whence so foul a stream should issue ! A suitable occupation, too, for so distinguished a man as Mr. Wood, to be raking in its turbid and stinking waters for the small fish he needs for his purposes !

ELEGIES.—For some reason or other, we have received, of late, a very unusual number of poetic effusions—some of them very creditable efforts, too—written by surviving kindred and associates, who possess a taste for versification, in memory of parents and children, and other relatives and friends, who have departed this life. We think, that, without exaggeration, we have poetry enough of this kind, at present, to supply the *STAR* with its usual quantum for the next twelve-months—and we are still receiving more. It has been an immemorial custom, among both civilized and barbarous nations, we know, to pour out their sorrow at the loss of their loved-ones in pathetic verse, expressive of their own grief and the virtues of the deceased ; and it is a custom to which we cannot take exception ; but as the space in the *STAR* is limited, and we think that so many elegies, however sweetly and prettily worded, would scarcely suit the taste of all our readers, we have refrained from giving them publicity, with the exception of a verse or two occasionally. We hope this explanation will be accepted by our contributors, who have furnished us with elegiac strains, as an apology, on our part, for their non-appearance.

TO BOOK-AGENTS, ETC.—We would say, for the satisfaction of those whose orders have been received for printed forms of Certificates of Membership and Licenses for Elders, Priests, Teachers and Deacons, that, in the course of a week or two, we shall have the pleasure of executing their orders. We are under the necessity, as our stock of printed Certificates has entirely run out, of working-off an additional quantity, which, but for the press of work in the printing department, we should have been enabled to do before now.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We have been favored with the perusal of a letter written at Kay's Ward. Davis Co., U. T., under date of October 27th, 1863, by Sister Elizabeth Barton, formerly of St. Helens, Lancashire, to one of the Saints in Liverpool. She says,—“I suppose I scarcely need mention that I stood the trip remarkably well all the time, for which I have ever felt thankful; for nothing tends more to comfort and happiness than the enjoyment of good health. I am happy to inform you that we have enjoyed the same blessing ever since we have been in this country; my husband has scarcely felt anything of his rheumatic pains since he arrived here, and Hyrum, I am happy to say, has wonderfully improved, and walks considerably without a crutch, and I trust he will continue to improve. * * * We have purchased a piece of ground in this place and are preparing to build upon it; we have the adobies made and the rock hauled, so we are in a fair way of accomplishing our object in that respect. Prospects are very fair for plenty of work, and I don't see anything in the way of our getting along first-rate. * * * I attended the October Conference and enjoyed myself very much in listening to the various speakers; but Brother Brigham seems to eclipse them all for plainness and to the point. I have failed to find anything different in the spiritual part of ‘Mormonism’ here to what it is in the old country; but, of course, in temporal affairs—the manner of doing business, trading, &c.,—there is a great difference. But it is the people themselves who change, if there is any change; for, as in England, you can either live your religion or not, as you please, you are your own free agent.”

LONDON DISTRICT.—Elder John L. Smith, in writing from London, under date of the 12th ult., says:—“I am enjoying myself very much in visiting the Branches in the District. I have often said that I believed there was no position in which a member of the Priesthood could do more good than in that of a Travelling Elder; and I have had, since receiving my recent appointment, occasion to prove that impression correct. It rejoices me to know that the Spirit of the Lord rests upon me in proportion to the extent of my diligence; and I can truly say, that I never felt a greater determination to live worthily of that Spirit than at the present time. It is my continual delight to learn and to do all the good I can. As far as I have been among the Saints, I have found them feeling well and determined to do all in their power towards building up the Kingdom of God; at the same time, there is room for improvement.”

CORRESPONDENCE.

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, February 1st, 1864.

President Cannon.

Dear Brother,—Since returning from the General Council held at Birmingham, my time has been employed in

visiting the Branches of this District, in the company of Elders Cox, Felt, and Stayner; and, at each place visited by us, we held meetings, and preached to the Saints, who were glad to see us, and we endeavored to impart unto them the good influence enjoyed at the General Council.

In my labors and associations with the Saints in this District I can truly say, the Lord has blessed me, for which I feel to praise him by day and by night. In reviewing my labors, I can look back with joy and satisfaction, knowing I have endeavored, to the best of my ability, to advance the cause of truth, and to teach and instruct the Saints in the principles of our holy religion. Many have been baptized and brought into the fold of Christ; and all my efforts to do good have been seconded by those laboring with me, as well as by the local Priesthood and Saints. I believe I can represent this District as having materially improved during the past year, and the Saints as a good people. I have found in many of the Saints, fathers and mothers, and brothers and sisters, who have been exceedingly kind to me; for which I pray that the God of Israel will bless them, and, that he will hasten their deliverance from Babylon, and, above all, that they may be kept in the truth;—and I know they will be, if they continue to hearken to the counsels of the Servants of God sent to instruct them in his ways.

Although I have felt a deep interest in the Saints placed under my watch-care, yet, in bidding them adieu, I feel assured that they will still continue to thrive and increase, under the wise counsels of their newly-appointed shepherd, and that a great and good work will be done in the north of England. I am convinced that a great many who are now bound in the strong fetters of priesthood, will be liberated, and made happy in the knowledge that God has again spoken from the heavens, and restored the everlasting Gospel.

A Conference of the District was held in this place on the 31st ult., which was very well attended, and nearly every Branch was reported by its President as being in a healthy condition. The statistical and financial reports were read and gave general satisfaction. The authorities of the Church were presented and unanimously sustained, including Elder F. W. Cox as the President of the District, and Elders Joseph H. Felt, as President of the Durham Conference, and Charles W. Stayner, as President of the Newcastle-on-Tyne Conference.

The good Spirit was with us, and much good counsel and instruction were imparted to the Saints, who rejoiced exceedingly. They felt to strive, with increase of zeal, and energy, to preserve their integrity to the Truth. I shall start (p.v.) to my new field of labor on the 4th inst., where I expect to enjoy myself just as much in doing good as I have here, and where I expect to find as good Saints as I have found in this District; for they have all made the same covenants, and should desire alike to obtain the same object.

May God enable us to do right, that we may be saved in his presence, is my prayer. The brethren join me in sending kind love to you and the brethren in the office. As ever, your brother,

M. F. FARNSWORTH.

SOUTHAMPTON DISTRICT.

Portsmouth, February 4th, 1864.

President Cannon.

Dear Brother,—With pleasure I take up my pen to address you a few lines. I am happy to say that my health is good; and I hope and trust that yours is, also, good. I am at present on my way through the Conference, and endeavoring to disseminate the spirit of Zion, and that peaceful and God-like influence which was felt by all at our General Council, among the people. I feel more like blowing the Gospel trumpet, long and loud, than I ever did; for Jesus said, upon one occasion, while referring to the wars and troubles which would follow the testimonies of his servants, "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass," &c. Then, again, the Son of God has said,—“And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” When I look to America, my native land, and let the eye of my mind survey the condition of that nation, and compare it with the predictions of the Prophet Joseph, concerning the very things which are, at present, having their literal fulfillment upon that continent, I am obliged to ask myself,—“Am I living in the day of God’s power?” Trouble

was to begin in the land of America, and should spread throughout all nations! Are these sayings being fulfilled? The whispering of the Spirit says,—Yes; the torch has been hurled forth on the continent of Europe, the nations of which are threatened with desolation. Germany and Denmark have struck the deadly blow; soon other nations will feel the dreadful effects of war. I am wending my way through my field of labor, warning the people of these events, and of the coming of the Messiah. The Saints in this part of the Lord's vineyard are being awakened to the existence of the troubles that have been spoken of.

Brothers E. F. Bird, David P. Kimball and P. C. Carstensen join me in love to yourself and all friends. Your brother in the Gospel,

WARREN S. SNOW.

London, February 9th, 1864.

President Cannon.

Dear Brother,—I embrace a few moments to give you a brief account of my late visit to Scotland. After parting with you at London, I took a passage, per the *London*, for Dundee. After a very pleasant trip of three days, I arrived at Dundee, on the evening of the 20th ult., where I had the pleasure of meeting Elder Henson Walker, who also arrived there on the same day. During our stay in Dundee Conference, we visited, in the company of Elders Matthew McCune and John Sharp, jun., many of the Saints, and attended four meetings; and I am happy to say that, before we left, the Saints were rejoicing, and manifested a feeling of unity in their midst. We left Dundee on the 25th ult., and visited several of the Saints in the Fife District, and attended seven meetings in the Edinburgh Conference. The spirit of union and love seemed to be on the increase among the Saints, in every Branch we visited. We met many who were inquiring after truth; and who expressed themselves convinced of the divinity of the principles which we advocated, and declared their intention of yielding obedience to them. This gave us an assurance that the Work of God was onward in that part of his vineyard,

and our hearts were made to overflow with blessings to the honest-in-heart, and the faithful Saints in Scotland. On the 3rd inst., I left Edinburgh, and took passage at Leith, per the *Oscar*, for London. As she sailed out of the Frith of Forth, I bade adieu to Scotland, and was soon afterwards rocking on the German Ocean. I experienced several hours' severe sea-sickness on this passage. I am now engaged in auditing the books of the London Conference, with brothers Bentley and Barfort, who join me in love to you and the brethren in the office.

I am, as ever, your brother,
ISAAC BULLOCK.

NORWICH CONFERENCE.

Lowestoft, Feb. 15, 1864.

President Cannon.

Dear Brother,—I take the present opportunity of penning a few lines to you, that you may become acquainted with our labors and with the prospects that we have before us, in this Conference, of aiding on the Work of God; for I know that you take a most lively interest and great pleasure in hearing of its success in these, as well as in all other lands. Since I last saw you, at the Birmingham Conference, I have been actively engaged in visiting, in company with Elders Neslen, Webb and Howard, the various Branches of the Conference, and I have enjoyed myself well in my labors in endeavoring to instruct the Saints, as well as to instruct myself. In most of the Branches I have visited, and I have visited all with one or two exceptions, a lively spirit prevails; and, from the prospects now before us, I think that we will shortly be able to add considerably to our numbers, as the Saints are becoming every day more united and more zealous in their efforts to extend the influence of the Gospel; and there is, likewise, a very lively interest being manifested by strangers, who take more notice of our meetings and attend them with greater regularity than they did formerly.

Elder Neslen is assiduous in his efforts to spread the truth, and the Lord is manifestly blessing his labors, together with those of his brethren. At Crostwick, five miles from Nor-

wich, there have been four or five persons added to our number during the last few weeks, and they, with the Saints formerly there, have been organized into a Branch, and they hold meetings at the house of one of the brethren. There is every appearance that they will still add to their numbers, as there are others now investigating.

At Wymondham, Dereham and Norwich, there have several additions been made, and some are now ready to go down into the waters of baptism. The meetings in Wymondham, Dereham, Lowestoft, and in many other Branches, are well attended by strangers, and every facility is afforded them by the brethren of the Priesthood of becoming acquainted with the Gospel. Last evening our meeting at this place was well attended, there being twenty or thirty persons present beside the Saints. If the Priesthood will be united and sustained by the faith, and prayers and works of the Saints, we need have no fears for the result; and that will be beyond our most sanguine anticipations.

There has existed for some time past, and there still exists, a feeling of hatred in the bosoms of the Gentiles against the Saints in this Conference, and this to a considerable extent, neutralizes the teachings and instructions of the

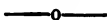
Elders, and it requires us to be very circumspect in our actions, and to be entirely dependent upon the Spirit of God; and it will enable us to break through this cloud of error and darkness, and overcome this opposition of Satan. A feeling of prejudice is much manifested at times, and it deters many who are not courageous enough to brave public opinion, from mingling with us, and many will listen outside to teachings they dare not go in to receive. In many places this feeling prevails, and many will stay outside and listen. Others, more bold, will venture in of an evening, and, as I have previously said, there are many who are investigating our principles and have moral courage enough to attend our meetings despite the frowns of the world.

On Sunday, the 7th inst., we held a Conference in Norwich, and, although the day was very unfavorable, being stormy and cold, we enjoyed ourselves excellently, during the day, listening to the instructions of Elders W. S. S. Willes and S. Neslen, and of others.

I will not longer trespass upon your time, but close my communication, praying that God will bless you. I remain, your brother in the Gospel of peace,

JOSEPH G. ROMNEY.

SUMMARY OF NEWS.



PRUSSIA.—The Prussian Government is about to make demonstration against Saxony by placing a *corps d'armee* in one of the Prussian provinces which previous to 1815 belonged to Saxony. On the other hand, the minor States are so incensed against Prussia that they talk of mobilising two *corps d'armee* and sending them to Holstein to enforce respect to the behests of the Diet.

DENMARK.—On the morning of the 22nd ult., an attack was made by the Prussians on Duppel, which they took after a few hours' fighting. The Danes, however, kept up the engagement until noon, when they succeeded in recovering their former position. Advices state that a monster deputation from the whole of Schleswig is expected at Kiel, to do homage to the Duke of Augustenburg. Unimportant skirmishes are continually taking place. The Danish force occupying Friedericia numbers 6,000 men, many of whom are said to be Schleswigers. It is said that England has invited the German Federation and the Powers which signed the 1852 treaty, to a Conference in London; no suspension of arms. It is also stated that the proposition has been accepted by Austria and Prussia. Orders will be issued not to advance further into Jutland.

AMERICA.—Knoxville despatches of the 31st of January report that the Federal cavalry were defeated in an engagement near Marysville, and were re-

treating upon Knoxville, with the Confederates in pursuit. Seven Federal officers were killed. No other particulars are given. General Meade has resumed the command of the Army of the Potomac. The Richmond papers of the 5th ult., report that General Sherman's whole force advanced from Vicksburg across the Black River; from whence it is supposed he will advance to Meridan, and unite with a cavalry force moving along the line of the Mississippi and an infantry force advancing from Natchez. Sherman's movement is said to be made in order to flank Johnston and Hardee in Alabama and Georgia, rather than to attack Mobile. The Confederates are still in force at Dalton, Georgia. Admiral Porter is fitting out a formidable fleet on the Mississippi. General Meade made a speech at Philadelphia, stating that since March, 1861, 100,000 men of the Potomac Army have been killed and wounded.

DIED:

On the 2nd of November last, at Brigham City, U.T., of canker and diarrhoea, Martin Francis, son of James and Eliza Hurren, aged 1 year, 1 month and 25 days.

On the 28th of December last, at Great Salt Lake City, U.T., Mary, wife of John Hudspeth, aged 60 years.

On the 20th ult., at Newton Heath, near Manchester, William Ellis, son of William and Esther Malam, aged 2 years and 4 months.

On the 27th ult., at Wolverhampton, of scarlatina, Agnes Fanny, daughter of Henry J. and Frances Poulton, aged 2 years and 3 months.—*Deseret News* please copy.

ERRATUM.—In Elder Taylor's report of the Manchester District, published in our last issue, the name of Elder John Alexander was omitted to be mentioned in the minutes. Brother Alexander has labored faithfully in the Manchester Conference, since his appointment in April last, as a Travelling Elder.

P O E T R Y .

THE KINGDOM OF GOD.

TUNE.—"O come, come away."

Roll on thou glorious kingdom,
In power and might and glory,
And fill the world with truth and light,
And power from on high;
And never cease, but still increase,
And every captive soul release
That groans now in bondage
And sighs to be free.

O! this is the kingdom
Which never shall be broken,
Which in its rise, came from the skies,
Through Joseph the Seer;
The angel brought the glorious truth,
To this high-favored, noble youth,
And he stood firm and true
And faithful unto death.

O! there in the mountains,
Far, far away from danger,
The kingdom grows, in spite of foes,
And Brigham presides;
And faithful brethren there abound,
And many blessings scatter round,
And all can enjoy them
Who faithful will be.

All powers and dominions
In all the world shall humble,
Bring all their light, and power and might,
And own it supreme;
The last be first, the first be last—
The Saints be paid for trials past,
And truth reign triumphant
Throughout the whole earth.

Taunton.

WILLIAM WILLES.

CONTENTS.

Minutes of a General Council	145	Correspondence.—England:—Letters from Elders	
History of Brigham Young	151	M. F. Farnsworth, Warren S. Snow and	
Editorial.—False Allegations and their Ex-		Isaac Bullock	155
ponents	152	Summary of News	159
Elegies.—To Book-Agents, &c.	155	Poetry.—The Kingdom of God	160
Abstract of Correspondence	156		

LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 11, Vol. XXVI.

Saturday, March 12, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 150.)

The object of these remarks is to awaken you to a sense of your positions, and the requirements which are laid upon you as the servants of God. You should strive to magnify the positions you at present fill, that you may be better qualified for others. Experience will prepare you for greater usefulness. The experience that the First Presidency of the Church, and the rest of the brethren, have had in the positions that you now occupy, have made them the useful men they are. If we ever intend to get into the celestial kingdom, we must possess singleness of purpose and devotion to the Work of God, and labor for its welfare in the same way that they did. In speaking in this way, brethren, I do not wish you to understand that I am dissatisfied with the general policy of the Elders respecting the Mission or any other fund of the Church in these lands; but, I believe, an improvement may be very reasonably effected in this as well as in other directions. At one time, the plan to support the travelling ministry was, that the Tithing, as collected throughout the Conferences, should do so, as well as sup-

port the expenses for halls, &c. This plan was afterwards changed, and the counsel given was, that the Tithing collected from the Saints should not be touched, but should be sent to the Liverpool Office and held subject to the order of President Young as Trustee-in-Trust. When this change was made, it was said by the Elders, that there must be some fund provided for the maintenance of those in the ministry. Presidents Lyman and Rich, and myself, talked the matter over, and, finally, concluded to institute a fund for the purpose of defraying the hall rents and other expenses. This fund was called the Mission Fund. This fund, under the circumstances which surround the people in this Mission, appears absolutely necessary. If the means were not collected from them as it is needed, and it were left to every person to give spontaneously to any and every individual whom they might think needed it, the amounts necessary to meet current expenses would not be forthcoming, and debts and embarrassments would be the results. So far as these objects are concerned, the

Mission Fund is unobjectionable; indeed, situate as the people are now, it is essential. But, if there be anything objectionable about it, it is in the encouragement which it gives to some Elders to lean upon it for the supplying of all their wants. Whoever indulges in a disposition of this kind is directly injured, and is taking a course to stunt himself in his growth as a servant of God. For my own part, I should think that no faithful servant of God would be in the least danger of suffering for the want of anything necessary for his comfort, if he were under the necessity of traveling and preaching without the aid which comes from the Mission Fund. We ought to be exceedingly careful and economical in the handling of means, and when there are funds under our control, they ought to be economically and wisely expended. The Tithing should be attended to by the Elders, and every penny that can be spared from the Mission Fund ought to be turned in that direction, to strengthen the hands of President Young, who, as Trustee-in-Trust, has a great many monetary responsibilities to meet. We know how anxiously and wisely he has, himself, labored to keep up the Church funds, and it is imperatively necessary that we should co-operate with him, that the Work may not be retarded, but may go forward with greater speed, and the independence of Zion be sooner accomplished. Every penny that we can refrain from expending should go for that purpose. I hope the Elders will take these remarks into consideration and act upon them. We must exercise faith, and learn to put our trust in our Father and God. The Lord has said that not even a sparrow should fall to the ground without his notice. Are not the ministering spirits constantly about us? and do they not watch us? If you will read the revelations to Joseph, you will find, that while in the discharge of your duty, you can have all you want. When we do not realize the blessings we require, it is because we have not faith sufficient to call down those blessings. I never felt happier in my life than when I could pack all I had in my valise, and go forth among the people

to preach the Gospel, depending on God and my own exertions for the result. When you are doing your duty, brethren, the Lord will love you and his power will be with you. The temptations which the young brethren have to meet are new to them; and when they are surrounded, as they are in this Mission, with easy circumstances, when compared with going to a new field, they are much more liable to give way to temptation than if they were laboring under difficult circumstances. The inducements which are offered in the world are great and trying,—and, while the young men are not situate so that they are under the necessity of looking to the Almighty for that assistance they would require if they were on other missions, they are liable to give way to them. As I have said before, I want to see you all men of faith,—men who could go to the remotest parts of the earth, and cross the ocean, with faith that your way would be clear before you; although, perhaps, you might not be possessed of those things which are viewed as necessary for you to have. I would like to see you go forth, with sufficient faith in your God, so that you would live and be preserved from evil. This is the way that our brethren, who, in the rise of the Church went forth to proclaim the Gospel to the inhabitants of the earth, have become possessed of the faith they now have. Without that faith they never could have accomplished their missions with such wonderful success. They went forth, as the servants of God, trusting in him for food to eat, for clothing to wear, and for everything necessary to aid them in the accomplishment of the labors to which they had been called. Upon the same principle you can become mighty men also; and I pray that you may be thus blessed, in the name of the Lord Jesus. Amen.

The hymn, "Do what is right," &c., was sung; after which the meeting was adjourned with prayer by Elder Jesse N. Smith.

Saturday, half-past 10 a.m.

The meeting was opened by singing the hymn, "Behold! the harvest wide

extends," &c. Prayer by Elder Henry Walker.

After the hymn, "O, Saints, have you seen," &c., was sung,

President Cannon said—I am happy in again having the privilege of meeting with you this morning, and I trust that the Spirit which has been with us may continue to manifest itself in our midst and rest upon us more abundantly. I would be glad to hear from all the brethren present; but I would like to make a remark relative to speaking. I have found, in my experience, that there is a time to stop as well as to commence; for there are seasons when speaking would not be wise; and there are seasons, too, when we are speaking, that it is wise to be brief and stop at a certain time, when the Spirit of God has exercised its power, and when it would be decidedly unwise, and grieving to that Spirit, to prolong our remarks. I have been seldom, if ever, dissatisfied with saying too little. I would like the brethren to be concise in their remarks; not that I wish them to be especially brief, but to exercise sufficient wisdom, when speaking, to know when to stop. It is when you feel first-rate that you should sit down. Brother M'Cune will speak to us this morning; and I trust that his health, which has of late been impaired, may be restored to him, and that he may have sufficient of the Holy Spirit to strengthen him bodily. May the Lord bless us all. Amen.

Elder Matthew M'Cune said—Brethren, I would ask for your faith to be exercised in my behalf, that I may be enabled to acquit myself of that which is expected of me. I suppose I am called upon to represent my Conference. I expect I have the smallest Conference in the Mission. It numbers about 130 members. The Scotch are slow to receive the Gospel, as a general thing; it is their national characteristic to be slow; but they seem to be very firm when they do receive and embrace it. I believe that I can say the Conference, over which I have been called to preside, is in good condition. I do not think we have more than about twenty men, altogether, in the Dundee Conference; the chief part of the flock are women.

Many of the Saints have been in the Church from ten to twenty years. There are some who imagine they know all about the Gospel, and have little more to learn; but the majority of them are good, honest people, devoted to the Work and zealous in its propagation. We have, nominally, four Branches; but, actually, only two. I have a great degree of joy in my labors. I have realized the Spirit of God resting upon me when speaking to the people upon the principles of our holy religion. We have, occasionally, the visits of strangers to our meetings; but as it was with Nicodemus, of whom we read in the Bible, they are ashamed to come in the day, so they come at night. I can testify to the remarks of President Cannon to us; and, in my travelling among the Saints and the world, I have experienced their truth. Elder John Sharp, jun., has been of great assistance to me; he has labored faithfully and diligently. May the Almighty bless us. Amen.

Elder Alfred Lee said—Brethren, I can truly say that I feel happy in your midst. It was something very unlooked-for, at one time, for me ever to be in a land so far from home, as I am at the present time. I never supposed that I should be called upon to preach the Gospel to the world, outside of Zion. I firmly believe, however, that there is no occupation which we can be in, that is more calculated to develop and expand our minds, than preaching the principles of the Gospel of Jesus. With my field of labor I am perfectly satisfied. There are many in my field who have been in the Church a great number of years, and they are, generally speaking, those who think they understand everything concerning the Gospel. Still, take the Saints altogether, and you may conclude they are a good set of people. The Branches are not very far apart, which makes it very convenient for me, as I cannot walk a great distance without feeling the effects, to some extent. I take the liberty of going into the houses, shops and stores, to preach to the people the Gospel of salvation. I can take you into the business-places of large firms in Bradford, where I have left my

testimony, and you will hear individuals admit that the principles and doctrines of the Latter-day Saints are wonderful. I have warned them of the judgments which are coming to pass. I have told them, that not only will America suffer, but other nations, who may, at the present, be dwelling in peace and prosperity, will suffer from the ravages of war and pestilence. I have said to them—"You will cease to have peace in this land, although you think otherwise." I know that the instructions which have been given, during our Council, are just as applicable to the old men as the young men. Brother Orson Hyde told us, before we came on our missions, that we should be in the midst of wars and pestilence; yet, if we remained true to our covenants, not one of us should be harmed. I pray that God will preserve and bless us continually. Amen.

Elder William Willes said—Brethren, I esteem it a great privilege to represent the Land's-End Conference on this occasion. The majority of the people in that Conference are women, as in the case of brother M'Cune's Conference. Brother M'Cune's Conference and mine may be considered twin Conferences. I have no reason to be dissatisfied with my field of labor. Our meetings are very well attended, and it is very rarely that they are disturbed. The police are very strict in Devonport and Plymouth, on account of the number of sailors and soldiers there. We have a snug little council of Elders, Priests, Teachers and Deacons, and they are united and diligent in all their duties. Elder John L. Dolten and myself are treated very kindly, by both Saints and strangers; and the Priesthood are prompt in carrying out the counsels that we deem necessary to give them from time to time. Since I went to that Conference there have been 21 persons baptized. For the last ten or twelve years the Saints have met in very small places for worship; so I counselled with brother Halliday upon the propriety of getting another and more commodious room, in Devonport, to which place we might invite the people to come and hear the principles of the Gospel expounded. We have, there-

fore, hired the Temperance Hall, in which we have, on various occasions, given lectures upon our doctrines. We have had remarkably good attendance at each of our meetings, and excellent order has been observed by those who have favored us with their presence. My individual labors have been principally confined to the town of Devonport. I have visited Kingsbridge—a place where no Elder, it is said, had preached before. The Lord has blessed my labors there. One of the brethren informed me that the people want me back, and have offered to pay my expenses. I have never wanted a bed, or food to eat, and very often I have had money given me, while travelling in my field of labor. The people are exceedingly hospitable and kind, and, almost universally, I have met with friends and willing auditors to the message of salvation which I bore. So far as depending upon the Mission Fund is concerned, I can say that I have never done so. My dependence has been placed in my heavenly Father. I have been in the Church seventeen or eighteen years, and during that period I have ever felt to do all I could to build up the kingdom of God upon the earth, without regard to personal considerations. I came into the Church for the love of the Gospel, and the Lord knows it. May the Lord bless you and me, brethren, is my prayer. Amen.

Elder Willes sang his song, "The city I love so well," &c., after which

Elder Frederick W. Cox said—I never got up to speak in my life without feeling a degree of embarrassment. When I arise before a congregation, I feel the great necessity of being in possession of the Spirit of the Lord. I have been in England about six months, during which time I have labored in the Preston Conference. I can say I am quite satisfied with my field of labor, and with the Saints among whom I have labored. There have been many there, from Zion, of whom the Saints speak in the highest praise, and whom they love for the upright and equitable course which they pursued in their midst. Brother Warren S. Snow is very warmly remembered by the Saints. I have enjoyed myself there, and I always

expect to do so, as long as I do my duty. I was highly gratified with the representation of the field in which I am interested, by Elder Taylor. Preston is feeling the ill-effects of the present distressed condition of the manufacturing districts, and the Saints have not escaped the general poverty which prevails. Many are dependent on the charity of the wealthy portions of the community. My sympathies have been roused greatly on behalf of the impoverished class in Preston and vicinity; and I have taught them to turn to the Lord their God, and be baptized for the remission of their sins. I have preached the word of the Lord according to the spirit which was in me, and he has blessed me, and my exertions have been crowned with success. May the Lord bless us all, is my prayer. Amen.

Elder Henson Walker said—I am thankful, brethren, for the privilege of standing before you at this time. I presume many of you may, to some extent, understand my feelings while standing before you. I have been in the Church twenty-five years, and this is the first time I have been on a mission. I have been with the people who have gathered themselves together, both in Nauvoo and the mountains, all the time, and have striven to

do the best I could to build up the kingdom of God. It is a pleasure to me to be here. I have had the testimony of the Spirit since I have been on this mission, more than I ever have had before. I have had great happiness in my labors in Cheltenham, and the Branches comprising that Conference. I have found some not as good Saints as I would like them to be; still I felt like opening the door of salvation to them, and trying to gather them to Zion, where they could walk in the ways of the Lord, if they were desirous of doing so. I have endeavored to teach them the value of paying their Tithing, and have shown them that great benefits would be derived by doing so. A great many of them are, I am glad to say, living in the practice of this law. Brother Franklin Merrill has labored with me in the Cheltenham Conference with much diligence and zeal. I desire to do good, that I may go home perfectly free, and with the blessings of my Father in heaven and of my brethren. May God bless the young and old, and all the faithful. Amen.

The hymn, "The Spirit of God like a fire is burning," &c., was sung; after which the meeting was adjourned with prayer by Elder Miles P. Romney.

THE PRUNING.

BY ELDER M. F. FARNSWORTH.

At certain periods in the history of the Church of God, it has been necessary to resort to the use of the pruning knife, that the withered branches, and those who have become corrupt in heart, may be severed from the tree, thereby giving the sap a better chance to flow to every part and portion of the tree that contains life. When the good seed was sown, the Enemy came and sowed the tares; hence, our Savior said, "Every plant which my heavenly Father hath not planted, shall be rooted up," for "The angels shall come forth and sever the wicked from the just." The preaching of the word of God by his servants is followed

closely by the Adversary, who endeavors to destroy any good impression or feeling that may be engendered thereby, by instilling various sentiments which, if indulged in, cause a feeling of carelessness or neglect to become apparent, and persons in possession of this spirit soon get lulled to sleep, and are exposed to any sudden event that would uproot them, for they know not the day of their visitation. Again, others join the Church from other motives than that of seeking to lead a life of righteousness; hence the necessity of *pruning*, that they may be shown forth in their true colors, so that they may not be

enabled to lead off any who may be weak in faith. But this is not all, for every Latter-day Saint has been taught to shun the very appearance of evil, that "when righteousness is laid to the line and judgment to the plummet," and persons are weighed, they will not be found wanting. Every person should see the necessity of pruning themselves, although, in *cases of perfection*, some cannot see where to commence.

There are many persons in this land that have been in the Church for a number of years, and some of them have become satisfied that their salvation is secure; but they neither see nor understand the signs of the times. The pruning is a forerunner—perhaps telling of some important movement to take place in the history of the people of God. Men gather fishes of all kinds, and they separate the bad from the good; so it is in the kingdom. Bad men and women are not wanted; but those who are good, who desire to serve God and follow him through good and evil report, are the kind that are wanted; none others need try, for the sieve will let them through. Not long since a reformation was preached throughout the entire organization of the Church of God, and the Saints went forward and renewed their covenants. Now, every person who has violated any of these covenants is under condemnation, and, unless they repent, the Evil One will get power over them. The "pruning" is necessary in these cases, and in all cases of contention, lying, back-biting, &c. When a man or woman becomes overburthened with self-justification, he or she is in great need of pruning. "Let him that thinketh he standeth,

take heed lest he fall," says the Apostle, and it is a true text; and as we are not called upon to renew our covenants by baptism, let us humble ourselves before the Lord, repenting in sackcloth and ashes if necessary, that we may regain the spirit of our religion. But first go and make restitution to those that have been wronged, and remove every obstacle that would prevent a free enjoyment of this Spirit, and then we can call upon our Father in heaven aright, and he will bless us.

This course is the more necessary, that a living faith may be cultivated. The testimony of Jesus can only be retained by obedience to every counsel or commandment of God; and, unless we observe the precepts that are taught us, our faith wanes, we become dry as the chaff of the threshing-floor, and the first little puff of wind that comes will blow us away. As the kingdom of God advances, broken covenants will not be passed over lightly, or as a thing of no consequence; but, on the contrary, people will be called upon to pay their vows to the Most High; and, I am convinced, that it is an easier matter to pay them here, than to wait and go to that place where we shall be kept until we pay the "uttermost farthing." Therefore, arouse O! Israel, and trim your lamps, that their light may show you how to commence pruning, that you may see the necessity of putting away everything that is contrary to the Gospel of Christ. And by putting on the whole armor of righteousness, and by a strict observance of the "Mormon Creed," we shall find that we have plenty to do to prune ourselves and to prepare for the events that await us in the future.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 152.)

November 9.—Attended City Council, and, with Elders John Taylor and Orson Spencer, was appointed a committee to draft a bill for an ordinance to regulate writs of *habeas corpus*, and the mode of procedure in such cases.

—10 and 12.—Attended adjourned meetings of the City Council.

—14.—Attended City Council, when an ordinance was passed regulating the procedure on writs of *habeas corpus*.

—21.—I met with the Twelve at Elder Kimball's. We unanimously decided that the printing of the *Millennial Star* and other Church publications cease on the return of Elder Parley P. Pratt from England, and I wrote a letter to that effect to the editor of the *Star*.

—26.—I was suddenly attacked with a slight fit of apoplexy. Next morning I felt quite comfortable; but in the evening, at the same hour that I had the fit the day before, I was attacked with the most violent fever I ever experienced. The Prophet Joseph and Elder Willard Richards visited and administered unto me; the Prophet prophesied that I should live, and recover from my sickness. He sat by me for six hours, and directed my attendants what to do for me. In about thirty hours from the time of my being attacked by the fever, the skin began to peel from my body, and I was skinned all over. I desired to be baptized in the river, but it was not until the 14th day that brother Joseph would give his consent for me to be showered with cold water, when my fever began to break, and it left me on the 18th day. I laid upon my back, and was not turned upon my side for eighteen days.

I laid in a log-house, which was rather open; it was so very cold during my sickness, that brother Isaac Decker, my attendant, froze his fingers and toes while fanning me, with boots, greatcoat and mittens on, and with a fire in the house, from which I was shielded by a blanket.

When the fever left me on the 18th day, I was bolstered up in my chair, but was so near gone that I could not close my eyes, which were set in my head—my chin dropped down and my breath stopped. My wife, seeing my situation, threw some cold water in my face; that having no effect, she dashed a handful of strong camphor into my face and eyes, which I did not feel in the least, neither did I move a muscle. She then held my nostrils between her thumb and finger, and placing her mouth directly over mine, blew into my lungs until she filled them with air. This set my lungs in motion, and I again began to breathe. While this was going on I was per-

fectly conscious of all that was passing around me; my spirit was as vivid as it ever was in my life, but I had no feeling in my body.

January 11, 1843.—The Quorum of the Twelve wrote a proclamation to the Saints, to observe the 17th inst. as a day of humiliation, fasting, prayer and thanksgiving for the great blessings which our heavenly Father has conferred on us in the deliverance of our beloved President, Joseph Smith, who has been honorably discharged from his arrest under the Missouri writ by the U. S. District Court of Illinois; Judge Pope presiding.

—18.—I had the pleasure of attending a feast, to which brother Joseph had invited his friends, as a memento of his release from the Missouri writ by the U. S. District Court of Illinois. This was the first time that I had been out of my house since my sickness.

—20.—I attended Council with the Prophet and the Twelve at my house, in regard to Orson Pratt, who had confessed his sins and manifested deep repentance, which resulted in his baptism and re-ordination, by the Prophet, to his former standing in the Quorum of the Twelve. Brother Joseph Smith said that he would find another place for brother Amasa Lyman.

February 6. — I was re-elected a member of the City Council.

—7.—There was a Council of the Twelve at my house. Brother Joseph Smith attended and gave us instructions.

—10.—Met with the Twelve and the Prophet at his house.

—18.—Wrote a letter to the Branch of the Church at La Harpe.

—24.—Spent the day with the Prophet on business.

March 1.—Wrote a letter to the Branch of the Church at Ramus, instructing them in relation to their privileges and duties in sustaining the Prophet of God, while he was bringing forth revelations to the Church, translating and attending to history.

—2.—Brother O. Hyde and I spent the day at Elder Kimball's, with our wives.

—5 (Sunday). — Attended meeting

at father Alley's; Elder Kimball preached.

—11.—I started at 9 a.m., in company with the Prophet Joseph, for Ramus.

—12 (Sunday).—Joseph preached in the morning, and I in the afternoon.

—13.—Attended a Church meeting. Staid at brother B. F. Johnson's.

—14.—Returned home in a severe snow storm.

—28.—I visited Elder George A. Smith, who was sick.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 13, 1864.

EMIGRATION DEPOSITS, ETC.

We have received confirmatory intelligence from President Young respecting his and the brethren's intention to send down teams, this season, from Great Salt Lake City to Florence, to carry up the emigrating Saints. We wish to learn from the Elders what number will be likely to emigrate from the different Conferences. This, each Conference President can furnish quicker than by sending it through his District President, and, as time is an object at the present, we wish to save it as much as possible. We trust there will not be a moment's delay, on the part of the Elders, in furnishing us with this information.

We are, also, prepared now to receive the names and deposits of those intending to emigrate; also, the orders for oxen, wagons, &c., with the money necessary for their purchase, so that we may be prepared to give the necessary instructions, in a timely manner, to the Elders who will be acting as Agents for the Emigration on the other side. The notice which we gave the Elders, upon these subjects, at the General Council, has, doubtless, caused them to take the proper steps to fully prepare themselves for this call which we now make upon them. Promptitude and despatch are qualities which are now essentially needed, as we are entering upon the serious business of the Emigration.

We have before stated, that it is highly important that every Elder, who is laboring in the ministry, should take especial pains to make himself thoroughly familiar with all the details of the business connected with the emigration of the people, as a little carelessness, or ignorance, on their part, is a cause of embarrassment to themselves, and very harrassing to us and the clerks in the Office. There has been so much written upon all the duties connected with this business, that ignorance, on the part of the Elders, is entirely inexcusable. The lack of experience, on their part, can be covered by their increased diligence and attention to their duties and what is written respecting them. The diligent man, in the business of the Emigration, as in every other business, will avoid a great many blunders and difficulties, embarrassing to himself and

others with whom he does business, which the careless and dilatory man will be apt to fall into. The mind of the former will be led to contemplate his duties, and how he can best discharge them, and he will seek unto his God for the aid which he requires, while the latter will only think about them as he is compelled to do, by their pressing nature.

President Young advises us that it is probable fewer teams will be sent down this season than last. This should be borne in mind by the Saints in preparing for emigration, and makes our counsel on the subject of luggage, in the editorial article of No. 8 of the current volume of the *STAR*, very appropriate. We have not yet been advised respecting the arrangements that will be made for provisions; but it is certain that provisions will have to be hauled from Florence, to supply the Emigration, and not, as heretofore, be brought from the Valley and deposited at points along the route. This will, of course, lessen the capacity of the teams for hauling luggage, and will make it imperatively necessary that not a single pound should be taken by the Saints, who are emigrating from this country, that can be dispensed with. This matter must be kept in mind by the Elders and Saints.

We have received some inquiries from one of the Elders, upon the subject of Emigration, which we think better to answer in this conjunction, as, by so doing, the necessity of answering similar questions in private may be obviated. First, "What time do you think the last ship this season will leave?" If it should be possible to obtain suitable ships to suit our convenience, we would like to send the first ship off by the 20th of April, and the last by the 15th of May. Upon this, however, we cannot calculate confidently to a few days, as ships cannot be obtained always to suit our exact convenience; and the state of the tide has also to be consulted in Liverpool. Second, "At what time will a ship sail from London?" Upon this point we cannot speak in the least definitely; indeed, we are not fully certain that a ship will be sent from London this season; but if we find that it should be convenient, and we can obtain a suitable vessel, we may send one from that port. Third, "Have you, or do you intend to make any arrangement about tinware?" All articles of tinware can be obtained, at satisfactory prices, from the house with which we have done business for several years; and we should advise the Saints to defer purchasing their tinware until they reach here. Should a ship sail from London, the same party can furnish tinware there also. Fourth, "What is the probable increase of price for second cabin berths?" We have usually charged ten shillings per adult. In case any should like to have second cabin berths, we should be glad to receive notice beforehand. Fifth, "Must we draw the money for the entire journey to Florence, as last year?" Yes.

SANDWICH ISLANDS' MISSION.—By a letter from President Young, under date of January 28th, we are informed that "Elders Lorenzo Snow, Ezra T. Benson, W. W. Cluff and Alma L. Smith, have been selected to take a mission to the Sandwich Islands—to start about the 1st March—and it is designed to select, during the April Conference, a few more for that Mission." We are glad to hear that those islands are to be revisited by the Elders, and that efforts are to be made to put matters to rights on those lands. We doubt not that their presence will be hailed with delight, and the Saints there will extend to them a hearty welcome in their rude way. The Sandwich Islanders

are a people who received the Gospel with great readiness and enthusiasm. They have manifested very great faith, and we have witnessed some very remarkable manifestations of the power of God in their midst. We never saw more of the Spirit of God poured out among any people, away from Zion, than we have experienced in their midst. Their laws have prohibited emigration, and the Saints, therefore, have been unable to gather to Zion. A gathering place was selected on one of the Islands, where attempts were made, with more or less success, to form a colony. They have had a great many difficulties to contend with, and have been, for a number of years, deprived of the society of experienced Elders. It is, doubtless, with a view to the settlement of difficulties which have arisen in their midst, and for the purpose of organizing matters upon a proper basis, that two of the Twelve Apostles, and the two Elders above-named, who have been there before, and are familiar with the language, have been selected. Our past labors in those lands—it having been our privilege to be the first to preach the Gospel in that language, in this dispensation, and, also, to translate the Book of Mormon—causes us to feel a deep interest in the welfare of that Mission and people; and the Elders have our faith and heartfelt prayers for their success in fulfilling every duty assigned unto them.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—We take pleasure in making the following extracts from a recent letter which we have received from President Brigham Young:—"On the 9th and 10th inst., myself, Presidents Kimball and Wells, and several of your Quorum and of the home missionaries, held very interesting meetings in the new meeting-house in Farmington, appointed for the purpose of dedicating it. At the close of the meetings my sons Joseph A. and Brigham, jun., my nephew Joseph W. and brother William H. Folsom, started on a preaching tour as far north as Franklin, and I am informed that they are holding many meetings, and speaking much to the edification of the brethren. Brigham, jun., returned yesterday in good health and spirits. The Utah diggers, on the bench east of the City, are the meanest lot of diggers that I have yet heard of, for after ransacking the country from side to side, in the mountains, in the canyons, among the hills, everywhere, trying to hire Indians and whites to tell them what they know about gold in Utah, and finding none, they still keep crying, printing and writing gold, gold, gold in abundance in Utah, and that, too, when they cannot so much as provide themselves with bread without depending upon the community for it. Bishop Sharp, notwithstanding they rejected his bid to furnish them with flour, has, at my request, for sometime been keeping them in breadstuff, and will endeavor to do so as far as possible; but that extra amount being supplied causes wheat and flour to be rather high priced, the latter selling for from \$12 to \$14 in legal tenders, and still the Utah diggers on the bench, the ones we are supplying with flour, are using every effort to induce an influx of poor people to a region where they have not only found no gold, but where they themselves are dependent for supplies. My health is good, as is also that of the people generally. President Kimball's

health is about as usual, and President Wells' is so much improved that he was able to preside in the Legislative Council during its late session, and visits my office daily."

AMERICA.—We have received the following from Elder William H. Perkes, late of this office, being extracts from a letter dated January 11th, at Great Salt Lake City:—"I found Captain Williams (commander of the ship *Cynosure*) a kind and good-hearted man, constantly looking to the comfort of his passengers, and not permitting either his officers or men to abuse them in any way whatever. The railway trip I did not enjoy so well as the sea passage, as the weather was close and oppressive. The trip up the Missouri River, notwithstanding the warm weather, was enjoyable, because of the beautiful scenery. On reaching Florence I joined Captain S. White's Church train, and made arrangements to mess with brother Sands and family during the journey. We started from the camp-ground on the 15th of August, after waiting two weeks for our turn of organization, &c. The trip over the plains improved my health more than any other part of the journey. It seemed to give me a new lease of life and energy. To walk 15 or 20 miles in a day was a very common thing with me. We reached Laramie on the 14th of September. The other half of the journey we accomplished by the 15th of October, the whole of the journey having taken us sixty-two days, with the loss of about ten head of cattle, five of which were struck with lightning at the commencement of our journey. Six persons died on the journey. On arriving in the city I was warmly received by my father and family, whom I found in comfortable circumstances. I succeeded, a few days after my arrival, in obtaining a situation in a store as a book-keeper. * * * All is quiet in the City; plenty of frost and snow. Provisions are very high, in consequence of heavy supplies having to be furnished to the miners. Flour is \$12 per 100 lbs., and beef 12½ cents per pound, pork, 30 cents, and other things in proportion. The Legislature is now in session. It is probable that a company will be formed next spring for the manufacture of iron. A silver and lead mine is being worked in the west mountains."

BIRMINGHAM CONFERENCE.—Elder Charles S. Kimball writes from Willenhall, on the 19th ult., as follows:—"I realize that the Lord is merciful to me and all his servants and Saints who have a desire to keep his commandments. I, for one, have a great desire to fulfil the mission on which I have been sent by the servants of the Most High God. So far, I have enjoyed myself in laboring with brother John M. Kay. I pray that the Lord will ever give me a humble and obedient spirit, so that I may always value the good counsels of those over me. It is an old saying, but a very true one, that "we cannot appreciate the sweet until we have tasted the bitter." I want, by the experience of this mission, to improve, and not only here, but when I return home. I can then enjoy, to a greater extent than heretofore, those blessings and privileges which I possess as a member of the Church and kingdom of God. I realize that I am improving; but my progress is so slow that I can scarcely perceive it. The world, however, was not made in a day, nor do I expect that I will attain to perfection, or accomplish all there is to be done, in that space of time. I baptized two persons last week, and there is a probability of more embracing the Gospel very shortly. Our meetings are well attended by strangers. The Saints seem to enjoy the spirit of their religion, and manifest great desire to go home to Zion. Brother P. C. Neilson is with me and is

learning the English language very fast. I feel to sympathize with him, and aid him all I can to acquire the language, for I would like to do to him as I would like him to do to me under like circumstances."

CORRESPONDENCE.

AMERICA.

Council Chamber, G. S. L., U. T., }
January 17th, 1864. }

President George Q. Cannon.

Dear Brother,—I have been promising a long time to write to you, and almost feel ashamed that I have neglected it so long; but when I assure you that I have not been at home above eight days, at one time, since my return from Denmark, I trust you will excuse me.

Everything of a public character seems to be prospering here, as usual; and, I have heard it remarked, that there has been less disturbance here, in the City, this winter, than for a number of years past. The winter, for the last month or six weeks, has been quite severe, and the snow has been very deep. Provender and grain, of all kinds, demand a high cash price.

There is a great excitement here, among the outsiders, about the gold and silver mines that are supposed to exist in these mountains. In the first number of the paper published at Camp Douglas there was a proclamation, inviting *all the world* to come and develop the *rich mineral resources* of Utah! so we may expect to have a heavy flood of immigration here next spring, seeking for the *precious dust* so abundant (?) in this Territory.

The *Deseret News* is not being published at present, for the want of paper; the mill being out of repair, they are not able to furnish the paper.

Quite a number of Elders were appointed last Fall as Home Missionaries, to travel through the settlements and teach the "spiritual things of the kingdom," and to remind the Saints of their first love for the Gospel. Brother Knud Peterson, and myself were appointed to labor among the Scandinavian Saints in the southern settlements. We held twenty-six meetings

in Utah, Juab and Sanpete counties, and often had congregations of five or six hundred to preach to. We found the Scandinavian Saints feeling first-rate as a general thing; and I was much pleased to find them so comfortably and well situated; much better situated than I expected to find them. Many of them have fine houses and good barns and stables, and, generally, plenty of grain and provisions. They were much pleased to think that President Young would send Elders to them, who could talk to them in their own language. Since I returned from my Home Mission I have been here in this City, acting as messenger in the Council of the Utah Legislature, which is now in session. Quite a considerable amount of business has been done during the Legislative session.

I had been home but a short time when I went down to the cotton country, to see Miss Ann Whipple, with whom I was engaged before I left for Europe, and finding her as I had reason to expect, we were married on the 24th of October last, in Pine Valley, Washington Co., and I returned with her to Provo, where I expect to make my home for the present.

May the Lord bless and prosper you, brother Cannon, and all the Elders who are laboring for the advancement of the cause of Truth, is my prayer.

Remember me kindly to all the brethren in the Office.

Most respectfully,
WM. W. CLUFF.

ENGLAND.

CHELTENHAM CONFERENCE.

Cheltenham, Feb. 5, 1864.

President Cannon.

Dear Brother,—Having time and convenience for writing, and knowing that you are ever pleased to hear from those laboring in the ministry, I take

pleasure in penning a few lines, that you may have an idea of my present situation and labors. I can truly say, my heart rejoices in the Work of the Lord. The more I understand of its principles, the more I love them, and the greater necessity I see of their being reduced to practice, by the Saints, that they may become the happy recipients of those blessings which the Almighty is desirous of pouring out upon the faithful. Sometimes I am led to the conclusion that we, as a people, do not *fully* appreciate the blessings and privileges we are in the enjoyment of. What a glorious thought, that we belong to the great Latter-day kingdom now established upon the earth, no more to be thrown down! and that, though all the powers of earth were to strive to overthrow it, it will triumph. It is delightful to think that, if we remain faithful to our covenants, we are sure of an exaltation in the eternal worlds. These things encourage me to press on in the good Work, and cause my heart to swell with unbounded gratitude to my heavenly Father. I do not think that the Gospel was ever dearer to me than at present; in fact, when in the peaceful Valleys of the far west, I did not realize its value and importance as I do to-day. I had never seen the opposing influences so much as I have since I have been here. But, since I have come into the midst of the world, I have seen oppression, discontent, division, vice and wickedness; so common, too, are these things in the world, that they are to be felt in almost every city, town and village. A comparison of this condition of things in the world, with that of Utah, where freedom, unity and chastity prevail, convinces me of the benefits which the Gospel confers upon society. It shows to my mind that its principles are calculated to restore justice, peace and virtue to the earth, and make it a fit habitation for Jesus and his obedient people.

Since I arrived in these lands, I have travelled in the Manchester and London Conferences. While travelling in those places I enjoyed my labors much; the Saints have everywhere treated me with kindness; and my prayer is, that God may bless them,

together with all faithful Saints. Since my appointment to this part of the vineyard, I have endeavored to make myself acquainted with the business pertaining to the Conference. Elder Holman and myself have visited every Branch in this Conference. We carried with us the books, in order to get a correct audit, and I am happy to say we have succeeded. We had to deal with several members of the Church, on our way through the Conference, for unchristianlike conduct.

We are taking steps to liberate this Conference from its debts, and I believe, by the blessing of the Almighty, that we will succeed in our efforts. I fully believe good can be done here. Our meetings in Cheltenham are, generally, very well attended by strangers, most of whom pay good attention to the words of the Elders. The Work is onward, and will overcome the opposition we have to contend with from time to time. We have lately baptized several, and many more have given in their names for baptism. The prospects for the future are encouraging. Brother Dolten is one with me in endeavoring to roll forth the Work.

May God bless you, is the prayer of your brother in the Truth,

MILES P. ROMNEY.

SHEFFIELD CONFERENCE.

Sheffield, Feb. 18th, 1864.

President Cannon.

Dear Brother,—I avail myself (for the first time since I was called into the ministry) of the privilege of addressing to you a few lines. That you may know how my time has been occupied since I received my first appointment, which directed me to labor in the Sheffield District, under the direction of Elder Joseph Bull.

I labored in the Leeds Conference for a period of six weeks; and, although my stay amongst the Saints there was short, I formed a very agreeable, and, I trust, lasting acquaintance with many who treated me with a kindness which I hope I shall not soon forget. After the arrival of Elder G. Swan I left for the Hull Conference, which was to be the field where, for a time, I was to exercise my calling as a

servant of God. My labors among the people of that Conference, will, I believe, ever be a fruitful source of pleasing reflection to me.

For some time before, I had been looking forward with fond anticipation to the time when the General Council would be held at Birmingham, and indulging in the hope of associating with my brethren from the valleys of the mountains, and in listening to the words of intelligence which might flow from the lips of the living priesthood of God; and my hopes and expectations were far more than realised, for I assuredly enjoyed a glorious and happy time at the Council. When I embraced the Gospel I felt as if I would go almost to any distance to see a servant of God, who had received the authority of heaven. And I am thankful that I still, to a very great extent, retain that feeling. You may, perhaps, in some degree imagine, from this, the joyful feelings I had when associating with my brethren. I trust that the acquaintances I formed there will not be of a transient nature. I hope I shall be enabled, by the assistance of the Spirit of God, to faithfully carry out the instructions there given. I feel fully satisfied, that all who will do so, will increase in power with God and man, and will have ability to accomplish that for which they have been sent forth into the world to accomplish.

The word of the Lord, as given through his servants, has proved efficacious in saving the people in all ages, when it has been received by them. If the antedelvians had accepted the message delivered unto them by Noah, they would have escaped the calamity by which they were overwhelmed and destroyed. The inhabitants of Nineveh were saved by their reception of the word of God, as given through the Prophet Jonah. And the word of the Lord, as taught by his servants, will be as effectual in saving men and women now as it ever was.

I left Birmingham, for Sheffield, on the 7th of January, in company with Elders H. C. Fowler and J. Hansen. In consequence of Elder Fowler having immediately to leave for his new field of labor, he was unable to accompany me to any extent, round the Conference. I did not, however, experience so much difficulty in introducing

myself to the Saints, as I naturally supposed I would. I soon discovered that I had been thrown amongst a good, warm-hearted people, who treated me, on every hand, with the greatest kindness, and who, judging from what I have observed, are, generally speaking, endeavoring to live the religion of our Savior. Of course, as in other Conferences, there are exceptions to this rule. I find some who are cold and lukewarm, and who, through being negligent in the performance of their duties, have lost the spirit of the Gospel. I am pleased to be able to state, when compared with the general condition of the Conference, these exceptions sink into comparative insignificance.

Many of the Saints are paying their Tithing, and those who are doing so are experiencing the blessings of the Almighty, both temporally and spiritually. I have noticed that those who obey this law of the Gospel feel better, are more ready to do what is required at their hands, and have a more lively interest in the Work of God; their circumstances, too, as a general rule, become improved.

Since I have been in this Conference I have been busily engaged in visiting the Saints at their homes in the different Branches; and, whilst thus employed, I have enjoyed myself excellently. Elder Hansen, from Denmark, has been with me all the time. He feels well; and, considering the short time he has been in England, I think he has progressed very fairly in acquiring the English language. He can now talk a little in meetings, and the Saints are able to understand, mostly, what he says. Elder C. M. Gillet has been round the Conference with me, and I have no doubt but his visits and the good counsels given by him, will have a good effect.

On Sunday, the 14th inst., we had a visit, at Sheffield, from Elder Joseph Bull. We enjoyed a good time in meeting with the Saints of that Branch. The instructions given on the occasion, if practically applied, will prove beneficial to those who heard them.

With kind love, and good wishes for your continued prosperity, in which brother Hansen joins, I am, your brother in the Gospel,

JOHN NICHOLSON.

SUMMARY OF NEWS.

FRANCE.—The *Vigie de Cherbourg* asserts that the Minister of Marine has sent orders for filling up the crews of the iron-clad vessels before the 15th of March, and the arming of those vessels within the shortest possible notice.

DENMARK.—It is said that there is a complete understanding between the two great German Powers on the Danish question. The Emperor Francis Joseph has expressed to General Manteuffel his approval of the policy of Prussia, and his satisfaction that the friendly relations between the Cabinets of Vienna and Berlin are so fully re-established. This understanding guarantees the energetic continuation of the policy which the two great powers consider it right to pursue towards Denmark. It is, therefore, of minor importance whether the Conference takes place or not. Gen. Gerlach has been entrusted with the command-in-chief of the army in place of General de Meza, who has been definitely dismissed. On the 1st inst. a squadron of Danish dragoons encountered two squadrons of the enemy's hussars between Varde and Fredericia. The loss of the former in the engagement amounted to nine men, wounded and missing. They captured, however, one officer, a surgeon, and 28 hussars.

POLAND.—Most disquieting accounts have been circulated respecting affairs in Galicia. It is supposed that a portion of the Galician population has completely fallen under the sway of that mysterious power which is named the "National Polish Government." It is confidently said that a rising against the Austrian Government is preparing in Galicia. On the morning of the 22nd ultimo, 1,500 insurgents, under the command of Bossack, having occupied the town of Opatow, in the Government of Radom, were attacked by a considerable Russian force. The engagement lasted the whole day. The Poles, who had barricaded themselves in the houses, inflicted a heavy loss upon the Russians. The latter received considerable reinforcements towards the evening, when the Poles retreated in good order, under cover of the night, to the forest of St. Croix. Forty houses in the town were reduced to ashes.

AMERICA.—Washington despatches state that General Lee, having been reinforced by 10,000 men, intends opening the spring campaign by a gigantic raid through Pennsylvania, and simultaneous movements of a similar nature are to be made into Ohio and on the line of the Virginia and Tennessee river. President Davis, in an address to the army, thanks the troops for their speedy re-enlistment, and assures them of final triumph in the coming struggle. Chattanooga news is conflicting. Johnston's entire force is stated to be at Dalton, Georgia. On the other hand it is averred that he has left to form a junction with Longstreet, who was at Strawberry Plains with 55,000 men and sixteen batteries, with a view of attacking Grant at Chattanooga. President Davis has signed a bill prohibiting the exportation of cotton, sugar, and other luxuries, except by special license. The *New York Herald* asserts that President Lincoln will issue a proclamation of universal emancipation, including the Border States, on the 22nd inst. General Banks has issued an order at New Orleans, stating that it is the people's duty to assist in restoring the civil government. Indifference will be treated as a crime. Men refusing to defend their country with the ballot box or cartridge box, have no claim to the benefits of liberty. The New York journals consider this equivalent to compulsory voting. General Sherman occupied Jackson, Mississippi, on the 5th ult., and has advanced to Brandon. A portion of his troops occupied Yazoo City on the same day. One hundred and ten Federal officers, who had escaped from Richmond prison, have arrived at Fort Monroe. Several Republican members of Congress have denounced President Lincoln's policy of establishing State Governments, under the amnesty proclamation, as illegal. General Thomas and a party of officers who arrived at Chattanooga from Knoxville on the 18th ult., represent Longstreet as in full retreat before the advance of the Federal forces which had moved out to attack him.

V A R I E T I E S .

No man can safely speak who does not willingly hold his tongue.

When is a butler like a mountain?—When he looks down on a valet (valley).

"I resolve," says Bishop Beveridge, "never to speak of a man's virtues before his face, or of his faults behind his back;" a golden rule, the observance of which would at one blow banish flattery and defamation from the earth.

An American paper states that the oldest of three brothers, residing in Moltonborough, New Hampshire, married quite a young girl; his next younger brother married the girl's mother, and the youngest took for his wife the grandmother.

DIVORCE COURT.—In 1862, 268 suits were commenced in the Divorce Court, 204 of them for dissolution of marriage, and not mere judicial separation. The numbers in the previous four years (beginning the reckoning with the most distant year) were 352, 306, 293, and 263 respectively. 179 judgments were given in 1862. Up to the end of last year 1482 petitions had been filed in the five years since the establishment of the court, and 822 judgments given; but the Registrar, in making these annual returns to the Home office, omits to state in how many instances the judgment was that the marriage be dissolved. In the County courts last year 532 deserted wives obtained orders for the protection of their property against the claims of their husbands—a number considerably below that of any of the three previous years.

D I E D :

On October 10th, 1862, at Staveley, Hyrum, son of Robert and Mary Boardman, aged 13 years and 7 days.—*Deseret News* please copy.

On January 27th, at Rugby, the wife of Francis King, aged 71 years.—*Deseret News* please copy.

On January 30th, at Paddon Square, near Newcastle-on-Tyne, of droopy, Elder Matthew Griffiths, aged 43 years.

On February 1st, at Rugby, Amelia, wife of William Cockrell, aged 40 years.—*Deseret News* please copy.

On February 2nd, at Lea Marston, William Coulson, aged 53 years.

P O E T R Y .

W I S H E S . (Selected.)

Oh for a voice with power to roll
Along the depths of future time,
With strength to bid the sleeping soul
Awake to deeds sublime!

Oh for a tongue with wondrous art,
To thunder at the human heart,
And bid the gloomy shades depart,
Of ignorance and crime!

Oh that a poet's power were mine
To charm, to elevate and teach;
Like costly treasures, thought divine,
To set in pearls of speech.

On other breasts the light to cast,
That o'er my own had glorious past,
And, prophet-like, from first to last,
Our end of being preach.

Oh for a name like those have earned,
Truth's temple vast that trod,
Whose feet the world of pleasure spurned,
With peace and blessing shod.

Oh for the wondrous gift to pen
Ennobling thoughts, as witness, then
To stand amid my fellow-men,
As one who lived for God!

C O N T E N T S .

Minutes of a General Council	161
The Pruning	165
History of Brigham Young	166
Editorial.—Emigration Deposits, etc.,—Sandwich Islands' Mission	169
Abstract of Correspondence	170

Correspondence.—America:—Letter from Elder W. W. Cluff.—England:—Letters from Elders M. P. Romney and John Nicholson ...	175
Summary of News	175
Varieties.—Poetry.—Wishes	176

L I V E R P O O L :

EDITED, PRINTED AND PUBLISHED BY GEORGE Q. CANNON, 42, ISLINGTON.

L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 12, Vol. XXVI.

Saturday, March 19, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 165.)

Saturday, 3 o'clock, p.m.

The meeting was opened with singing the hymn, "Oh Zion, when I think of thee," &c. Prayer by Elder Thomas O. King.

After singing the hymn, "We thank thee, O God, for a Prophet," &c., the Statistical and Financial Reports of the European Mission were read, containing the amount of Tithing paid in the different Conferences, the expenditure of Mission Fund in the support of Elders and the paying of hall rents, and the amount of book debt owing by the Conferences.

President Cannon then arose and said—I am glad of one thing, in connection with the reports which have been read, and that is, that the remarks made in the *Star*, upon the indebtedness of the Conferences on the Book Account, have been acted upon by the brethren, and that the debts have been lessened. I see that the debts of some Conferences remain precisely as they were before, and have not been lessened. Upon this subject I have been very much impressed since I have been in this Mission. Although counsel upon the subject of

indebtedness has been repeatedly given to the Elders, and measures have been adopted, and of such a character that might reasonably be expected to check this evil, many of the Conferences have run into debt. Now, unless there are constant efforts on the part of the Elders to check this tendency to get into debt, and measures are taken to keep every account of the Conferences perfectly straight, embarrassment and difficulty will ensue, and the Work of the Lord be retarded. I trust, therefore, that, when the brethren go from this Council, they will be determined to check this tendency, which has been too common among the Elders of this Mission, to drift into debt. I would like you to feel how much more pleasant and satisfactory it is, to have your fields of labor unembarrassed, than to be burdened with the responsibility of debts. I hope, too, that those Elders who may go into fields that are embarrassed in this manner, will spare no pains to get them clear, so that they can breathe freely. Some of the Conferences are embarrassed with debts. The brethren whose fields are in this

condition should not rest satisfied until they know that every liability is liquidated. I have felt to blame some of the Elders for the want of management they have exhibited in not extricating their Conferences from debt. The Elders should labor for this object, and they should spare no efforts to have their accounts properly kept. "But," says one, "I am not sent here to keep books." If you are sent here to preach the Gospel, you are also expected to do other things that pertain to the Work of the Lord. Is there any distinction between your calling and mine, that I should have this business to attend to and you be exempted from it? Not the least. It is just as necessary to attend to the temporal business connected with the salvation of the people, as it is to preach the principles of life and salvation; and it is equally as necessary and binding upon you to attend to the business of your Conferences as for me to attend to the business of the Mission. To my mind there is no difference between us in this respect. "Well, but," says one, again, "this may reduce us to mere clerks." I ask,—What of that? You may be promoted to the post of recording angels; and if you cannot keep books, such as you have now to keep, you certainly cannot keep their books. If I were laboring in a Conference, and the books were in an unsatisfactory condition, I would carry them under my arm and go forty miles to arrange them, and to ascertain the real state of that Conference and the extent of its indebtedness, rather than I would rest contented without a proper knowledge of how it stood. And if I could not keep books myself, I would not rest satisfied till I found some one who could show me. I would know the condition of my field, and I would exert myself until I arrived at a satisfactory conclusion respecting it.

The time has been when good preachers were supposed to be all that were necessary to preach the Gospel and counsel the Saints. But I would rather have a man who could counsel the Saints wisely, and tell them how to dispose of their means and prepare for their deliverance, even if he could not speak so fluently, than the best preacher who could be found,

while destitute of these other qualities. I know that the Elders should counsel the Saints wisely in the disposition of their means. Such men have greater influence, and are of greater value than the men who can preach fine sermons alone, and who, by their long and eloquent discourses, make themselves popular with a certain class. The men who lack the judgment and wisdom to counsel for the practical welfare of the people, fail to bless the people temporally. You have come to these lands for the purpose of instructing the people upon the principles that are necessary to be observed. You should seek to understand and make yourselves familiar with the situation and circumstances of the Work, and the temporal as well as the spiritual wants of the Saints. When you have arrived at this knowledge, you should operate in your labors in that way which will most conduce to the spread of the Work and to improve the condition of the people. To preach the Gospel is but one of the duties of your callings. You are called by the Lord to counsel and teach in wisdom and legislate for the welfare and deliverance of His people. And, to do this, you may have to keep accounts, and may be called upon to use all your business qualities, that the temporal salvation of the people may not suffer. Each of you should be a savior to your flock, and their interests should be yours. Everything you do should be done upon proper and correct principles. I wish my young brethren to attend to these subjects—I wish them to realize that there is something more than the mere preaching of the Gospel expected from them. Many of them will, this year, be called to fill positions in which every energy and faculty they possess must be directed to the temporal welfare of the people. They should not allow one penny to be wasted, for that penny, if properly applied, would count for the benefit of the Work. Economise and act in your positions, brethren; as though President Young were here, to do so, himself.

I know that where Tithing is paid by the Saints, there is more of the influence of the Spirit of God felt and enjoyed. I can take this Report, which has been read this afternoon,

and show you, all things being equal, that those Conferences which are the best financially, are, also, the best spiritually. It is an undeniable fact that where a Conference is in good condition with regard to the payment of Tithing, and when the funds of that Conference are properly cared for, (and by this I do not mean the amount of money paid in so much as I do the disposition manifested by the Saints and their strict attention, irrespective of their circumstances, to this matter; for the income in every field is not always alike), its condition, in every other respect, is decidedly good; and it is in such Conference where there is most good being accomplished. I think, there has been a little too much laxity on the part of some of the Elders with regard to the subject of Tithing, which I hope to see avoided in future. Though I speak in this manner, yet I am proud, as I look at you to-day, that God has given me such men to labor with.

Some of the brethren are fluent and good speakers, but they have not the influence over the people that other brethren have whose appearance and language in the Stand are not so engaging. I want you to be strong on all points,—that you can become not only beautiful speakers, but men sufficiently filled with wisdom and counsel to prove of benefit to the people in their present situation and circumstances, and to economise and look after the temporal interests of the Kingdom of God. We ought to seek to strengthen the hands of President Young. He has a great amount of responsibility on his shoulders, and he can use all the means that comes into his hands for the building up of Zion and the establishment of the Kingdom. Every penny you use of the Tithing that is collected, or that might be collected by teaching the principle, weakens his hands, and so much less goes up to Zion. Every penny lavishly or unwisely expended is actually taken out of the hands of the Trustee-in-Trust. Do you think, if we properly reflect upon this matter, we will ever again be found using the means in our hands in any other than the way which will be most beneficial to the Work? We would see

that every penny went to build up the Kingdom of God. We do not, however, always think of this, or, I am sure, we would not wilfully or designedly spend any money, no matter how trifling, that would, if sent to the proper place, help to strengthen the ability of the Trustee-in-Trust to meet the demands made upon him. To do this it is not necessary that you should suffer. The Lord wants everything used in a manner that will best promote the interests of His Work; and if you do this, he will be satisfied with you as his servants. To give you, however, an idea of the difference there is in the payment of Tithing in various Conferences, I will state that I find in one Conference the average is as much as three shillings and fourpence per head, for the year, while other Conferences average as low as three farthings per head. These are the extremes, yet by making a calculation like this, a pretty fair estimate of what the different Conferences have done in Tithing is obtained. It shows there is a great lack in some shape, and that an improvement should be effected with regard to this subject. Either the principle is not properly and sufficiently laid before the Saints, or means are consumed in other directions—doubtless to sustain the Mission Fund,—that should go to the Tithing Fund. In talking upon this subject, brethren, I do not desire that you should run to extremes—on the contrary, I wish you to be exceedingly careful to avoid doing so; I have no doubt, however, that you will act cautiously in this respect. The Valley Elders are not likely, I should think, to take any extreme measures with regard to Tithing. If the Elders will do their duties and live in the light of the Spirit of the Lord, He will overrule things for them; and the deliverance of the Saints will be accomplished by the same means. If the Saints will perform their duties cheerfully, with faith in God, they will be preserved, and though poverty may cast its gloom over their pathway, the Lord will deliver them in his own due time. The Lord requires from the individual who pays his penny, a willing heart, which is, to the Almighty, as great an evidence of the

faithfulness of that individual, as the shilling or the pound is from the man whose pecuniary circumstances admit of the contribution. Do not be afraid of talking to the Saints upon this principle, though they may be poor, and their circumstances claim your sympathy. You are not conferring upon them any blessing by refraining from teaching them to observe it, because of their poverty; on the contrary, you are drying up their faith by such a course. If you want to bless them, and teach them to become men and women of faith—such as can ask God for such gifts as they need with confidence and assurance of receiving them,—teach them, brethren, the principles of salvation, whatever their positions may be. Let every Saint be taught—even though he or she should be unable to do anything more than to pray for his or her brethren in the Work of God—how blessed a thing it is to be in a position and to have the privilege to help pecuniarily, and every other way, in establishing the Kingdom of God, and in preparing the way for the complete triumph of truth and righteousness in the earth. There is no soul so poor that he cannot do something for the Work of his God; let the desire be once enkindled in his heart by correct teaching, accompanied by the Spirit of God, and he will find some way (even if he should be unable to do more than to supplicate the heavens in faith) to strengthen the hands of his brethren and sisters who are bearing the heat and burden of the day. Many of you know how willing you have been, when circumstances have required it, to give all you had to roll forth this Work; and you would have felt slighted if, because you were poor, you had been neglected, and no privilege granted you of doing what you could for that Work which you so much loved. We have felt (and still feel, I hope,) that we could not do too much for the Work of God; and do you not think there are thousands of poor Saints, in these lands, who have this feeling as well as we? By teaching them their privileges, therefore, we do not oppress them; but, on the contrary, are doing our duty towards them. There is a feeling which I have noticed for years

past, among some of the brethren, to be extremely anxious that those who presided over them should have a full understanding of what good men they were, and be thoroughly informed of the extent and value of their labors. But I can assure you, brethren, that if they do not know what manner of men you are, and how anxiously and diligently you labor for the Kingdom of God, there is a Spirit which reveals this knowledge to them; and they will know—though they may not in words manifest their appreciation of your labors—what devoted and faithful servants you are in the Kingdom of our Father and God. When a President of a field is living so as to enjoy the spirit of his religion and the power and authority of his calling, he is able to divine the character and designs of men. And, if a man is laboring faithfully in his calling, his President will not be uneasy respecting him, but will be satisfied that he is doing his duty. Should there be anything wrong being transacted, and the Elders be transgressing, their President will be warned of it. He will feel an uneasiness and distrust that will keep him on the alert all the time until that wrong is exposed. It is necessary for the welfare and prosperity of the Work of God, that men who are called to preside in responsible stations should have this spirit and knowledge granted unto them. I know, by my own experience, that this is the case. So, if your President does not know of your good acts, you may rest assured they will be made known to him. There is no occasion for any of us to give ourselves any uneasiness upon this subject. If you continue to labor and strengthen the hands of your President, the Spirit of God will be with you. I do thank my heavenly Father for the spirit of revelation which he has given, through which means the hypocrite and the transgressor have been detected. It has been through the spirit of revelation that those who have transgressed the laws of God have been exposed. He has exposed the transgressor in this Mission, and I can see that He has conferred His power to bring to light the evil deeds of those who have broken

their covenants and who are filled with the influence of Satan. I do know that every man who violates his covenants in the Mission will be exposed; and I do prophecy that the Lord will reveal such transgressions and they will be brought to light. The transgressor will lose his influence with the people, and power among his brethren. I rejoice in this Work; but what would become of it, if our God left us alone to carry out his designs upon the earth! I know, although the wicked may try their best to overcome the Church and kingdom of God, that it will progress. I rejoice in it constantly. It is a glorious thing that no power upon the earth or in hell can injure this Work. Though all the world may array themselves against it and the combined armies of the earth may endeavor to annihilate it from the face thereof, it will be defended, and His people will be preserved, by the power of the Almighty. And even if we should be suffered to fall by the efforts of our enemies, we have the glorious consolation of knowing that our children will enjoy what we have labored to accomplish, and that they will bask in the sunshine of truth and live under the protecting care of God. Even if such should be our fate, we can then take part in the building up of His Kingdom behind the veil, and it will not be long before the Truth triumphs and Jesus will descend from heaven and dwell with his tried and faithful Saints, when the earth will resound with songs of hosannah! I thank God, my brethren, for this assurance. Then let us be true to our covenants. Let us be humble, prayerful, and God-fearing, and give ourselves up to the spread of this glorious Work—that he may do as he pleases with us, and that we may be as clay in the hands of the potter. I rejoice very much in these things and I know you all do. I love to associate with you because I know these are the feelings of your hearts, also. And although we may err a little, and through the lack of sufficient experience, be influenced to do things that we otherwise would not do, yet, as brother Brigham has said, and brother Joseph before him, the Latter-day Saints are the best people upon the earth.

There is another point that I wish to speak upon while on my feet. We are very apt, when we go into a field of labor, to condemn the policy of our predecessor, and regard it as a policy to be openly denounced. I do not think that we have a right to mention our predecessors, if we cannot speak of them in any other way than condemnatory language. When a man goes to a field, it is not uncommon for the people to be anxious to look at him and see what sort of a man he is, and there are some persons, who, if they discover any tendency on the part of the new comer to criticise the conduct or the policy of his predecessor, will take advantage of it and tell him how many grievances they have had to meet with from the hands of those who were there before. They will do it delicately and in a manner to conceal their real purpose; and they will whisper in his ear and tell him how good a man he is, and how much better his policy and general conduct towards themselves and the Saints are than those of his predecessors. Such persons are simply trying your vanity, and become instruments of injury, in the hands of the Adversary, to you. I want to put you all on your guard respecting such a spirit and influence, that when you meet it you may know that it is not of God. You should be careful what conclusion you come to and what impression you may make on the minds of others about the action and policy of your predecessors. You cannot tell the circumstances under which they acted, and what motives prompted them to pursue a course that, perhaps, under the circumstances which surround you, you might not think it wise to adopt. It is possible that their motives were as pure as yours are, and, such being the case, it would be decidedly improper and an evidence of the want of wisdom on your parts, to condemn the course they took while acting in the positions you occupy. You must remember that the circumstances under which they labored may have been entirely different to those which surround you, and their policy was, doubtless, as wise and proper, situated as they were, as yours may be in the circumstances under which you are placed. We must act according to circumstances in all our labors. What may have been ne-

cessary to be observed and practiced at one time, would, under other circumstances, perhaps, be deemed inappropriate. Since I have been here I may have given counsel upon some points that some of my brethren of the Twelve, should they preside over these Missions at any future time, might feel to change, because circumstances might require it. The change, however, that might be made would not necessarily show that the policy which I had pursued was a wrong or an unwise one. When we are placed in positions of this kind and have occasion to consider the course of action taken by our predecessors, let us bear in mind the situation of affairs at the time they occupied these positions. To condemn the policy of a man, under such circumstances, is very unwise, to say the least. There is a certain class of individuals who think, because it is said that "the Lord is the same yesterday, to-day and for ever," his course of action towards the human family never changes, and that he never gives a revelation to his servants, or a command to his people, which he revokes afterwards. It is, certainly, true that the Lord is unchangeable in his justice and mercy; but He may deem it wisdom and more compatible with his designs and purposes to reverse to-morrow that counsel which he may give to his people to-day. To think that the Almighty acts otherwise, is but a narrow comprehension of his power and greatness. The Lord controls the affairs of the earth according to the varied and changing circumstances of the inhabitants; and what may be necessary—whether in the character of his revealed will or the judgments he may see fit to send upon the earth—in one generation, or dispensation, may be necessary to change in another generation or dispensation, that his purposes may be effected to his honor and glory. It is a lesson we have had from the Prophet Joseph. He has told us that we should not set stakes. We must be, as brother Heber often says, like a tallowed rag. Well, I make these remarks that you may be careful how you speak of your predecessors. And be careful, also, about the insinuations of flatterers. Do not allow men or women to flatter you and tell you what good men you are, and

how much better and wiser is your policy than that of your brethren. To me it is disgusting; and those who use such means to insinuate themselves in my favor I view with the same feeling. The young Elders, especially, should be guarded against such persons. The Elders, however, should not fish for compliments from the people; for, generally, it is a course of that kind which encourages individuals to adopt that style of conduct to obtain favor from those who preside over them. By giving place to flattery a man puts himself under the influence of a wrong spirit, and very soon gets what we term, in our parlance, the "big head." This complaint manifests itself in various ways, and, if not cured, is very apt to result in apostasy. My brethren, the truly great man is always humble. You never see him a slave to flattery and self-importance. Such a man cultivates humility, and you may see it portrayed in his conduct.

Brother Kay told me last night that many who urged complaints against Elders, who had cut them off from the Church for inability to pay their Tithing, had been cut off, he had discovered, for something else. People are very apt to take advantage of the ignorance of the Elders respecting their cases, and represent themselves as having been unjustly dealt with. Now, I believe that, in many cases, we would find, by investigation, that there were other reasons than those frequently assigned as the causes for action being taken upon them by Elders in the past. I, therefore, think that the Elders should be careful in giving credence to stories of this sort, and should not give implicit heed to them. It seems to me that a man who values his standing in the Church of God would rather sacrifice everything than forfeit it. I think such persons who, under the circumstances which surrounded the Saints in years past, would pay Tithing and respond to other calls for the building up of the kingdom, rather than allow themselves to be cut off—even had such extreme measures been in force—would prize their association with the Work of the Lord more than those who would permit themselves to be cut off

for not doing so, and I would esteem the former for their praiseworthy love and devotion to the Work. I love such Saints because they value their positions as members of the Church. Do not, therefore, believe every man because he tells a fine story. See what manner of men and women they are, and you may readily discover the real cause of their complaints.

I think it would be well now to give the meeting into the hands of the brethren to speak as they feel led by the Spirit; and I pray that while they speak they may be influenced by it, and that we may have a time of rejoicing together. Amen.

Elders Joseph L. Barfoot, Edmund F. Bird, George Gibbs, Justin C. Wixom, David P. Kimball, Miles P. Romney, Septimus Sears, William Sanders, Parley P. Pratt, John L. Dolten, James Lythgoe, John South, David E. Jones, Thomas O. King, Charles S. Kimball, Franklin Merrill,

George W. Grant, David Gibson, Jonas N. Beck, James C. Brown and Samuel Neslen, expressed their pleasure at meeting in General Conference, and of listening to the counsels that had been given for their benefit; they also bore testimony to the joy and satisfaction which filled them for the privilege of being the messengers of life and salvation to the nations of the earth. We are, for want of space, precluded from giving the remarks of many of the Elders who, during the Council, spoke upon the principles of salvation. Suffice it to say, the Spirit of the Lord was powerfully manifested in the remarks that were made, and many excellent and precious truths were dwelt upon.

The hymn commencing, "Come, come ye Saints," was sung; after which the meeting was adjourned until Monday morning. Prayer by Elder Joseph G. Romney.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 168.)

April 1.—Elder Taylor and I went to La Harpe, preached four times, and returned on the 3rd.

— 6, 7 and 8.—Attended the annual Conference of the Church, and was appointed, with my brethren of the Twelve, to collect funds for the Temple and Nauvoo House. We were required to give bonds that we would pay over all the funds we received for that purpose.

— 10, 11 and 12.—Attended special Conference, when 115 Elders were sent on missions throughout the States, and appointed their several fields of labor. Twenty-two brethren were ordained Elders. I instructed the missionaries at length on the duties required at their hands, and was followed by several of the Twelve.

— 18 and 19.—Met in Council with the quorum of the Twelve at Joseph's office, when Joseph gave us much instruction pertaining to our labors the ensuing summer, and also gave us directions to wake up the people in rela-

tion to the importance of building the Nauvoo House, as there was a prejudice against it, in favor of the Temple.

— 23 (Sunday).—Attended meeting at the Stand; most of the Twelve were present. I preached in the forenoon, and Elder Parley P. Pratt in the afternoon.

— 24.—Attended Council with the Twelve at brother Joseph's office, on the affairs of the Nauvoo House.

— 29.—I, in company with Elders Kimball, Woodruff, George A. Smith and Joseph Young, rode to Augusta, and held a meeting on Sunday, 30th; about 200 Saints were present. We preached on the subject of the building of the Nauvoo House; many promised us assistance in building it; had a good time.

May 2.—We returned to Nauvoo.

— 6.—I went to La Harpe, and preached on Sunday, the 7th, in the morning. Brothers Nicols and Tufts preached in the afternoon.

— 11.—Met in Council with the

Twelve, and appointed missionaries to Great Britain, Ireland and the Pacific Isles.

— 12.—Attended Council with the Twelve. We decided to hold Conferences in Ramus, La Harpe and Lima. I went to La Harpe and preached on Sunday, the 14th.

— 16.—Attended Council with the Twelve, when it was voted that John E. Page should repair to Cincinnati, and wait until the quorum arrived.

— 23.—Attended Council with the Twelve, when the missionaries appointed for the Isles were instructed in their duties and set apart by the laying on of the hands of the quorum.

— 26.—Met with the Prophet Joseph, the Patriarch Hyrum, brothers Kimball and Richards, Judge James Adams, and Bishop N. K. Whitney, receiving our endowments and instructions in the Priesthood. The Prophet Joseph administered to us the first ordinances of endowment, and gave us instructions on the Priesthood and the new and everlasting covenant.

— 28 (Sunday).—I met with brothers Joseph, Hyrum, Heber, Willard,

Bishop Whitney and Judge Adams, when we administered to brother Joseph the same ordinances of endowment, and of the holy priesthood which he administered unto us.

— 29.—Met at 9 a.m., with the same brethren, when Joseph instructed us further in principles pertaining to the holy Priesthood.

Six p.m., attended Council with the Twelve, and wrote to the Saints in Philadelphia, who were desirous of observing the counsel of God, to remove, without delay, to Nauvoo: also appointed a few more Elders on missions.

— 30.—Met in Joseph's office with the Twelve, and executed bonds for \$2,000 as an agent to sell stock for the Nauvoo House: Doctor J. M. Bernhisel was my security. I received 300 shares in stock certificates, value \$15,000.

— 31.—I moved out of my log cabin into my new brick house, which was 22 feet by 16, two stories high, and a good cellar under it, and felt thankful to God for the privilege of having a comfortable, though small habitation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 19, 1864.

DESPICABLE ARTIFICES RESORTED TO BY THE ENEMIES OF TRUTH.

It is surprising to see the desperate shifts which are resorted to by those who indulge in feelings inimical to the Work of God, to bring discredit upon the people who are identified with that Work. There is no meanness, no matter how low or contemptible, that they will not stoop to, if they imagine, by so doing, they can bring contempt upon the Latter-day Saints. This has ever been the case with our enemies. They have given the Saints an importance in the eyes of the world which, if they were to be judged by their numbers alone, they are not entitled to. Occurrences which, if they were connected with any other people, numbering even ten-fold more than we do, would be deemed unworthy of notice, are seized with avidity and distorted in every imaginable manner, by those afflicted with "Mormon"-mania, to make a case against us.

These thoughts have been suggested to us by seeing recently, in a town not a hundred miles from this place, a newspaper placard on which the words "Mormon scoundrels" flamed very conspicuously; and on another placard, in the same town, in equally prominent type, the words "A wife accused of Mormonism." A passer-by, upon seeing these notices, would imagine that some very great "Mormon villany" had been exposed, and would look upon it, if he had any prepossessions against the Work of God, as an additional reason for, and justification of, his prejudices. Curious to know what this display was made for, we examined one of the papers in question, when, as we fully expected, instead of it being anything that the "Mormons" had done, it proved to be the wretched wickedness of one, who evidently prided himself on being their opponent, that had been exposed. A man who had refused to sustain his wife and family, and who was, thereupon, prosecuted by the relieving officer of the parish, had endeavored to shirk the responsibility by charging his wife with being a "Mormon," and denouncing the Latter-day Saints—whom, by the way, we have learned, he had never seen nor known—as "Mormon scoundrels." The magistrate, however, very properly inflicted the full penalty and costs, regardless of his vituperation and falsehoods. Now, it would scarcely be supposed that low and unfounded abuse of this kind, emanating from a convicted prisoner, would be seized by a paper calling itself respectable, and used as a means to inflict scandal upon the Latter-day Saints, and also to add a few pennies to its receipts! Yet, so it is. Men must be reduced to great straits for money, and, also, for means of abuse against the people of God, or against any community or sect, to have recourse to such low and contemptible stratagems as this.

Why, such conduct as this—which is but a specimen of the course which has ever been pursued by the enemies of this people—bears witness that those guilty of it consider our doctrines invulnerable. It has been the case in too many instances that, when men attempt to counteract our influence or to stop our increase, they invariably resort to misrepresentations and abuse, or call to their aid low scandal and gross falsehoods, which have been either refuted by us scores of times, or have been contemptibly low and mean that we have considered them beneath our notice. There are no appeals made to the reason and judgment of men to convince them that our doctrines are erroneous. Reason and Scripture are scarcely, if ever, brought forward to disprove our positions and the correctness of our teachings. Now, this need not be. As a people we publicly avow our belief; we court investigation; we publish our doctrines, far and wide, with all the assiduity and energy of which we are capable, leaving no opportunity unused of making the public thoroughly acquainted with all our views. But do men who hate this Work, and who openly avow their enmity to it and its believers, calmly and dispassionately reason upon the principles we advance, and appeal to the Scriptures to sustain them in their belief and assertions, or do they descend to the vilest abuse—flinging all manner of opprobrious epithets and insulting and shameful expressions against us? Do they reason upon the effects of our principles as they are witnessed in these lands, or do they go across the ocean to Utah, and bring, therefrom, effects which base and lying slanderers have said were to be witnessed there? Thousands of Latter-day Saints are scattered throughout Great Britain. The lives they lead are regulated by the doctrines which they believe in and the counsels which they receive from those who are their

spiritual guides. The effects of their belief can be witnessed in their conduct. What is the truth respecting them? Are they debased, drunken, profligate or quarrelsome? We know that they are the direct reverse of this, and so may every one who will take pains to investigate this matter, know it as well as we. We confidently assert, and our assertion is capable of the fullest proof, that when the condition of the Latter-day Saints is taken into consideration, there is no people or community within the limits of this realm who are so orderly, so loving and united and so progressive as are the Latter-day Saints. The effect of their belief in the doctrines of their religion is to elevate them and to inspire them with noble and lofty thoughts—to cause them to look upon the commission of wrong as degrading and hurtful, and as something that should be shunned more than death. The effect is to make them virtuous in their thoughts and actions—to make them humble, kind and obedient. Those who are brought in contact with large bodies of the Latter-day Saints are constrained to acknowledge that these are the visible effects which they witness in their midst. The most excellent place to test the existence of these qualities is on board ship, crossing from this port to New York. The testimony of every captain of a ship which has carried our people from these shores to America is, that they never had such a people for passengers. The good order, union and peace which prevail in their midst are truly wonderful; and they never carried them once without wishing to obtain them as passengers again. There is no need, therefore, to have recourse to lying stories about society in Utah to prove that we are what our enemies would like us to be; neither is there any necessity to descend to low, contemptible slanders which are circulated from time to time respecting us and our motives and objects; for the daily life of the people, and the effects of their belief, are spread out before every investigator. Thousands leave these lands yearly, going in large bodies, whose demeanor and conduct will bear the strictest scrutiny. Our doctrines, themselves, will stand the test of Scripture and reason; but, if their investigation should require too much time, their effects upon the people can always, under present circumstances, be ascertained. Surely it is no crime to be accused of "Mormonism," if it can be proved that all who believe in and practice its principles are more virtuously disposed, more humble and meek, more filled with the love of God and man, more united and peaceful than they were before they became connected with it.

DEPARTURES.—Elders Warren S. Snow and Richard Bentley took their departure from this port, on the steamship *Arabia*, for Boston, U.S.A., on Saturday, the 5th inst. These Elders have been selected as agents from this country for the Emigration of this coming season, and will act in conjunction with, and under the direction of, such agent or agents as may be appointed from home for this same purpose, by President Brigham Young. The brethren left in good health and spirits, and, apparently, determined to do all in their power to carry to a successful issue the labors and duties which have been assigned them on their present mission. That they may be abundantly blessed, have their way opened before them in all things, and be the honored instruments in the hands of the Almighty in bringing to pass much salvation to the people of God, is our earnest desire and prayer.

Elder Warren S. Snow left his home in the mountains, on his present mission, in the month of April, 1861. He reached England in July of the same year, and was first appointed to labor in the Bristol District, under the direction of Elder George Halliday. He afterwards acted, in the same District, as President of the Bristol Conference, in which position he labored until April 9th, 1862, when he was appointed to preside over the Preston Conference. From the Presidency of that Conference he was removed to the Presidency of the Southampton District, comprising the Southampton, Reading and Dorsetshire Conferences. In that position he continued to labor until a few days before his recent departure. So far as we know, in all the positions in which brother Warren has labored, he has conducted himself in such an exemplary and fatherly manner as to win the confidence and affections of the Saints—in such a manner, indeed, as we would expect from a man of his lengthened experience and standing in the Church.

Elder Richard Bentley left home in September, 1860, to take a mission to this country. Though an old member of the Church, this was his first preaching mission abroad, and he, consequently, came to these lands feeling very much his weakness. He was first appointed to travel in the Norwich Conference, and on the 19th of January, 1861, he was appointed to preside over that Conference, where he labored (with the exception of a few months that he labored in the Bedfordshire Conference), until March, 1863, when he was appointed to take the Presidency of the London Conference, and afterwards of the London District, comprising the London, Kent and Essex Conferences. During our absence last year on a visit to the Scandinavian Mission, he took charge of the business of the Office, for about six weeks, to our entire satisfaction.

Our feelings in parting with these brethren would be those of regret, did we not know that such separations are necessary. As it is, we part with them with joy, because they are going HOME, and we have every reason to believe that, since they left their homes, they have faithfully endeavored to magnify their holy callings, and set a godly example before the Saints. We pray that their future lives may be as well spent, to the honor and glory of our God and their own souls' salvation, as we believe that portion of time has been that they have spent in this Mission.

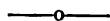
ABSTRACT OF CORRESPONDENCE.

—o—

SCOTLAND.—Elder Matthew McCune, in a letter written from Glasgow, under the date of the 25th ult., says—"I have, since leaving Dundee, visited the Saints in Edinburgh, Glasgow, Paisley, Johnstone and Kilmarnock, in company with Elder Henson Walker. We have preached in each of those places, spending one Sunday in Edinburgh and the other in Kilmarnock. My next Sabbath (and, I expect, my last in Scotland) will be spent in Glasgow. I have felt well and have realized a portion of the Spirit of the Lord, in all my ministrations. I feel a deep gratitude to God, that he has accounted me worthy to go forth to instruct, to comfort and build up the Saints. I know that he has worked with me, owned my labors and filled me with joy. The Work is on the increase in Scotland."

WESTERN GLAMORGAN CONFERENCE.—Elder Francis D. Hughes, in a recent letter, says—"The Saints, among whom I labor, are a well-meaning and kind-hearted people; and I take much delight in travelling to and fro in their midst, instructing them in the duties devolving upon them. I feel, if the people desire to do a work for the Almighty, that they must do it in his own appointed way; otherwise it will not be acceptable. When I was young in the Church I thought that all of our religion consisted in singing, praying, speaking tongues, &c.; and I am led to believe that many who are old in the Church still entertain such ideas, judging by their works. I often regret to hear people, who never give me the trouble of reading their names from the monthly balance sheets, nor any of the Church account books, talking about going to Zion, and especially into the temple to receive their endowments, which privilege, however, I tell them they cannot have without paying their Tithing, and manifesting a willingness to do everything required of them, no more than they could receive the gift of the Holy Ghost without the laying on of hands. I am striving to teach these things to my brethren and sisters, that they may not be deceived. Out-door preaching has been done considerably last summer; baptisms are frequent, and, I am happy to say, those who have lately been added to our numbers feel well, and they prove their fidelity by liberally supporting the Work. We are not left without plenty of testimonies that this is, in reality, the Work of the Lord. His power has been miraculously displayed here of late, in healing the sick. I will here relate a few instances. On Wednesday, December 9th, being at Swansea, I was requested by brother Evan Morgans, to administer the ordinance of anointing with oil and the laying on of hands, to his daughter's child, who was afflicted with croup, and had been given up by the doctors as past all hopes of recovery. While administering I said that the child should recover and live long, and to the astonishment of many the child is now well. On Saturday, December 12th, I was at Neath, in company with Elder Samuel Hornsby, and visited brother James Page, who was supposed, by almost every body, to be on his death-bed; he himself believed that he would not recover. When we laid our hands upon his head I prophesied, in the name of the Lord, that he would recover, and live to do a good work, notwithstanding his being old. On Thursday, the 17th of the same month, I returned to Neath, in company with Elder Thomas E. Jeremy, and found brother Page able to sit up in a chair. He requested brother Jeremy to repeat the ordinance to him, and he pronounced nearly the same words upon his head as I did. Brother Page is now fast recovering. Some time ago I was at Aberavon, and administered to Mrs. Wm. Roderick's daughter, by her mother's request. The child's name is Mary; her age is seven years. She had something like the palsy—was all of a shiver, and one of her eyes was disfigured; she was almost a skeleton. The doctors had done all they could for her, but said she was beyond recovery. Thanks be to God, however, the child is now as strong and as healthy as any other."

NEWS FROM CONFERENCES.



NORWICH CONFERENCE.—We have been furnished with minutes of a Conference held in Norwich, on the 7th ult. The representations of the Branch Presidents were of a satisfactory character; and the Saints, generally, were

reported to be living in accordance with the principles of the Gospel. Several changes and ordinations were made ; and the general authorities of the Church, both in Zion and abroad, were unanimously sustained, with that readiness and cheerfulness characteristic of the Latter-day Saints. Elders W. S. S. Willes, President of the District, Samuel Neslen, President of the Conference, Joseph G. Romney, John Miller, Geo. Webb and John Howard, were present, and took part in the proceedings of the Conference. Elders Willes and Neslen advanced some seasonable instructions to the Saints, upon the subject of the Gathering, and recommended those who intended to leave the land of their birth, for Zion, to do so with the spirit of humility, and with the resolve to remain faithful to the Work of God without regard to the difficulties and trials of the journey. We judge by the report furnished us, that there was a general time of rejoicing among the Saints of the Norwich Conference that day ; and the strangers who were present appeared highly edified with the remarks made throughout the day.

CARNARVONSHIRE CONFERENCE.—On Sunday, the 6th inst., the Saints of the Carnarvonshire Conference, convened together in Eglwys Fach in Conference capacity. The unfavorable state of the weather deterred many of the Saints in the country Branches, who otherwise might have been present, from attending on the occasion. Those who were present, however, experienced much happiness together. The Spirit of the Lord reigned in their midst, and the testimonies of the brethren were interesting and enlivening. There was one excommunication, in the case of an individual who had, nominally, held a standing in the Church, but who, from the representation of Elder Jones had never manifested any love for, or interest in the Work. The business of the Conference was conducted in the usual manner. The authorities of the Church were unanimously sustained. Elder D. E. Jones, President of the Conference, represented the Saints to be living in accordance with their profession, and said that the Lord was blessing their labors. Elder William H. Waylett, President of the North Wales District, addressed the Conference on different subjects, which, under their present circumstances, were comforting and instructive to the Saints.

C O R R E S P O N D E N C E .

AMERICA.

Great Salt Lake City, U. T., }
January 29th, 1864. }

Dear Brother George Q. Cannon,—
Our quorum held a meeting on Sunday evening ; all present except yourself. Elders Benson and L. Snow were selected to go to the Sandwich Isles ; they expect to take brothers Alma Smith and W. W. Cluff, with them, as interpreters. The time set for their starting is the 1st of March. Other missionaries will follow after Conference.

Acting Governor Reed conducted rather pleasantly during the session ; but, to show the absolutism of a Territorial Governor, he vetoed two acts, and refused to approve of three ; they were, however, not very important. The humbug in relation to mines continues, and no gold turns up that any of us have been able to see as yet ; and we exercise what faith we can that the Lord will continue to hide the treasures in the earth. At the present time, it is the great and grand hope of our enemies, both in and outside of the

Territory, that the discovery of gold will so flood this country with desperadoes, as to annihilate the Saints, without expense to the national treasury; and, instead of "Mormonism," they would introduce modern Christian civilization with the variations.

Elders Hyde and Lyman expect to start for their country residences, south, to-morrow. Elders Benson and Snow, started north yesterday. The Home missionaries have been knocking about and preaching in the different localities of the Territory, thereby encouraging and comforting the Saints.

The suspension of the *Deseret News* has created quite a dearth for information throughout the country. The paper mill gave out, the water-wheel broke, the water froze up, &c., &c.

Last accounts from the South state that there has been no snow south of Fillmore, and the people are praying for snow, to irrigate the cotton this year.

Measures are on foot to make settlements up the Sevier river. The County of Washington was divided, and the settlements up the Rio Virgin were formed into Kane County. The new settlements in the east part of Cache, Bear Lake Valley, were also organized into a County, and named Richland. Officers were elected to organize the two new Counties.

Your Brother,
GEORGE A. SMITH.

ENGLAND.

SHEFFIELD DISTRICT.

Liverpool, Feb. 29th, 1864.

President Cannon.

Dear Brother,—I take the present opportunity of informing you of the present condition and the future aspect of affairs in the Sheffield District. I do so because I am aware of the deep interest you feel in the labors of the Elders at present under your direction.

It affords me satisfaction to state to you that the Work of the Lord is prospering in that District. The brethren who were appointed at our General Council to labor in the different Conferences, as well as those who were laboring there previous to the convening of the Council, have started upon the discharge of their duties with re-

newed diligence. They are well satisfied with their appointments, and express, not only with their lips, but by their actions, their desires to bless and encourage the Saints to pursue the journey which leads to endless lives. Elder Henry C. Fowler, President of the Hull Conference, in a letter to me, says—"Our meetings are well attended, and the Saints seem happy in the enjoyment of the Spirit of truth; I trust that we shall soon add some to our numbers, as, judging from the present attendance of strangers, there is a hopeful prospect." In the town of Hull we have kept up the out-door preaching during the winter, when the weather has been propitious; and in this respect we have had success,—perhaps not visible at the present time, in the shape of a multitude converted,—but in the disposition manifested by honestly-disposed persons to examine and receive the Truth on its merits. The efforts of the brethren in Hull, in this direction, have had a tendency to dismiss from the minds of such persons, the prejudices imbibed through the lying and infamous representations of money-sucking rascals, who, to reach the goal of their sordid aspirations, have made the most contemptible and extravagant statements. It seems to take the whole of a man's time in trying to uproot the prejudices imbibed in this manner. Even the most honest and sincere, in their blindness, are apt to give heed to false representations. Still, there is comfort in the reflection that, when Truth appeals to the reason and judgment of the honest-in-heart, it carries an influence that is powerful and convincing. We have, in our out-door preaching, therefore, done considerable good in that respect; and the future will unfold the happy results, which, I am persuaded, are yet to be realized.

Elder George Swan, who presides over the Leeds Conference, informs me that all things are going on well in his Conference. The Saints are alive to their duties; and if attending to the duties and obligations of to-day will obtain for them salvation in the kingdom of God, they are, generally speaking, living in that way. In that Conference we have been under the painful necessity of cutting off from the Church

several who have transgressed, and with whom we have borne for a long time. Others, too, will have to be dealt with for similar offences, if they do not repent of their evil doings. Our meetings in Bradford, especially, are well attended by strangers, who pay good attention to the teachings and warnings of the Elders. Elder Lee, whose labors have been, and still are, confined to that town and vicinity, is doing much good. His warnings and exhortations are listened to with great attention. He has more invitations from people out of the Church, who desire him to call upon them and converse about the principles of the Gospel, than he can possibly fill. I attended meeting there myself yesterday, and assisted in the confirmation of eight who had been baptized in the morning. Elder Lee informed me that there were six or eight more who would in a few days be added to the Bradford Branch. Since we took a new hall in Leeds we have had much better meetings; the attendance of both Saints and strangers has been larger. We feel sanguine that the seed sown will be as "bread cast upon the waters, to be seen after many days."

In the Sheffield Conference the Work is rolling on. Although the attendance of strangers at the meetings in Sheffield is not so great as in other, and far less important towns, the Spirit enjoyed by the Saints is quite refreshing. They seem to be animated with its in-

fluence to a considerable extent, and never seem happier than when in the society of each other. I spent Sunday week there, and enjoyed myself very much. At Staveley and Chesterfield—two good Branches—a good work is being done. The brethren are baptizing occasionally. Elder J. Nicholson, President of that Conference, writes me, that, "a good feeling prevails throughout the Conference, notwithstanding a great deal of sickness which has visited some of the Saints; the gifts and blessings of the Gospel were being enjoyed, the gifts of prophecy, tongues and the interpretation of tongues." The Saints in that Conference are looking forward to the time when they will see and hear you in Sheffield at our coming Conference. Elder C. M. Gillet's visits to the Branches throughout the District have been a source of rejoicing and instruction to the Saints. Elder Hansen, who has recently left for the Leeds Conference, is learning the English language with great facility, and is a source of joy to the Saints.

A great many are preparing for emigration the coming season, and we anticipate that the number will be in advance of any previous emigration from the District.

Praying the Lord to bless you in all your labors, and that your health may be restored to you, I remain your brother,

JOSEPH BULL.

SUMMARY OF NEWS.

—0—

DENMARK.—On the 8th inst., the Austro-Prussian forces were advancing in great force upon Fredericia. An engagement has taken place near Gudsoe. The Danish General Wilster and the chief of his staff have been wounded. The following official announcement in Copenhagen, on the 9th inst., has been made:—"Two engagements have taken place yesterday and the day before yesterday, in Jutland. Our troops, being attacked in force, withdrew without offering great resistance. Our vanguard took up a position behind Errittso. A simultaneous attack was made upon our fourth division, and a severe engagement ensued to the rear of Veille. The position was untenable, owing to many of our troops having previously been withdrawn. We effected our retreat towards the north. Our loss was inconsiderable."

POLAND.—At noon, on the 6th inst., an imperial manifesto announcing the emancipation of the peasants was solemnly proclaimed in the public squares of Warsaw. The *Ost. Deutsche Zeitung* publishes the following report of the Polish General Bosak:—"I have the honor to announce, pending the arrival of more detailed reports, that the town of Opatow has been taken by

our men under Colonel Toper, commandant of the Cracow division. The Russians were driven back at all points. After our men had remained six hours in the town they evacuated it in perfect order, taking with them all their wounded and upwards of 100 rifles, with two wagons full of ammunition and linen."

BAVARIA.—The King of Bavaria expired on the morning of the 10th instant. The first intimation of the serious nature of his illness was given in a telegram on Wednesday night, stating that he had been attacked by erysipelas of the left breast, which placed his health in a critical state. The disease must have made very rapid progress, for on Thursday morning he ceased to exist. By this event several of the German courts will be thrown into mourning. The eldest son of his late Majesty has ascended the throne, under the title of King Ludwig II. His Majesty was born on the 25th of August, 1845. The royal herald proclaimed his Majesty's accession to the Crown in all the streets and public places on the afternoon of the 10th instant.

ADDRESSES.

William W. Ritter, No. 9, Rue de Chatepoulet, Geneva, Switzerland.
George Sims, Willow Cottage, Brents, Faversham, Kent.
M. F. Fainsworth, Skinner Street, Mansfield Road, Nottingham.

DIED:

On the 24th ult., of convulsions, at Accrington, James Wilford, son of John and Eleanor Taylor, aged 11 months and 7 days.

On the 13th ult., of scarlatina, at Bath, Susanna Caroline, daughter of William and Charlette McMeekin, aged 5 years, 1 month and 5 days.—*Deseret News* please copy.

P O E T R Y .

H Y M N .

Holy and Eternal Father,
Tune our hearts to sing thy praise,
For thy servants sent us hither
To show thy will in latter-days.
In the truth we all rejoice—
Praise thee for a Prophet's voice.

From the City in the mountains,
Living streams began to flow—
Light and truth from Zion's fountains,
Glad'ning distant lands below;
To raise the cry through every land,
Repent, obey our God's command.

Snowdrops from the Rocky Mountains,
Nourished by the Spirit's power,
Grow by many a sun-dried fountain,
Where nought but weeds would grow before;
Men sheath their swords by Heaven's command,
And gather home to Zion's land.
Denmark's sons—they share our blessings—
Sweden's daughters do rejoice;
Israel's sons, their sins confessing,
Praise thee for thy Prophet's voice;
Father, guard thy faithful band—
Guide them to the promised land.

Leds.

James Thomson.

CONTENTS.

Minutes of a General Council	177	News from Conferences	188
History of Brigham Young	183	Correspondence.—America: Letter from Elder	
Editorial.—Despicable Artifices resorted to by		George A. Smith. England: Letter from	
the Enemies of Truth	184	Elder Joseph Bull	189
Departures.....	186	Summary of News	191
Abstract of Correspondence	187	Poetry.—Hymn	192

LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 MORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 13, Vol. XXVI.

Saturday, March 26, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 183.)

Monday, 10.30., a.m.

Meeting opened with prayer by Elder John V. Hood.

After the hymn, "Jesus, mighty king in Zion," was sung,

President Cannon said,—I do not expect that we shall be able to hold a very long meeting to-day, in consequence of the party which the Saints of Birmingham Conference intend to hold this evening, and at which, I presume, the brethren would like to be present. We will, therefore, have a short meeting this morning; and, this afternoon, I would desire to see the Presidents of Districts in this room for a short time, with regard to the course we shall pursue the ensuing year, and that the necessary changes in the various fields may be made.

Elder Charles Horman, in representing the Channel Islands' Conference, said—I shall never forget the happy times I have spent with you, while in this Council, and I thank President Cannon for his kind invitation. I have been so very happy while in this Council that, if it were necessary, I would gladly spend the rest of my

days here with you. As far as my Conference is concerned, I have as good people to labor with and amongst as, I expect, can be found anywhere else. I have learned a great deal since I have been at this Council; and I intend, God being my helper, to strive to build up his kingdom upon the earth with increased zeal. It is true, we have not baptized as many as we could wish, in the Channel Islands' Conference; but the Saints are united and faithful. I desire to magnify my calling, and I pray that the Spirit of God and the power of my Priesthood may rest upon me. My meeting in this Council with you, and the blessings which I have received while here, have given me a foretaste of what I may expect when I go home to Zion. May the Lord be and continue with us, is my prayer. Amen.

Elders Jens Hansen, P. C. Carstensen, Jens C. Olsen and C. C. Sorensen made some remarks in the Danish language, expressive of the joy they felt in the society of their brethren, and the great happiness they had experienced while laboring in the ministry in their native land; the inter-

pretation of their remarks was given by Elder Jesse N. Smith.

Elder Robert Pixton said—Brethren, seeing that I am called to speak, I do not think I can do better than to represent the Conference I have labored in. The Warwickshire Conference is in a good condition, and doing well. In financial things the Saints have acted cheerfully. The brethren, who have assisted me in the ministry, have labored faithfully. Brother Joshua K. Whitney is one with me, and is doing all the good he can in building up the kingdom of our God. I pray, my brethren, that we may go forth into our fields with renewed diligence, and that we may discharge the important duties of our callings with more zeal and success than we have ever done before. I want to be humble and prayerful, and ready, at all times, to be used by God my heavenly Father as he directs. May this be so with you and me, is my prayer. Amen.

Elder Charles B. Taylor said—This is the happiest time of my life. I have constantly endeavored, since I have been on this mission, to do all the good I could, and help, as much as possible, to build up the Lord's kingdom upon this earth. I have been laboring in the Staffordshire Conference since I have been in this country. As in other places, there are some in my Conference who think they have all the light and intelligence concerning the Gospel that are necessary for them to have, and that there is nothing more to be learned by them. Such persons have their own peculiar ideas about the Gospel, and they know so much that it would almost be superfluous for anybody to attempt to instruct them. I have done more fire-side preaching since I have been among the Saints than anything else. Brother Kay represented our statistics for the past year. The prospects betoken, at the present, that a much larger emigration will take place than did last year, from the Staffordshire Conference. Elder Finley C. Free has labored with me, and we have got along together without other than the best of feelings. He has labored faithfully. May we all remain attached to this Work, and magnify our callings, is my continual prayer. Amen.

Elder William Gordon said—Brethren, I feel glad to meet with you. I can say I rejoice in the Work of my Father. The field of labor that I have been called to labor in, is the Glasgow Conference. My labors since I have been in the ministry have been confined to that Conference; and I have rejoiced in the privilege it has afforded me of bearing testimony of the great Work with which I am associated. I can say that the people of the Glasgow Conference are a good people, and most of them are striving to live their religion. We have been obliged to cut off some for practicing iniquity. Respecting those who are laboring with me I can say, they are doing their best to honor their callings, and many, who in previous years left the Church, have, by their instrumentality, been brought back into the fold. There have been 124 persons baptized this year, and 106 have emigrated. There was a debt against us a few months ago, but, by a little exertion on our part, we have reduced the sum considerably, and very soon we hope to be entirely free in that respect. I pray that we may magnify our callings and that, by our united help to establish the kingdom, we may be successful servants. Amen.

Elder Collins M. Gillet said—Brethren, I suppose when we rise, here, we are expected to express our feelings. I will say that I am happy, and have been exceedingly pleased while in this Council. It has been wisely observed, by one of the Elders, that we never felt better. I can endorse that sentiment; and can say, furthermore, that since I left my home and entered upon my labors in this mission, the Spirit of the Almighty has been with me,—it has been my counsellor and guide. This has been because I have been in the path of duty. I take pleasure in representing the Reading Conference. I trust that if we have not increased in numbers, there is a slight increase in quality. I believe there is a little better influence prevailing, and more honesty and sincerity among those who are called Saints. Our prospects for the future are, to me, very promising. Brethren, I feel to press onward in the cause of truth, that I may be prepared for

eternal exaltation. May God give us his holy Spirit, is my prayer. Amen.

Elder William H. Shearman made some remarks expressive of his pleasure at having the opportunity of meeting with his brethren in Council, stating that, having been called to labor in the *Millennial Star* office, he had but "a very small field to report, still, to him, at least, a very important one—it was himself." He felt truly glad of the privilege of coming upon this mission, had derived great benefit from his experience thus far, and looked forward to his future labors in these lands with pleasurable and hopeful anticipations. His feelings, he said, were in perfect unison with those of his brethren who had spoken, and with the instructions and counsels which had been given by President Cannon. He then dwelt briefly upon the power of faith, and the necessity of cultivating and possessing it to an increased degree, so that we might be able to accomplish anything which it might be necessary for us to perform in the discharge of our duties. He said that he believed that the words of Jesus,—"If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove"—meant just what they said, and needed no qualifying; and that the time would come when, through our knowledge and faith, we should be able to control the elements.

President Cannon followed with some remarks on faith, which will probably appear in a future number.

The hymn, "An angel came down from the mansions of glory," &c., was sung; after which the meeting was adjourned with prayer by Elder Wilford Woodruff, jun.

As intimated in President Cannon's remarks, a special meeting was held in the afternoon of this day, composed of the Presidents of Districts, and a few other brethren. The changes for the ensuing year, in the various fields of labor, and the release of several Elders to return home, were made at this meeting. Other business was conducted with reference to the welfare and progress of the Work in the European Mission. At the close of this meeting the Elders proceeded to

the Odd Fellows' Hall, where a Festival and Concert were held by the Saints of the Birmingham Conference. The proceedings of the evening were conducted in a very creditable and praiseworthy manner.

Tuesday, half-past 10, a.m.

The hymn, "How often, in sweet meditation, my mind," &c., was sung. Prayer by Elder John Sharp, jun.

After the hymn, "Hail to the brightness of Zion's glad morning," &c., was sung, President Cannon arose and said—While the subject is on my mind, I wish to say to the brethren, and especially to the young brethren, that they would find it greatly to their advantage to do all in their power to cultivate the habit of singing. I am not, naturally, a singer myself, still I have found it very convenient to know a few tunes. I think it an excellent habit, and one that all should cultivate.

There was a Council meeting held here yesterday afternoon, composed of the District Presidents and some others of the Elders, at which the releases, changes and appointments were made, for this year. (President Cannon then read the list which appears in another column of the *Star*.) I think the brethren will all feel satisfied with their appointments. It is expected that those of the District and Conference Presidents whose names have not been mentioned, will continue to labor in the fields in which they have been laboring. We have endeavored to have the inspiration of the Spirit of the Lord in making these arrangements, that everything might be done according to his mind and will. You all have the opportunity of showing to the Lord and to the Saints, when you get into your new fields of labor, what manner of men you are. As Presidents of Districts and Conferences and Travelling Elders, your responsibilities are very great, and when you mix with the people it is soon seen whether you are the men you profess to be, and whether you are qualified for such positions and equal to the management of the things entrusted to you. In the position of a President of a Conference there is a great deal of care required. The man acting in

such a position should go into the midst of the people as a man of firmness and judgment, and yet filled with humility. I do hope that, as soon as you get into your fields of labor, you will not apologize to the people for your weakness, and tell them how incapable and unfitted you are for such positions as you may hold. Do not tell them that you are more fit for lassoing cattle and driving teams, &c., than you are for your present duties; because you are not. Should any of you, however, even be more fit for the former than the latter, the people will find it out soon enough without your telling them. Go, therefore, into your fields of labor as men of God, appointed by him to minister unto them the things pertaining to their salvation, and they will find that you have power which no other men, devoid of the authority you have, possess. The people will realize, my young brethren, if you will pursue a course that becomes the servants of God, that, although young in years, you have a power superior to that possessed by the generality of men—a power which comes, alone, from our Father and God. There is a power and an influence with Elders from Zion which are very much felt. One of the greatest preachers in this Mission at one time, remarked, "How is it that these boys, who come from Zion, have so much greater influence with the people than I have?" There was a power, which those who came from Zion wielded, that he felt he had not got. Do not, therefore, go and tell the people how inadequate you are for the responsibilities which rest upon you. Do not say, when you arise to address a congregation upon the principles of the Gospel, "unaccustomed as I am to public speaking," &c., or anything bearing the same idea. There is no necessity for you to mourn over your weakness and want of that ability which is possessed by men of the world. Go to work and do the best you can.

Another thing I wish to caution you against. There are some men who like to be exceedingly witty and funny. Now, the exercise of this faculty in some is very well in its place; but people look for something

different from a preacher of the Gospel. People look for propriety in speech as well as in conduct, from persons who claim to be ministers of the Gospel. I, therefore, do not wish my young brethren to try and obtain a reputation among this class or among the Saints for being witty. I have seen young men get a credit for wit, but they never became men of weight among their brethren and sisters. Now, do not seek to have such a credit; do not let the strength of your intellect run in that direction; but when you get up to preach the Gospel, do it in a serious manner. When the Spirit of God rests upon a congregation, a laugh will break the current of the Spirit. Do not allow yourselves to study and think how you can best amuse the people, without having their instruction in view. That sort of thing is but evanescent, and does not live. Try and cultivate your language and manners and everything about you, so as to make yourselves fit servants of God; and if you establish a character of this kind, it will be far better for you and more lasting, than to give vent to jokes and obtain a reputation for being wits. I do not want the people to remember, when I am gone, how funny I was, and what witty sayings I uttered. If they recollect me, I want it to be for good, and to be remembered for my good deeds.

There have been some allusions made to the female sex. I will say another word or two upon the subject. Keep the sisters at arm's length. Do not be too familiar with them. Do not allow them to take liberties with you, nor you with them. If you want wives, this is not the place to get them. Leave them alone until you see the Prophet of God. We have no business to make any such arrangements here. Our missions are of a different character.

When you go from this place, I want you to bear in mind what has been said upon these and other subjects during the period we have been together. Remember what has been said upon finances, and take the steps necessary, under the circumstances in which you may be placed, in your fields, to effect a reformation where

such is needed. Do not be lavish—you that may have means under your control—but dispose of the funds in the way prescribed, and according to the requirements of your fields; and endeavor, in all your financial operations, to benefit the people.

There is a case that will have to come before the Council, of an Elder who came on a mission to these lands in 1860, and who, last season, was released to return home. He has been suspended from acting in the Priesthood for refusing to return home when released to do so. I have written to him to attend this Council, and, in the event of his having any excuse for not doing so, I requested him to write, or he might expect that he would be dealt with. Brother Jeremy will now state the case, as the Elder, whose name is Robert Evans, labored in Wales under his Presidency.

Elder T. E. Jeremy said that he had caused several brethren to visit Robert Evans, and endeavor to persuade him to repent of the course he was taking before the Saints. Said that he (R. Evans) was in the habit of attending Methodist meetings, and making himself conspicuous among that sect with the view, it was affirmed, of becoming a preacher among them. Evans had rejected those who were sent to expostulate with him, and considered that no man away from Zion had any authority over him. He professed to have immediate revelation from the Divine Source respecting his mission, and maintained that he was sent to the rich and noble and wise of the earth to proclaim the Gospel. He refused to return home, to Zion, and did not desire to hold any further communication with the Elders. Elder Jeremy said that Evans had endeavored to lead the Saints away from their duties, by misrepresentations of the nature of his mission, and had tried to injure the progress of the Work in Carnarvonshire Conference. He further stated that Evans was known to live with a woman who bore a disreputable name; and when reminded of the woman's bad name, and advised by the brethren to leave her house, he flatly refused to do so.

President Cannon inquired if it was

not true that Evans had endeavored to weaken the faith of the Saints.

Elder Jeremy replied that it was so; and that Evans had told the Saints that Tithing had no right to be taught in this country; but that it was only to be observed and obeyed in Zion.

Elder William H. Waylett bore testimony to the statement of Elder Jeremy, and that he had personally visited Robert Evans, and found him to be possessed of a bad and rebellious spirit.

Elder David E. Jones also bore testimony to the statement of Elder Jeremy, and remarked that Evans had told him and others of the brethren, that there was no further occasion to preach the Gospel in North Wales, as he had closed up the Work.

President Cannon said—You have heard what these brethren have stated. When a man refuses to return home, while having a family there, as Robert Evans has done, it is clear that something is wrong, and that he is in transgression. I now move that Robert Evans be cut off from the Church of Jesus Christ of Latter-day Saints. This motion was seconded and unanimously carried by the brethren present. President Cannon then said—To obtain an approximate idea of the numbers that will be likely to emigrate the coming season, I would like those of the Conference Presidents who think they will not have as many from their Conferences as last year, to stand on their feet. (About six Presidents of Conferences rose to their feet.) I will now request those who think there will be more go from their Conferences next season than went last season, to stand up. (Mostly all the Presidents of Conferences here arose to their feet.) I would like the Elders to pay proper attention to the instructions that may come out in the *Star* from time to time, or through any source, upon the subject of emigration, that you may be able to conduct the business in a straightforward and satisfactory manner. You can save the brethren in the office a great deal of unnecessary trouble—and at emigration periods, that is a consideration—by observing and seeking to understand everything connected with the business of the emigration. If the

Elders were to make it a practice to constantly read the *Star*, they would realize considerable information and benefit therefrom. It would prove to them just as profitable as the Scriptures; and, in saying this, I do not disparage the worth of the Bible. There is scarcely a point upon which you ought to be informed, and which you will be required to act upon when the business commences, that has not been written upon. I think the course a wise one of reading, and causing to be read, in the different Branches, the editorials in the *Star*, when they are of a character particularly important for the Saints to understand (as brother Bull said he had done in his District). You have an invaluable aid in the *Star*, and adopting a course of this kind will keep that periodical before the Saints, and its value will be increased. I would not exchange the volumes of the *Star*, which have been published, for any encyclopædia that I know, because its contents are of a character that will teach men and women the pure principles of salvation.

(To be continued.)

President Cannon's remarks closed with some advice to the Elders respecting the course necessary to be taken where Conferences are in debt. He strongly recommended those of the Elders who may return home the coming season, in making the transfer of the business of their Conferences to their successors, to have written statements, with the signatures of the persons succeeding them, relating to the financial condition of the Conferences when they left. This plan, he considered, would prevent any misunderstanding hereafter. He thought it would, also, be well for the successors to have copies of such statements. The same advice, he said, would apply to those who would not be emigrating this year, but who might be removed from one field to another.

Five persons came forward and were administered to by President Cannon, assisted by several of the Elders.

The hymn, "O, ye mountains high," &c., was sung; after which the meeting was adjourned. Prayer by Elder Oscar F. Lyons.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 184.)

June 1.—I met with the Twelve in Joseph's office, pertaining to starting on our missions to collect funds for the Temple and Nauvoo House, and received the following letter of recommendation:—

"To all the Saints and honorable men of the earth, greeting:—

Dear Brethren and Friends:—I, Joseph Smith, a servant of the Lord, and Trustee-in-Trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer hereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the Conference, held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honorable people, as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord, confident that he will honor this

high trust, as well as ardently fulfil his commission as a messenger of peace and salvation; as one of the Lord's noblemen, I can fervently say, may the Lord clear his way before him, and bless him, and bless those that obey his teachings wherever there are ears to hear, and hearts to feel.

He is worthy to be received and entertained as a man of God; wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, I trust that your hearts and energies will be enlivened and deeply engaged in the building of these houses, directed by revelation for the salvation of all Saints; and that you will not rest where you are, until all things are prepared before you, and you are gathered home with the rest of Israel to meet your God. I feel strong in the belief, and have a growing expectation, that you will not withhold any means in your power that can be used to accomplish this glorious work. Finally, as one that greatly desires the salvation of man, let me remind you all

to strive with a godly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal, and above all be charitable, always abounding in all good works, and may health, peace, and the love of God, our Father, and the grace of Jesus Christ, our Lord, be and abide with you all, is the sincere prayer of

Your devoted brother and friend,
In the everlasting Gospel,
JOSEPH SMITH.

City of Nauvoo, June 1, 1843.

—4.—Went to Bear Creek, visited the Saints, held a meeting, and preached on the subject of the building of the Nauvoo House and Temple; also visited the Knowlton Settlement and addressed the Saints on the same subject, and returned home on the 5th.

—9.—Went to Carthage, accompanied by my brother Phinehas H., and from thence to my brother Lorenzo D. Young's.

—10.—Went to La Harpe and preached on the 11th, in the morning, and was followed by my brother Phinehas H. In the afternoon I taught the Saints in the South School House, and stirred up the brethren on the importance of building the houses commanded us by the Lord. Staid at brother Hampton's all night.

—12.—We returned to Nauvoo.

—13.—In company with my brothers Phinehas H., and Lorenzo D., I went to brother Decker's.

—25.—Two p.m., brother William Clayton having brought news of President Joseph Smith's arrest at Dixon, brother Hyrum Smith went to the stand and requested the brethren to meet him in half an hour at the Masonic Hall, when three hundred volunteered to go in pursuit of President Joseph Smith and prevent his being taken to Missouri, out of which number several companies were selected to go. The companies agreed to meet in the evening at William Law's, which they did, when Hyrum reported he could not raise means. Wilson Law said, if means were not raised he would not go. I told the brethren to get in readiness and the money would be forthcoming, although at the time I knew not from whence, but in two hours I succeeded in borrowing \$700 to defray the expenses of the expedition.

—30.—Brother Joseph returned to Nauvoo with the brethren who were

sent after him. On his entrance into the city, multitudes of the brethren and sisters turned out to meet and greet him, and on this occasion the officers who arrested him, who were still with him, witnessed the devotion and good feeling in the hearts of the Saints towards their Prophet.

July 1.—Hyrum Smith, Parley P. Pratt, Lyman Wight, Sidney Rigdon and myself were duly sworn before the municipal court, and gave in our testimony as witnesses in the case of Joseph Smith, who had obtained a writ of *habeas corpus* from the municipal court of Nauvoo, he having been demanded by a requisition from the Governor of Missouri to the Governor of Illinois, who issued a writ for his arrest as a fugitive from justice.

We embodied in our testimony an account of the persecutions of Joseph Smith and the Saints from Jackson county to the time of the expulsion of the Saints from the State of Missouri by force of arms, under the exterminating order of Governor Boggs.

It was certainly a rehearsal of the most heart-rending scenes that ever saluted the ears of any tribunal in a civilized government on earth; it would have been a disgrace to Arabs, cannibals, or the most brutal savages. Not only theft, arson, burglary, imprisonment, chains, expulsion, rape and murder were practiced on the Saints without any redress, but even the Prophet, Joseph Smith, with his companions in prison, were loaded with chains, were fed a portion of the time on the flesh of their murdered brethren, which was cooked and given them to eat by their inhuman persecutors.

The recital of this part of the testimony was sufficient to curdle the blood in the veins of all who heard it; even the lawyers were shocked to the soul, and at the close of the testimony, in their speeches, before the Court, exhorted the Saints to maintain their rights, "stand or fall, sink or swim, live or die."

This testimony of the unparalleled persecutions of the State of Missouri against the Saints of God in the last days, will stand on history's page to future generations.

—3.—The Twelve, having been directed by the Prophet to call a special Conference to choose Elders to go into

the different counties of Illinois to preach the Gospel, and disabuse the public mind with regard to his late arrest, met at the Grove with the Elders, and appointed 82 missionaries to the several counties. I addressed the Elders at length upon their duties.

—7.—I started on my mission to the east at 4 p.m., accompanied by Elders W. Woodruff, George A. Smith and E. P. Maginn, on the steamer "Rapids:" arrived in St. Louis on the 8th, and called on the Saints.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 26, 1864.

EXTRA LUGGAGE TO BE WEIGHED AND PAID FOR.

WE have had frequent occasion to allude to the character and weight of the luggage which the emigrating Saints take with them, when they leave these shores for Zion. In an editorial article, which appeared in No. 8, of the current volume of the STAR, we stated that it was probable measures of a more stringent character than had ever been enforced in the past, would have to be adopted this spring, to deter the Saints from carrying so much extra stuff with them as they did last year, for which the Church had to pay most of the freight between New York and Florence. As we expected, we have a recent letter from President Young, in which he gives us some counsel upon this subject. He says:—"From what I can learn, notwithstanding all that has been printed and said on that subject, I am of the opinion that much needless freight finds its way as far as Florence, and probably more or less even to this place. When people are able to pay their way through in advance, it is, of course, their own business what they take with them, though, even in that case, bringing old, heavy chests, boxes, &c., &c., is a very unwise use of means. But when persons expect and depend upon help on the way, I think it will be best for all parties for you to manage to have their luggage properly examined in Liverpool, and, when they refuse to comply with your reasonable requirements to leave useless and needless luggage, make the *pre-payment of freight* to Florence, on the rejected luggage, the conditions of its being forwarded."

At the present time we are not in a position to state what amount of luggage will be allowed free for an adult, between New York and Florence; neither can we tell what the price, per pound, will be for the extra luggage. On these points we expect to receive information, before it is needed, from Elders Joseph A. Young and William C. Staines, who have been appointed from home to act as agents in the business of the emigration at New York. In past years one hundred pounds have been allowed free for each adult, between New York and Florence, by the railway companies, and fifty pounds free for every half adult ticket; children (over five and under fourteen years) have counted as half adults. As a clear understanding upon this point, thus early in the season,

will prevent much misconception, confusion and trouble, we do not wait until we know exactly from the agents in New York, what amount of extra luggage will be allowed this season, or what the cost of the freight of the extra luggage will be; but presuming it will not vary much from past years, we give the notice thus early, to the Saints who intend to emigrate, that they may prepare themselves, either to pay for their extra luggage, or to leave everything behind that will exceed the amount that will be allowed free from New York to Florence. We cannot conceive that this will be in anywise difficult for the Saints to observe. The amount which has been allowed free in past years has been amply sufficient for all reasonable purposes, and unless in some few and very rare cases—such, for instance, as in the case of a very large family of children, where a number would only require half tickets, and several be under the age that would require the railway fare to be paid for them—we do not suppose that there will be any actual need for any who intend to go through with the Church teams to take extra luggage with them. We shall require the personal attention and supervision of the Elders directed to this matter, because, by their devoting a little care to this subject, while the Saints are at their homes, it will readily be perceived that much trouble and annoyance will be saved at the port of embarkation. We can only touch upon this matter, at the present time, in general terms; but as soon as we obtain reliable particulars as to the exact amount that will be allowed free this year, and the price, per pound, which will be charged for the freight of the extra luggage, we will publish them. The Saints in the meantime, however, must positively understand that the counsel which has been given upon this point will be strictly enforced—the freight of all luggage, over the weight which the railway companies will allow to pass free between New York and Florence, whether it be good, bad, or indifferent, must be paid for before it leaves the port where the Saints may embark. Every person must perceive the propriety of this measure, when we state that the freight of the extra luggage of the poor, last year, cost the Church thousands of dollars in money—an article which is not easily obtained, and which cannot, in justice to other interests of the Work, be spared for that purpose.

We have reason to believe that many who have gone to the Valley of late years, have written back and encouraged their friends to disobey the counsel the Elders here have given upon the subject of luggage, and the articles which they should take with them to Zion. Since we have been here, we have repeatedly written upon these subjects; but our counsels have not received that attention to which, we think, they have been and are fully entitled. Had they been strictly followed, there would have been no need for the measure which is now proposed. But as long as the check was only of a moral character, and any quantity of luggage was allowed to pass unquestioned, there have been persons who, as long as they had a shilling more in their hands than was absolutely necessary to pay their fare from their place of residence to Florence, could not keep it any longer than they would a hot coal, were it in their hands or pockets, but must invest it in some gewgaw or other that would increase their weight of luggage. We do sincerely hope that the Saints, who go this year, will avoid this folly—for folly it truly is—and if they have a few shillings or a few pounds more than they absolutely require for their fare, not invest them in such articles as their lust or fancy may suggest to them as worth possessing. There are thousands of articles in Babylon, which might be lusted

after, if a person would allow their fancy free range, and which, if they permitted their minds to dwell upon them, they might view as very essential to their comfort ; but such is not the course that a wise Latter-day Saint would take, even if he or she had the money to spare. If any of the Saints should have a few shillings or pounds more than is necessary to pay their way to Florence, they can find plenty of wise uses for them without investing them in the purchase of articles of doubtful utility and benefit. After they leave England, they will find that a little spare money is as useful as it ever was at any previous times in their lives. For our own part, were we going to Zion, as many of the Saints doubtless will go this season, and possessed the feelings we do at present, we would estimate it as a privilege to save every penny we could, so that we could pay such over to the Church agents at the frontiers, and thereby strengthen their hands in attending to the onerous and responsible duties which devolve upon them in fitting out the Saints ; we would feel so much better, if we only paid a dollar towards such a desirable object, than we would to spend it in the purchase of some notion that we could dispense with. This is the kind of independence that we would like to see the Saints cultivating, for it is an independence that will elevate themselves and bring down the blessing of God upon them.

RELEASES, CHANGES AND APPOINTMENTS.

RELEASES.

Elder John L. Smith is released from the Presidency of the Swiss, Italian and German Mission, to return home.

Elder Jesse N. Smith is released from the Presidency of the Scandinavian Mission, to return home.

Elder John Smith (Patriarch) is released from laboring in the Scandinavian Mission, to return home.

Elder J. P. R. Johnson is released from laboring in the Scandinavian Mission, to return home.

Elders Paul A. Schettler and John T. Gerber are released from laboring in the Swiss, Italian and German Mission, to return home.

Elder Warren S. Snow is released from the Presidency of the Southampton District, to return home.

Elder Richard Bentley is released from the Presidency of the London District, to return home.

Elder John M. Kay is released from the Presidency of the Birmingham District, to return home.

Elders Thomas E. Jeremy and George G. Bywater are released from the Presidency of the Welsh Mission, to return home.

Elder George Halliday is released from the Presidency of the Bristol District, to return home.

Elder Joseph Bull is released from the Presidency of the Sheffield District, to return home.

Elder John D. Chase is released from the Presidency of the Nottingham District, to return home.

Elder Samuel Neslen is released from the Presidency of the Norwich Conference, to return home.

Elder Matthew McCune is released from the Presidency of the Dundee Conference, to return home.

Elder Thomas O. King is released from the Presidency of the Bedfordshire Conference, to return home.

Elder Parley P. Pratt is released from the Presidency of the Nottingham Conference, to return home.

Elder William Gordon is released from the Presidency of the Glasgow Conference, to emigrate.

Elder James Bullock is released from the Presidency of the Lincolnshire Conference, to emigrate.

Elder William Sanders is released from the Presidency of the Kent Conference, to emigrate.

Elder George Taylor is released from the Presidency of the Worcestershire Conference, to emigrate.

Elder Alexander Ross is released from the Presidency of the Leicestershire Conference, to emigrate.

Elder William North is released from the Presidency of the Derbyshire Conference, to emigrate.

Elder Francis D. Hughes is released from the Presidency of the Western Glamorgan Conference, to emigrate.

Elders James Lythgoe, John Alexander and Joseph Machin are released from laboring in the Manchester District, to emigrate.

Elders John Miller, George Webb and John R. Howard are released from laboring in the Norwich Conference, to emigrate.

Elder William Warnock is released from laboring in the Edinburgh Conference, to emigrate.

Elder James C. Brown is released from the Presidency of the Edinburgh Conference, to emigrate.

CHANGES AND APPOINTMENTS.

Elder Isaac Bullock is removed from the Presidency of the Scottish District, to the Presidency of the London District, comprising the London, Kent and Essex Conferences.

Elder Henson Walker is removed from the Presidency of the Cheltenham Conference, to the Presidency of the Scottish District, comprising the Glasgow, Edinburgh and Dundee Conferences.

Elder William H. Shearman is appointed to preside over the Birmingham District, comprising the Birmingham, Warwickshire and Staffordshire Conferences.

Elder Frederick W. Cox is removed from laboring in the Preston Conference, to the Presidency of the Newcastle-on-Tyne District, comprising the Newcastle-on-Tyne and Durham Conferences.

Elder Collins M. Gillet is removed from the Presidency of the Reading Conference, to the Presidency of the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences.

Elder William Willes is removed from the Presidency of the Land's-End Conference, to the Presidency of the Bristol District, comprising the Bristol and Land's-End Conferences.

Elder Edmund F. Bird is removed from the Presidency of the Dorsetshire Conference, to the Presidency of the Southampton District, comprising the Southampton, Reading and Dorsetshire Conferences.

Elder George W. Grant is removed from the Presidency of the Herefordshire Conference, to the Presidency of the Manchester Conference.

Elder William H. Waylett is appointed to preside over the North Wales District, comprising the Carnarvonshire, Flintshire and Denbighshire Conferences, in which Conferences he has been travelling.

Elder David P. Kimball is appointed to preside over the Southampton Conference, in which Conference he has been travelling.

Elder David Gibson is appointed to preside over the Bedfordshire Conference, in which Conference he has been travelling.

Elder Junius S. Fullmer is appointed to preside over the Dorsetshire Conference, in which Conference he has been travelling.

Elder Franklin Merrill, who has been laboring in the Cheltenham District, is appointed to preside over the Worcestershire Conference.

Elder John Sharp, jun., is appointed to preside over the Dundee Conference, in which Conference he has been travelling.

Elder Heber J. Richards is appointed to preside over the Nottingham Conference, in which Conference he has been travelling.

Elder Stephen W. Alley is appointed to preside over the Derbyshire Conference, in which Conference he has been travelling.

Elder Evan A. Richards, who has been laboring in the Welsh Mission, is appointed to preside over the Western Glamorgan Conference.

Elder George Swan is appointed to preside over the Leeds Conference, in which Conference he has been travelling.

Elder John V. Hood is appointed to preside over the Glasgow Conference, in which Conference he has been travelling.

Elder Moses F. Farnsworth is removed from the Presidency of the Newcastle-on-Tyne District, to labor in the Nottingham District.

Elder Septimus Sears is removed from laboring in the London Conference, to the Presidency of the Liverpool Conference.

Elder George Sims is removed from the Presidency of the Essex Conference, to the Presidency of the Kent Conference.

Elder Elnathan Eldredge, jun., is removed from laboring in the Manchester Conference, to the Presidency of the Preston Conference.

Elder Miles P. Romney is removed from laboring in the London Conference, to the Presidency of the Cheltenham Conference.

Elder Justin C. Wixom is removed from laboring in the Bristol District, to the Presidency of the Leicestershire Conference.

Elder Joseph G. Romney is removed from laboring in the *Millennial Star* office, to the Presidency of the Norwich Conference.

Elder Henry C. Fowler is removed from laboring in the Sheffield Conference, to the Presidency of the Hull Conference.

Elder John Nicholson is removed from laboring in the Hull Conference, to the Presidency of the Sheffield Conference.

Elder Joseph H. Felt is removed from laboring in the Manchester District, to the Presidency of the Durham Conference.

Elder Charles W. Stayner is removed from laboring in the Essex Conference, to the Presidency of the Newcastle-on-Tyne Conference.

Elder Charles A. Benson is removed from laboring in the Newcastle-on-Tyne District, to the Presidency of the Herefordshire Conference.

Elder Jonas N. Beck is removed from laboring in the Welsh Mission, to the Presidency of the Reading Conference.

Elder John Rider is removed from laboring in the Bedfordshire Conference, to the Presidency of the Essex Conference.

Elder John South is removed from laboring in the Kent Conference, to the Presidency of the Land's-End Conference.

Elder James A. Cunningham is removed from laboring in the Newcastle-on-Tyne District, to labor in the Bedfordshire Conference.

Elder Benjamin F. Stringham is removed from laboring in the Sheffield District, to labor in the Bedfordshire Conference.

Elder John L. Dolten is removed from laboring in the Bristol District, to labor in the Cheltenham Conference.

Elder Finley C. Free is removed from laboring in the Birmingham District, to labor in the London District.

Elder Henry Amott is removed from laboring in the Nottingham Conference, to labor in the Lincolnshire Conference.

Elder Henry Walters is removed from laboring in the Manchester District, to preside over the Lincolnshire Conference.

Elder John Bird is removed from laboring in the Lincolnshire Conference, to labor in the Staffordshire Conference.

Elder Harry Luff is removed from laboring in the Bristol District, to labor in the Leicestershire Conference.

Elder John C. Graham is appointed to assist in the editorship of the *Millennial Star*.

Elder John Day is removed from laboring in the Lincolnshire Conference, to labor in this Office.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

AMERICA.—The following are extracts taken from a letter dated January 26th, written at Spring Lake Villa, U. T., by Elder William Fuller, to brother Thomas Lawrenson, of the Liverpool Branch :—

"I would suppose that you are coming out next Emigration. Anyhow, I would say—'come along as soon as you can.' Whenever you do come, however, whether in one year or ten, you will find that you have *everything* to get around you, and you will lament if you have spent any time in idleness away from your 'home.' Everybody finds enough to do for him or herself, so that they cannot be expected to devote much time or means to their friends. The country is hard to begin in, the customs being strange, and the channels of trade and manufacture so imperfectly filled, at the present, a man has to do almost anything and everything, he, generally, not being able to obtain employment at his particular business; still, 'where there is a will there is a way,' and

by perseverance and industry every one can get so far above a state of dependence, that he is glad, in more ways than one, that he 'settled down' here. You may ask me about myself, how I am getting along, &c.; so I will gratify you. After a residence of a short time in Great Salt Lake City, I received an offer to work on the *Farmer's Oracle*—a small agricultural sheet—published in this place, about 71 miles south of the City. I have now a cow, one yearling calf, four sheep, two pigs in the pen, and a fat one on the shelf, enough potatoes, or more, to last me till they come in again, about twenty gallons of molasses, chickens almost out of number, and if I stay in this place (which I have not yet decided on doing) I shall fence in about three acres, and plant my orchard this Spring, and get some two or three acres of hay land, and then put up my house, which is already paid for. These are my temporal prospects; and they are not so good as they might have been, if I had turned my attention exclusively to farming, which, although it is the hardest kind of work, pays better than that which I am engaged in. I have a good house of furniture and a good *housekeeper*. * * * Since I have been here, I have traveled considerably in the Territory, and I am satisfied that it is just suited to the condition of the Saints. Surrounded by snow-capped mountains, our homes might be inaccessible to the stranger, if it was so willed. Being without rains, the blossom in the wilderness is only forced by the sweat of the industrious—too fatiguing for the indolent. Being isolated from 'civilization,' we have not enough of modern vices to attract the vile in heart, and, withal being united by one faith, we have not enough dissension (political or religious) for modern greatness to flounder in. So here we are in peace and amity; contented as 'Mormons' led and ruled by our Father, through Brigham Young, his chieftain upon earth. * * * The journey over the sea and across the Plains, only enhances the value of your religion, and your 'hard rubs' will be cheering. And when you reach here and go through the house of the Lord, you will, with me, feel amply repaid for all you have done and suffered in the great cause of truth."

SOUTHAMPTON CONFERENCE.—Elder David P. Kimball writes, under date of February 25th,—“I know that God has blessed me, far beyond my expectations, since I came here. I feel grateful to him for the many mercies and blessings I have received. I have made the acquaintance of the majority of the Saints in the Southampton Conference. Those with whom I am not acquainted, I trust I shall know as soon as I travel through the entire Conference, which I have not yet done, as my time has, heretofore, been principally occupied in the Portsmouth Branch. That Branch is one of the largest in the District, and Portsmouth being a seaport town, the Saints have greater inducements and temptations to contend against than in other towns. Hence, the most of my time is necessarily spent with the Saints in that Branch. I will here say, that, wherever I have travelled in this Conference, I have found the Saints, as a general thing, doing the best they could to show to God and man their sincere attachment to the great Work of the last days. There are some who are exceptions to this; such, for instance, who think they know all about the Gospel; but these persons, I know, will find out their mistake, some day, and that they do not know enough. Yesterday brother Bird and I parted with our beloved friend, brother Warren S. Snow, and the feelings which I experienced while doing so, were similar to those which I had when leaving home, to come on this mission. Last evening we held a meeting at Basingstoke, at the conclusion of which seven persons applied for baptism. This evening I baptized them, notwithstanding the piercing cold weather, and the snow we had to wade through. One of them I ordained to the Priesthood, and set him to preside. I believe there are seven or eight more ready, in that place, to follow the example set them, as soon the weather is favorable.”

CORRESPONDENCE.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, Feb. 27, 1864.

President Cannon.

Dear Brother,—Several weeks have passed and rolled into eternity since I last communicated with you, and gave you a statement, in general, of matters in the Southampton District.

The Work appears to be steadily progressing in this District, and to confirm us that there is still wheat among the tares, we are daily gleaning therefrom. Jesus said, upon one occasion, "Let the wheat and tares grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."

For the last three years I have felt to lift up my voice to the inhabitants of this land, and inform them that the "harvest is ripe," and that the Lord would soon reap down those who fight against our faith, our God and his servants; for after the voice of his servants cometh the voice of thunders, lightnings, famine, pestilence, earthquakes, disease, the sword and blood. When I look around, and behold the condition of the nations, I am constrained to exclaim, "Surely these are the days spoken of by the Son of God?" In answer to the inquiry of the Apostles, on one occasion, when they asked him what should be the sign of his coming and the end of the world, He said, "Ye shall hear of wars and rumors of wars; see that ye be not troubled, for all these things must come to pass; but the end is not yet." And Jesus has also said, that this Gospel of the kingdom is to be preached in all the world as a testimony before the end shall come. The Gospel referred to by Jesus, is one of faith, repentance, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, which latter should teach us of things past, present, and to come. The Apostles had faith on the words of the Son of God, and they went forth

preaching; and their words were confirmed by signs following. Peter, by the gift of the Holy Ghost, could declare that Jesus was the Christ, the Son of the living God, and he, through obedience, became possessed of the keys of the kingdom, and had power to establish the Gospel in all the world in that dispensation.

God has in all ages of the world, before he destroyed a people, warned them to flee from the wrath to come. It was so in the days of Noah and Abraham, and to the deliverance of the children of Israel from Egyptian bondage; and thus it is proved that the sayings of Peter are true, where he openly declares that prophecy is of no "private interpretation, but holy men spoke as they were moved upon by the Holy Ghost," and that "God doeth nothing save he first revealeth his secrets unto his servants the Prophets." Long before Jerusalem was destroyed, Jesus said, "Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered your children together even as a hen gathereth her chickens under her wings, and ye would not;" and, furthermore, he said, "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind them to powder."

In what condition do we find the Jews to-day? Broken and scattered, as a people, among all nations. The Temple was destroyed, and not one stone left upon another—all this came upon the Jews for rejecting the Son of God, and crucifying him. Well, the Gospel of the kingdom is to be preached. "How shall we hear without a preacher, and how shall we preach except we are sent?" One of the Apostles has said, "No man taketh this honor unto himself, but he that is called of God, he being called as was Aaron." Every Bible-believing person must acknowledge that Aaron was called by revelation. Where shall we look for a preacher? The Spirit whispers that Joseph Smith has been called by the

voice of God to establish His kingdom upon the earth for the last time, with its gifts and blessings, as at the first. In one of the revelations given through Joseph, we have the following declaration:—"Listen, O ye inhabitants of the earth, for I am Alpha and Omega, the beginning and the end; as I said unto my Apostles, when I was with them on the earth, so say I unto you, Go ye unto all the world, and preach my Gospel to every creature; and he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Joseph Smith has been the means of restoring the Gospel in this our day, and no man who ever lived upon the earth has done more for the salvation of mankind (Jesus excepted). The Prophet Joseph established the Kingdom, brought forth the Book of Mormon—a record of a fallen people, containing the fulness of the Gospel—and caused the same to be published among the nations of the earth, warning them of the judgments that should follow the preaching of the Gospel, if rejected.

The outbreak in South Carolina, as predicted by the Prophet Joseph, was

to be the sign of the downfall of the kingdoms and dominions of the earth. After laying the foundations of a mighty kingdom, the greatness of which should be given to the Saints of the Most High God, the Prophet was taken by the hands of wicked men, and, like Jesus, died as a sacrifice to the Truth as revealed, and thus fell a mighty Prophet. The testimony of the testator is now in force—it has been sealed by the blood of innocence; and let me hear say, as one who knew him in life and was with him in death, that I stand as a living witness that I do know him to be a Prophet of the Most High God; and all those who do not obey the voice of that Prophet, I know will be cut off from among the people.

As time and space will not allow me to dwell further upon this subject, I will conclude by saying that the Southampton District is in a healthy condition. Praying God to bless you and all the faithful of God, I remain, as ever, your brother in the Covenant of Peace,

WARREN S. SNOW.

SUMMARY OF NEWS.

ENGLAND.—On the morning of the 12th instant, there was a most dreadful and disastrous inundation in the neighborhood of Sheffield, through the bursting of the Bradfield Reservoir. Villages have been swept away, houses have been washed down, streets have been turned into rivers, great stacks of timber mingled with pigs, furniture, beds, carts and trees, have been swept on to the banks of the Don. People have been swept down in the streets and drowned; some have died in rooms that were for the moment converted into miniature reservoirs, full from ceiling to floor, of water. Almost three hundred lives have been lost by this calamity. The full extent of the damage done, both as regards loss of life and property, cannot yet be estimated.

AMERICA.—Confederate despatches report heavy fighting on February 21st, at Pantotoc, Missouri, the Confederates killing 40 and capturing 400 Federals. Col. Forrest was killed, and Colonels Barksdale and M'Culloch badly wounded. The Federal Cavalry charge was repulsed. The Federals have disappeared towards Chattanooga, pursued by General Wheeler. Confederate telegrams to the 25th ultimo assert that General Sherman's advance had reached the Pearl River on its return to Vicksburg. The Federal cavalry from Memphis was unable to form a junction with General Sherman. They penetrated to West point, where engagements ensued, the Federals retreating to Memphis with the loss of three guns. During the retreat the Confederates greatly harassed the Federal rear. The Federal repulse in Florida is confirmed. They fell into an ambuscade, and after an engagement of three hours, retreated on Jacksonville, with the loss of 1,200 men and five guns. The Confederates advanced to Baldwin, which they were preparing to attack. The Federals were entrenched six miles from Jacksonville.

VARIETIES.

The Legislative Assembly of the State of Massachusetts has elected Mr. Grimes, a negro, as its chaplain.

The New York correspondent of the *Daily News* is responsible for the following:—"There is no doubt that all negroes hitherto taken prisoners—and many hundreds have been so taken—have, whenever it was impossible or inconvenient to remove them for sale, been murdered in cold blood."

Another subject for discussion and speculation, and which, very likely, will give rise to sudden and momentary fits of repentance (?)—especially when the crisis is likely to arrive—is just brought before the public. We insert it as it appeared a few days ago in the *Liverpool Mercury*:—"A GREAT COMET PREDICTED.—"Professor Newnager, on a three years' scientific visit from Bavaria, tells us that in 1865 a comet shall come so close as to endanger this our earth; and should it not attach itself to us (as one globule of quicksilver to another), nor annihilate us, the sight will be most beautiful to behold. During three nights we shall have no darkness, but be bathed in the brilliant light of the blazing train!" The Professor was leaving Australia for Bavaria, so that we may hear more of this on his reaching Europe.

POETRY

THOUGHTS.

More quick than the lightning
That flashes the sky,
Or the loud, booming thunder,
That peals the reply,
Are the thoughts, quick, electric,
That flash from the soul,
Free as the whirlwind
That spurns all control.
Then say,—What are thoughts,
That they thus hold their away?
Wild as the ocean,
When in commotion,
When the storm-king in wrath
Dashes the spray;
Or calm as the zephyr
That sighs through the grove,
In the soft twilight hour,
Drinking the perfume
From each fragrant flower;
Soft as the music
That's sung by a stream—
Soft as the echo
That wakes from a dream;

Or soft as the blue
Of the summer's clear sky.
Thoughts are majestic,
Or quick and electric,
Dashing through space,
Mortal power to defy,—
They are the soul's language.
The soul may be read,
Oft as plain as a book;
The reflection of thoughts
May be seen in a look.
How bright the eye sparkles
When joy lights the soul
But, Oh! how 'twill languish
'Neath sorrow's control.
The tyrant is foiled
In his sternest decree;
Nought it availeth,
For thought still prevaileth—
Though in chains be the body,
The thoughts still are free—
Free as the spirit
They ever shall be.

Julia S. Bowring.

CONTENTS.

Minutes of a General Council	193	Abstract of Correspondence	204
History of Brigham Young	198	Correspondence.—England: Letter from Elder	
Editorial.—Extra Luggage to be Weighed and		Warren S. Snow	206
Paid For	200	Summary of News	207
Releases, Changes and Appointments.....	202	Poetry.—Thoughts	208

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, April 2, 1864.

Price One Penny.

MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING
THURSDAY, DECEMBER 31, 1863.

(Continued from page 198.)

Tuesday, 4 o'clock, p.m.

The meeting was called to order by singing, "Weep, weep not for me Zion." Prayer by Elder Franklin Merrill.

After singing,—"Children of Zion, awake from your sadness,"

Elder Jesse N. Smith arose and said—While speaking before, I omitted to mention a few items connected with our labors in the Scandinavian Mission. I have thought they might prove interesting to you, so I have requested permission to speak for a short time upon them. We publish a periodical, semi-monthly, in the Danish language, which is called the *Skandinavians Stjerne*, or the *Star of Scandinavia*. Its number of subscribers is 2,500. I have found it somewhat difficult to find brethren who could assist me in the publication of that periodical, as the Gospel has failed to gather into the fold many who were endowed with the education supposed by the world to be necessary for ministers and preachers of the Gospel to possess. Still the Lord has opened up the way for us, and controlled circumstances in our favor. In those

lands, however, education is not so common, among the masses, as it is in these countries and in America. Almost all the learned of the land are fostered by Government, and it is almost an universal understanding that those who are educated are the *protéges* of Government, and that the latter owes them positions. All the wise and learned are Government officials. It is, perhaps, politic on the part of the Government to adopt and pursue this course.

There are thirteen Conferences in the Scandinavian Mission. By some fatality our financial matters have become somewhat entangled; but I can refer to them with satisfaction, because active steps have been taken to reduce our indebtedness. We have excommunicated from connection with the Church about six hundred, during the past year. Such a course, on our part, was unavoidable, having borne with them as long as we could justifiably. We have found, however, as one of the brethren remarked was the case in his field of labor, that where we lose one soul in this way, we gain many good, honest-hearted people.

It has been with considerable regret that I have seen people leave the Church; still I am convinced that myself and the Elders have done our best to save them. I have great faith in the spread of the Gospel there. My sympathies have been largely tried in behalf of the Saints, for they are very poor as a people. We depend upon the *Millennial Star* for most of the matter for our little periodical,—deeming it the best source from which to obtain the necessary matter, containing, as it does, beside the editorials, many excellent articles which we have published in our *Star*. It is the universal testimony of the people that our *Star* does good. It finds its way into places where the Gospel has been but little known, and by this means many people have been led to give the principles thereof the consideration they merited. I have felt, at many times, in a critical position, but I have asked the faith and prayers of my brethren, which I know I have received, for the Lord has strengthened me and made me equal to my calling. The brethren from the Valley have succeeded in getting the confidence and love of the Saints. We could not expect to enjoy their confidence unless we met them half way, and love them in return. President Cannon was present at a Conference, something like this, which we had in Copenhagen. We had not so many, of course, but we enjoyed ourselves exceedingly well. I have travelled a great deal, myself, and very often alone. If I never did before, I have, since I labored there, learned to trust in my God. The kingdom of Denmark was the first in Scandinavia to throw open its doors to the Gospel. I have felt that God will remember that nation, if they continue to act towards his Work as they have done, and that he will overrule the designs of nations who may seek its overthrow. I believe that so long as the nation of Denmark, or the nation of England, or any other nation, will give shelter to the Lord's anointed, he will preserve that or those nations. Brethren, I solicit on behalf of my brethren in Scandinavia, as well as myself, your prayers and faith, that we may feel their effects when laboring for the same Work that you are

engaged in building. My feelings are very warm for that land, for I am convinced that the Lord has a great and mighty work to achieve amongst its inhabitants. May God bless and preserve us, is my constant prayer. Amen.

President Cannon said—I think we may devote the rest of the time to those who have not yet spoken. I would like to hear the voices of all who have been in this Council. I have the greatest joy in seeing my brethren feel well; it enhances my happiness. If it should only be but a few words that you utter, I shall feel happy to hear them. Remember, however, one thing that I have endeavored to impress upon your minds, that is—speak to the point. I hope that the Spirit of the Lord will rest upon and be felt by us, while the time is occupied in this direction.

The following brethren readily availed themselves of the privilege granted them, of expressing the happiness which they experienced while convened as a Council, and the determinations they felt to labor for the work of salvation:—Elders Joseph H. Felt, William North, Ensign I. Stocking, George Taylor, William Lewis, Charles A. Benson, Junius S. Fullmer, Evan A. Richards, James Bullock, Francis D. Hughes [The last-named, who was one who had been administered to, for partial restoration to eyesight, in the morning, said that, by the power of God, he could then see with his eyes as well as any person in the room], Joseph G. Romney, Thomas Friday, Thomas C. Patten, Henry C. Fowler, John Rider, William H. Waylett, Oscar F. Lyons, Charles W. Stayner, George Webb, John V. Hood, Matthew Lyon, George Swan, George Stokes, Harry Luff, Benjamin F. Stringham, James A. Cunningham, John Nicholson, Finley C. Free, David L. Davies, Wilford Woodruff, jun., John Sharp, jun., Heber J. Richards, George Sims, S. W. Alley, Elnathan Eldredge, jun., Joseph Machin, Joshua K. Whitney, Robert Watson, John Bird, Oswald Knight, John Day and Henry Amott.

President Cannon said—I will make a remark or two on the manner of administering to the sick, by the laying on of hands and in anointing with oil.

I have seen some ignorance exhibited on the part of the Priesthood, as to the right mode of administering to the sick. I have seen men, when using the oil, take the bottle in their right hands and administer with their left hands. I have, also, seen men, in laying their hands upon the sick, to pray over them, when using but one hand, place their left hands upon their heads. This is not proper. When one hand only is used it should be the right; for in the right hand is the power of the Priesthood. You who have received your endowments will, doubtless, know this. Therefore, when you lay your hands upon the head of an individual—whether it is to heal the sick, to ordain to the Priesthood, or to confirm upon him the Holy Ghost—let your right hand always be used; and when you administer with one hand alone, let it be with your right. Again, when you lay your hands upon the heads of persons, for any purpose which I have mentioned, do so in the name of Jesus Christ, and by the authority of the Priesthood, which you have received. Do not be content with expressing your intention “to confirm” the individual, or “rebuke disease,” or “to ordain” to such and such office in the Priesthood; but say, that you do confirm the individual a member in the Church of Jesus Christ of Latter-day Saints, &c., and so, also, in regard to other ministrations.

Another thing I will refer to. I should be pleased to hear the use of the word “Mormon,” or “Mormonism,” when applied to ourselves and the Gospel, discontinued, as far as possible, among the Elders and the Saints. This subject was alluded to at the last General Conference of the Elders held in this place. The term “Mormon” is not a proper one to be applied to the Saints of God; and we should refrain from its use as much as we possibly can. We are not “Mormons,”—we are Latter-day Saints. Our religion is not “Mormonism,”—it is the Gospel of Jesus Christ, and we take our rightful name through obedience to the commandments that He has revealed. We have become members of the Church of Jesus Christ. We are not followers of Mormon. We are just as much followers of Nephi, Lehi, Elijah, or

any of the ancients Prophets of God. We are as properly Brighamites, Josephites, Smithites, or any other ites, as we are “Mormons” or “Mormonites.” When I use the term “Mormon,” I feel as though I was condescending to the use and acknowledgement of an epithet applied to us by our enemies.

I have been highly pleased with the remarks that have been made. I desire to see humility on the part of the brethren. If they are humble, they will be strong in faith and influence among the Saints. It will prove their safeguard when assailed by the insidious attacks of the Adversary. I would like all to realize the truth of a remark made by brother Heber J. Richards: he said he was but the agent, not the motive power. Many have not yet learned this. To judge by the course they have pursued, the reverse of this sentiment has been the view of many. The great thing for us to learn and retain a knowledge of, throughout our lives, as our experience increases and our sphere of usefulness extends, is, that we are but agents after all. There is great danger, when men become accustomed to preaching and standing before congregations, of their forgetting this. Those who have got the idea in their minds that they can preach pretty good discourses, and have disregarded the Spirit of God, have lost that Spirit, and have been thus made weak and susceptible to the encroachments of Satan. Men may get into the habit of speaking and be able to deliver long and eloquent discourses, but if it is not the Spirit of God which they speak by, they can do but little, if any, good. If they have the Spirit of God their words will be sealed by its power, and the effects that will be produced will be far superior to those which follow the words of uninspired men. By the words of the latter there will be few who will be benefited, and, although they may be able to interest a congregation, they will not be able to do them permanent good. The Spirit of God conveys truth to their minds, and seals upon them impressions that can never be effaced.

I think we had better come together to partake of the Sacrament, before we separate; and would like us to do so to-morrow. I wish the brethren to

think of all that should be attended to, before we separate and go to our respective fields of labor. If there is any instruction required, now is the time, while we are together, to impart and to receive it.

It is sometimes the case that persons who labor for, or are in any way connected with the Church, view *their* interests as being distinct from the interests of the kingdom of God, and as requiring their first or primary consideration. Now, there should be no interests outside of this Church, that, to us, are of greater importance than the interests of the Work of God. We should have no interest separate from it, and all that we have, and are, should belong to that Work. We should use every faculty that we have for the advancement of the interests of the Church of God, and never feel that we have separate and distinct interests from it. We will find this the best and safest preventative against apostasy. So long as a man feels that all he has, and all that he ever hopes to possess, belong to the kingdom of God, and he feels to use all for the advancement thereof, there is less danger of his apostatizing than there otherwise would be. He is identified with the Work—he forms a part of the great structure—and there is no distinction between the man and the kingdom, because he is completely absorbed in it; therefore, such an individual—so long as he retains that spirit and feeling—is very unlikely to forsake the Church of God. You young men, who are growing up into years and experience, be careful upon this point. Completely identify yourselves and everything you have, with the kingdom of God, and you will become great and mighty men. It is upon that principle that heaven is organized—*there*, is no diversity of interests, or it never could be the exalted sphere of happiness that it is. Therefore, if we ever expect to attain to the same sphere of glory in which the Most High dwells, enthroned amidst innumerable hosts of celestialized beings, we must have no interests aside from those which pertain to that exaltation. We ought to feel that there is nothing in our possession but what we would cheerfully give, were it required, to further the

prosperity of our Father's kingdom; and we should, in our teachings and instructions to the Saints, impress this very important principle upon their minds, for with their growth and experience, the importance of this principle will grow and enlarge within them, and they will thereby become more identified with, and attached to the Work of our Lord.

I would like the brethren to come here to-morrow morning fasting, and we will partake of the Sacrament. I feel to bless you; my heart is full of blessings towards you. You will from this time have more of the power of God, more of the spirit of prophecy and revelation. The enemies of the Work of God will have no power over us; we will trample every opposing power under our feet; we will triumph over evil and apostacy, through the power of our God. May God grant it. Amen.

The hymn "Awake, awake the world from sleeping," &c., was sung. Meeting was adjourned. Prayer by Elder Frederick W. Cox.

Wednesday, 11.30, a.m.

Meeting was called to order by singing—"When first the glorious light of Truth," &c. Prayer by Elder George W. Grant. Singing,—"Ye children of our God," &c.

Elders Alexander Ross, John C. Graham and George Reynolds expressed the pleasure they felt in associating with their brethren in Council, and their increasing desires to be useful in the cause of God upon the earth. The Sacrament was afterwards administered by President Cannon, to the Elders; after which he spoke on various subjects of great interest.

Several of the Elders who had taken severe colds, while in Birmingham, were administered to by President Cannon; after which the hymn, "When shall we all meet again," &c., was sung.

President Cannon, after making a few remarks upon the subject of emigration, and requesting the Presidents of Conferences to obtain and furnish him, as early as practicable, the approximate number of those who would be likely

to emigrate, the approaching season, moved the adjournment of the Council, *sine die*, which was seconded and carried. President Cannon then gave the closing benediction.

Reported by JOHN C. GRAHAM.

MINUTES OF A CONFERENCE

HELD IN LIVERPOOL, SUNDAY, MARCH 13TH, 1864.

Present—President George Q. Cannon, Elders Thomas Taylor, President of the Manchester District, Joseph Bull, President of the Sheffield District, William H. Shearman, Matthew McCune, Septimus Sears, President of the Liverpool Conference, Wilford Woodruff, jun., Henry Walters and John Alexander.

The morning meeting was called to order at a quarter to eleven, by singing and prayer; after which Elder Sears said he had great pleasure in meeting, in Conference, with the Saints of Liverpool and the surrounding Branches. He hoped that a time of rejoicing would be experienced by all present; and to realize this, he said, the Saints should concentrate their thoughts and feelings upon the purpose before them. He expressed a hope that the Elders, who had favored them with their presence that day, would be enabled to give such counsel and instruction as were deemed necessary for the temporal and spiritual good of the people. He then called upon the Presidents of Branches to report the condition of the Saints under their watch-care.

Elders Thomas Carr, President of the Southport Branch, Walter Walker, President of the Hawarden Branch, and delegate from the Chester Branch, John Wright, President of the Birkenhead Branch, John Cunliffe, delegate from the St. Helen's Branch, and William Hughes, President of the Liverpool Branch, briefly reported the majority of the Saints as being in good standing. Some, they said, who bore that honored name, had, for a long time, proved exceptions, and had not manifested that interest in the Work of the Lord, which others had and still were doing. The Lord was blessing the labors of the local Priesthood; and the efforts of the various Branches to clear the Conference from the in-

debtedness which, for a lengthened period, had existed, had resulted quite successfully. The Saints had willingly volunteered to donate amounts for that purpose, which, to all human appearance, might be deemed impossible to acquire in their then poor circumstances. The prospects for baptisms and emigration were very hopeful. The open-air preaching, during last summer, was said to have accomplished some good; and the brethren were anxiously looking forward to the coming summer with the anticipation of resuming their labors in that direction.

Elder Wilford Woodruff, jun., represented the condition of the Upholland and Wigan Branches, in the absence of their Presidents; and Elder Henry Walters represented the Isle of Man Branch, which were, as with the other Branches, in a satisfactory condition, with exceptions similar to those which had been mentioned. They, also, expressed the joy they felt in being associated with so glorious and great a Work, and desired to be found ever laboring for its advancement upon the earth.

Elder Sears followed with general remarks upon the condition of the Conference and its future prospects. He said that he had never met with a more warm-hearted and hospitable people than those who composed the Liverpool Conference. He considered that the ready response they gave to the call made with regard to the liquidation of the debt, existing only a few weeks before, was worthy of the highest commendation. He felt satisfied with the Priesthood, as a body, and believed they were faithful to their religion. He testified to the statements of the Branch Presidents, and alluded to the recent organization of the Hawarden Branch, in Flintshire, which, he said, was in a very prosperous condition. He believed that considerable good

would be accomplished among the people of that locality, for they gave him a cordial reception, when he visited the Branch there, and manifested deep interest in the principles of the Gospel. The same feeling was evinced wherever he went, throughout the Conference, and he indulged in the hope that the blessings of the Almighty would prosper their labors. He then proceeded to read the statistical and financial reports of the Conference, from September 28th to the present date.

President Cannon then arose and said that he rejoiced in having the privilege of being present at the Conference, and felt to esteem the privilege the more on account of his somewhat restored health, which had been impaired for several weeks past, and prevented him from associating with the Saints in their meetings. He hoped that, through the blessing of the Lord, which he believed would be conferred upon him, if the Saints, with him, would exercise prayer and faith—he would be able to advance such council and instruction as would be comforting and strengthening. He said that he felt extreme pleasure while listening to the reports of some of the Branch Presidents, but that he had felt regret while listening to others. Taking the Conference, however, in a general sense, he was highly pleased with it, because of its marked improvement. The exceptions that had been referred to, he said, were not altogether peculiar to this Conference; they were to be found occasionally elsewhere in the Mission, and he expected, so long as the Saints were situated as they are at the present, that such exceptions would continue to exist. The Gospel net had gathered all kinds of fish; but he hoped the time was not far distant when all would be known, and when those who are not for Christ and his kingdom would be compelled to show their true feelings. He alluded, in satisfactory language, to the success on the part of the Saints in freeing themselves from debt. He was pleased to hear of Branches in the Conference suffering from the effects that Emigration produces. It showed that those Saints who had composed those Branches had been living their religion, in a very practical manner. He hoped

that those who were left would set to work and bring others into the Branches to fill their places. He remarked that nearly 10,000 souls of the Saints had left Europe, for Zion, during the past three years. He dwelt upon various subjects, and gave counsel to the Priesthood and Saints, on the obligations which devolved upon them, which, for want of space, we are unable to give at greater length.

The afternoon meeting was called to order at half-past two o'clock. Elder Taylor presented, in the customary manner, the General Authorities of the Church both in Zion and Europe, which, in their order, were sustained in an unanimous manner by the Conference. He then spoke at some length, in a very edifying and instructive manner, upon the obligations which the Saints were under to God, by their obedience to the principles of eternal life. He regretted to find that all the Branch Presidents were not at the Conference, as he conceived it was binding upon men holding such positions, when required to represent their Branches, to exert themselves to be present, that the Conference may fairly represent the whole of the people connected therewith.

Elder Bull followed with remarks upon the necessity there existed for men, who professed to be servants and Saints of God, to magnify their positions in an upright and diligent manner, for he knew that, unless they did so, the Lord would take from them the privileges and blessings which they might possess, and give them to others who would appreciate them. He dwelt upon the absolute necessity of obedience to the laws of God, and those who were placed as the representatives of his Church upon earth.

President Cannon followed with a discourse upon what is termed the "mysteries of the kingdom;" and showed that some men and women are too desirous of reaching beyond their present capacities, and trying to comprehend something that is far distant, instead of attending to the duties which are resting upon them as Saints of God. He, also, urged the necessity of dealing with such persons who did not properly keep the commandments of the Almighty, and excommunicating from the Church those who had been

borne with sufficiently long. It was more than the Lord required, he said, for the Elders to bear with such individuals month after month and year after year, in the hope that they would ultimately turn round and attend to their duties. If they were cut off from the Church, and given over to the buffetings of Satan for a season, they might, perhaps, sooner turn to God, and Godliness, than they would if they were suffered to continue in their wrongdoing.

Elder Matthew McCune addressed the congregation in the evening, and related his early associations with the Work in India, and the powerful evidences that he had received of the truth of the Latter-day Work. His remarks were exceedingly interesting, to both Saints and strangers. Conference was dismissed with prayer by Elder W. H. Shearman

Reported by JOHN C. GRAHAM.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 200.)

9.—Left St. Louis at half-past 9 a.m., for Cincinnati, on the steamer *Lancet*, and had conversation with various gentlemen who were inquiring after "Mormonism," one of whom, a professor in a Southern University, said, "I have heard and read much of your people, and of Joseph Smith, but I have no confidence in newspaper stories, and, if it would be agreeable, I would like to ask a few questions." I told him I would answer any questions he might propose, so far as I was able.

He then asked me if Joseph Smith had more wives than one. I told him I would admit he had. In order to explain the principle, I asked the gentleman if he believed the Bible, and was a believer in the resurrection. He said he was a believer in the Old and New Testament and in the resurrection.

I then asked him if he believed parents and children, husbands and wives would recognize each other in the resurrection. He said he did.

Also, if parents and children would have the same filial feeling towards each other which they have here; and he said he believed they would, and that their affections would be more acute than they were in this life.

I then said, "We see in this life, that amongst Christians, ministers, and all classes of men, a man will marry a wife, and have children by her; she dies, and he marries another, and then another, until men have had

as many as six wives, and each of them bear children. This is considered all right by the Christian world, inasmuch as a man has but one at a time.

Now, in the resurrection this man and all his wives and children are raised from the dead; what will be done with those women and children, and who will they belong to? and if the man is to have but one, which one in the lot shall he have?"

The Professor replied, he never thought of the question in this light before, and said he did not believe those women and children would belong to any but those they belonged to in this life.

"Very well," said I, "you consider that to be a pure, holy place in the presence of God, angels, and celestial beings; would the Lord permit a thing to exist in his presence in heaven which is evil? And if it is right for a man to have several wives and children in heaven at the same time, is it an inconsistent doctrine that a man should have several wives, and children by those wives at the same time, here in this life, as was the case with Abraham and many of the old Prophets? Or is it any more sinful to have several wives at a time than at different times?"

He answered, "I cannot see that it would be any more inconsistent to have more wives in this life than in the next, or to have five wives at one time than at five different times. I feel to acknowledge it is a correct

principle and a Bible doctrine, and I cannot see anything inconsistent in it."

After conversing with him upon the organization of the Church, the Gospel, and order of the Priesthood, he

remarked that such an organization possessed within itself all the elements of permanent success and prosperity, and the system of such a government could not be overthrown.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL, 2, 1864.

INJURIOUS SCHEMES CONVERTED INTO BLESSINGS.

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NEVER was the promise of the Lord, that all things shall work together for good to them that love him and keep his commandments, more truly fulfilled and remarkably exemplified than in the history of the Latter-day Saints. From the very commencement of the Work until the present moment, they have had difficulties and trials of no ordinary character to contend with; yet these very difficulties and trials—severe and hard to endure though they may have been at the time—so far from retarding their progress, have been so overruled by the Lord as to be made, in most instances, the medium through which his blessings have been conferred upon them, and his purposes accomplished. It is true the dark clouds of adversity have sometimes hovered gloomily above the Saints, and they have had to walk with trembling steps and weary limbs through the fierce storm of human rage and malice, but the bright sun of God's providence—though perhaps unseen, except to the eye of faith—has ever been shining brilliantly above them; and when, at last, it has burst through the surrounding gloom and dispelled the murky clouds of adversity, they have found that, as it sometimes is with the anxious and tempest-tossed mariner, the storm has only driven them more rapidly and directly to their desired haven.

Through persecution the Saints were compelled to flee from Kirtland in Ohio, and from Jackson, Clay and Caldwell counties in Missouri; from the latter counties they were successively expelled, by fire and sword, until they were forced to seek refuge beyond the limits of the State, and sought in Illinois that liberty and protection which were denied them in Missouri. They were not permitted, however, to rest for any great length of time in their newly-adopted state, nor to long enjoy the city and homes they had reared for themselves with so much labor and suffering,—they were again driven forth, this time to perish on the bleak and uninhabited prairies of the west, or to find an asylum beyond the confines of "civilization," among the savage tribes of the interior. It was hoped by their "Christian" and "civilized" neighbors, if they escaped the rigors of a severe American winter, endured without shelter and with insufficient food and clothing, or if they survived the effects of gaunt famine and wasting

disease, that they would fall victims to the tomahawk of the red men, and thus an end would be put to the spread of themselves and their principles. But their expectations were doomed to disappointment; though the sufferings of the Saints were of a most terrible and heart-rending character, and many hundreds fell martyrs to the Truth, through exposure, want, and disease, still the majority survived all their hardships, the rough and untutored Indians proved kinder than the "civilized" savages of Missouri and Illinois,—and to-day the wisdom and goodness of the Lord, in permitting our enemies to drive us to a place of peace and safety, while our persecutors are in the midst of confusion and war, are abundantly evident, and the heart of every Latter-day Saint swells with gratitude to Him, for having caused the wrath of man to praise him, and for having restrained the remainder thereof. The Saints thank the Lord for his merciful and providential deliverance, even though it was wrought out through trial and temporary suffering, while the wicked rage when they see that their efforts to destroy the people of God, have only resulted in pushing them into a place of refuge and safety—the very place to which the Lord desired them to go.

While camped on the frontiers of Iowa, after the expulsion from Nauvoo, their enemies, in order to render their destruction more certain, induced the government to make the most extraordinary and unreasonable demand upon them for 500 men to engage in the war then being waged with Mexico. Under the most favorable circumstances this would have been a most unjust, oppressive, and unheard of conscription—taking, as it did, so large a number of our young and able-bodied men; but when it is considered that the people had just been expatriated from their homes and driven beyond the boundaries of the United States by mob violence, and that they were then required to furnish so large a quota of men to fight for a government which denied to them the rights and protection guaranteed to its meanest citizen, the heinousness and injustice of the requisition is more apparent. But, at the request of President Young, the 500 men cheerfully responded, and, leaving their dearly loved relatives and friends—many of whom they felt they were destined never again to behold in this life—houseless and homeless on the wide prairies, committing them to the care of God and their brethren, they shouldered their muskets and wended their way, for thousands of miles, across the trackless continent, and planted their country's flag in New Mexico and California. Now mark the result. While they were traversing the prairies and climbing the mountains in the service of the Government, the brethren whom they had left behind them also wended their way, with their families, to their future home in the Great Salt Lake Valley. To any other people the prospect, on their arrival, would have been cheerless and forbidding in the extreme. They had nothing but the little they had hauled with them in their wagons upwards of a thousand miles over a trackless wilderness. They had but little food and less clothing,—they wanted everything and had nothing, save the elements around them, their own unyielding energies and the blessing of God. Any other people would have been aghast at the prospect before them; not so with them; they put their trust in God, and he, who had so often delivered them, again caused all things to work together for their good. The "Mormon Battallion" was discharged in California. Some of the members discovered the gold that existed so plentifully in its rivers and gulches. The wildest excitement spread throughout the world. Thousands flocked across the plains, and gladly exchanged their silver and their

gold, their groceries, clothing, carriages, machinery, tools, and implements of husbandry, &c., &c., for the flour and vegetables which the expatriated people had been able to raise on the fruitful soil of their new home. Their every want was supplied; and thus, the calling out of the "Mormon Battallion," which the enemies of the Saints fondly hoped would so weaken their numbers as to make them fall an easy prey to the savages, and thus prove their destruction, was overruled by the Lord and made the instrument of bringing temporal salvation to his people.

Similar results attended the entrance of the army into Utah in 1857. It was sent there to destroy the people,—it was made the means of blessing them. The prospects once more looked dark and gloomy—humanly speaking—but the clouds soon dispersed, and the sun of prosperity shone more brightly upon the Latter-day Saints than it ever had done before.

Not convinced of the futility of their efforts by their repeated failures heretofore, the enemies of the Work of God seem to be as determined as ever in their efforts to overthrow it. The officers of the Territory who have been appointed during the last two years, together with the troops that have been sent there from California, have manifested a more bitter and hostile feeling than any who have preceded them. The officer in command of the army located his camp just outside the limits of Great Salt Lake City, in such a position that the latter place was commanded by his guns, and, having his troops entrenched and—as he and his coadjutors supposed—all his plans perfected, it was hoped, by the aid of the civil officers of the Territory, that a collision would be brought about between the troops and the people of the Territory, which, of course, they expected would result disastrously to the latter. Everything that the most depraved and malicious ingenuity could devise was done, by both the civil and military officers, to goad the people to desperation and force them into resistance to the arbitrary and oppressive measures adopted towards them. But all these efforts failed; the people patiently endured the insults and indignities heaped upon them, knowing that themselves and their enemies were in the hands of the Lord and that he would cause all things to work together for the good of those who faithfully served him,—and so the designs of the wicked were once more frustrated. Last fall, however, having, as they supposed, provided themselves with the necessary provisions and stores to enable them to assume an independent and hostile position towards the citizens of the Territory, the troops began to boast openly that "if the 'Mormons' had their way the last winter, they (the troops) intended to have their way the ensuing one; and that before the spring of 1864 they calculated to have Brigham Young and his associates in their power, and at their mercy;" and what such "mercy" would have been, past experience has abundantly taught us. But this time, again, they reckoned without calculating upon any interference with their plans by the Lord. The drouth of the preceding Spring and Summer had materially diminished the crops of grain throughout the Territory, and, combined with the demand for provisions in the mines of the surrounding territories, had produced a scarcity of breadstuffs. Many of the people will necessarily have to suffer to a greater or less extent; but the partial evil has proved a universal good; the troops of Camp Douglas experienced the effects of the scarcity of provisions equally with the citizens of the Territory; and, just when the latter thought they had the former with their beloved leader, President Young, in their power and at their mercy, they found their circumstances reversed, and themselves obliged to

apply to the man whose blood they thirsted for, for the food necessary to preserve them from starvation. Instead of having President Young in their power, they find themselves in his power—more completely so than has ever been the case with any of our enemies before, and they have been compelled to ask for and receive their daily bread from the hands of the man whose life they so recently and vindictively sought. Of course they cannot very well quarrel with a man and a people who are feeding them ; and so, once more, the Lord has overruled the designs of his enemies, the apparent unpropitiousness of the elements and a seeming general calamity, for the good of his people and caused them to be the means of their deliverance and blessing.

But we do not anticipate any cessation of hostility on the part of our enemies ; their hearts are as insensible to gratitude or generosity towards us, as their reasons are to the numerous and irrefragable proofs the Lord has given them of the folly of opposing his Work. So soon as they shall be relieved from their present embarrassment it is not improbable that they will renew their efforts for the destruction of the Saints with increased bitterness ; for, while favors conferred upon a good man produce generous and lasting sentiments of friendship, they have precisely the contrary effect upon the depraved and vicious. Legislation, persecution, the torch and the bayonet having failed to stop the progress of truth or to discourage and disperse its followers, they are determined to change their tactics. They drove us from the midst of "civilization" in Missouri and Illinois, hoping we would perish in the wilderness ; they found, however, that we grew and prospered more rapidly than ever, and now the cry is that isolation is too favorable for our development, and every effort is being made to induce a large immigration to Utah from the neighboring states and territories. The people who said they could not live peaceably with us and who would not permit us to dwell with them, and who drove us from their midst when we wished to remain, are now following us, and forcing themselves, upon our society when we have no wish to associate with them ! What a humiliating position they place themselves in. The plan now seems to be to try to induce a great influx to Utah of the vicious, unprincipled and depraved adventurers who no longer find it convenient or safe to remain in their present abodes ; and thus to cause the waves of the ocean of "civilization" by which Utah is surrounded to dash their filthy waters against her mountain bulwarks, to wash down every barrier that preserves her from their encroachments, and to endeavor to efface every trace of the virtue and liberty which at the present time so peculiarly distinguish her from all other communities. But, like every other scheme, this also will fail in its desired object, and will only result in increasing the prosperity of the people and the power of the kingdom of God.

ABSTRACT OF CORRESPONDENCE.

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SOUTH AFRICAN MISSION.—Elder William Fotheringham, in a letter written from Port Elizabeth, January 15th, says :—"The Gospel will not make much more progress in this land until the present spell is broken, by the fierce and telling judgments of the Almighty, and the moral atmosphere is purified, and when the more righteous, but timid, who may survive the calamities, have an

opportunity of investigating the truth and embracing it, without being scandalized by the corrupt. There is very little inquiry, from any quarter, respecting the Gospel. The minds of the people seem entirely engrossed with other things than the kingdom of God. The various Branches are in good working order; the Saints, as a general thing, are feeling well, and have good men watching over them. When the Saints feel and enjoy the spirit of the Gospel, their influence is generally felt among the honest, if there be any such. Since my last, I have been to Humansdorp, where I tarried for two weeks, preaching, building up the Saints and strengthening them. They are making every preparation to emigrate to Zion, this season. Elder Atwood has just arrived from Winterburg, having visited the scattered Saints on his way down."

CARMARTHENSHIRE CONFERENCE.—Elder David L. Davies writes us under date of February 25th, from Carmarthen. He says:—"I have been busily engaged in travelling over the extensive country allotted to me, and in visiting the various Branches, comprising this Conference, since my return from Birmingham. Although I have been deprived of the company of Elder Evan A. Richards, in consequence of his being called to labor elsewhere, I feel that Spirit pervading my bosom which was so richly manifested at the Birmingham General Council; and the instructions uttered under this heaven-born influence, by yourself and brethren, has been my guiding star. The Saints in general, throughout the Conference, are feeling well, and manifesting a disposition to do as they are told, to live up to their religion, and to contribute a portion of their means towards the building up of the Latter-day kingdom; but the majority of the Saints here, as in most other places, are poor, as regards the things of this world, and that, in part, accounts for the small amounts in the funds. The Priesthood are united with me in all things; we are preaching to the world, in their own houses, and warning them to flee from the coming calamities. In all places they listen very attentively, and, I believe, the ultimate result will be that many honest souls will be added to the Church."

HULL CONFERENCE.—Elder Henry C. Fowler, in a recent letter, says:—"Taking into consideration their condition I find, after visiting them, a good and lively spirit manifested by the scattered Saints. In Goole I think there is a prospect of doing much good. I expect to baptize eight or nine persons when I visit that place again, which will be (D.V.) very shortly. I thought of hiring a room and giving a course of lectures there, as there seems to be a spirit of investigation manifested on the part of the inhabitants; and what few Saints are there offer assistance in that direction. The Saints are anxiously looking for the next Conference."

LEEDS CONFERENCE.—Elder George Swan writes that the Work of the Lord—notwithstanding the obstacles which he and his brethren have to contend with, and the unrighteous course pursued even by those who should be living exemplars of the divinity of the religion of Jesus—is progressing in the Leeds Conference. He says:—"I have thought that the reason the Adversary has made such attacks on our ranks, as he has done of late, is that there is danger portending his army. Our officers are busy recruiting, and we have had good attendance at the various places of rendezvous. The bounty we offer is eternal life, and the banner we unfurl, bearing the motto,—'Truth is mighty and will prevail'—makes the weak grow strong. True it is, as it was anciently, the kingdom of God is like a net cast into the sea, and brings forth both good and bad fishes."

CORRESPONDENCE.

ENGLAND.

KENT CONFERENCE.

Brighton, Feb. 23, 1864.

President Cannon.

Dear Brother,—Knowing you are always interested in the progress of the Latter-day Work, and that news from any part of the Mission is read by you with pleasure, I embrace a few leisure moments to inform you of my labors in the Kent Conference. Last Sunday we were favored with a visit from our District President, Elder Richard Bentley, who gave the Brighton Saints two discourses. As usual, his remarks evinced his strong desire to see the Saints gathered from these lands to Zion; he encouraged the Saints to exercise faith, and use economy to accomplish this desirable object. Elder Sanders had, for some time past, regretted that the Brighton Saints, and the Saints belonging to towns who were numbered with them, could not have the privilege of attending the General Conference of this county, and of lifting up their hands to sustain the Prophet and his Counsellors, who dwelt in Zion, and, also, the other Authorities who resided there, as well as those of the British Mission. He mentioned this circumstance to Elder Bentley, who, willing to gratify the people, proposed the sustainment of all the Authorities. As usual, the same oneness of feeling was here manifested, as is the case throughout the entire Mission. The same spirit of hospitality is among the Brighton Saints, that characterizes the Saints of other portions of the Mission. Invitations to their homes were freely extended by them.

My Brighton visit has afforded me much pleasure; it has recruited my health, and introduced me to other kind-hearted Saints. This, however, does not efface from my memory the kindness of my Essex friends. The scenery of Brighton is quite refreshing, the English Channel ebbing and flowing on its straight, level beach, studded with its fishing smacks, fills one's mind with many happy reflec-

tions; and the various orders of architecture seen in the magnificent buildings, makes a Saint feel full of admiration for their beauty, and breathe a wish that some of the Brighton talent might pause awhile from artistic studies, to investigate the truth for their own good. I am happy to say, at this time, that the Saints are allowed to enjoy their religion undisturbed, and that, from the humbler classes of this delightful town, a few are being added to the number of believers in the restored Gospel.

The highest object of my ambition is to do my duty, and help to dissipate the darkness which has prevailed since wicked men slew the Apostles of Jesus; and I always feel that the Lord is willing to bless every well-directed effort that may be made, by his servants, to do good, and realize that if the world is wicked, we have to live on it, and when the world is righteous, we shall live with good company. There is the earth for man, and man for the earth, and I long for both to be redeemed. The world and the people are in pledge to Satan. The blood of the Savior is part of the ransom-money, and the Spirit of the Lord, and labors of the Priesthood, will pay the balance.

May the Lord hasten the time of redemption, when the world, and the inhabitants thereof, will rejoice, and when man can dwell in immortality, in the presence of his Maker, forever.

Your brother,

GEORGE SIMS.

SWISS, ITALIAN AND GERMAN MISSION.

Geneva, March 4, 1864.

President Cannon.

Dear Brother,—I have forbore writing to you, for a long time, because I knew that you have had your hands full of business. I have, however, been silent so long now, that I have feared you might think I was, or might become, spiritually dead.

Since I last wrote to you, I have been engaged, most of the time, in

studying German. How far I have succeeded I will leave for others to say; but I will say, that about three months and a half after my arrival here, I made my *debut* before the Saints as a preacher of righteousness, in that language. Since then I have, I believe, spoken at all the meetings that I have attended, except in one or two instances.

I spent most of the winter in Canton Thurgau, and, in company with brother Schramm, have visited and made the acquaintance of the people. On the 4th ult., I had the pleasure of meeting brother P. A. Schettler, at Herisau, and conversing with him in my mother tongue. We went in company to visit the Saints in Germany. We held a meeting with them at Eichelburg, near Stuttgart; but, owing to the spirit of persecution existing there, towards the Saints, we were compelled to conduct it in secrecy. Notwithstanding our precaution, however, to hold it very late at night, and take our departure early in the morning, the Devil would not allow himself to be cheated. The next morning a policeman came to the house where we stayed, and, in an insulting manner, demanded the presence of brother Schettler at the Burgomaster's office. I told brother Schettler that I would accompany him, and we forthwith, accompanied by our official escort, went to see the Burgomaster. I will not relate all that was said on both sides, but simply state, that we were liberated from our temporary captivity, and allowed once more to depart. We went to Stuttgart, where we had an opportunity of bearing testimony to a number of persons. I feel convinced that, were there religious liberty in Germany, it would yield a rich harvest of souls; and I am of the opinion that as great a work could be done there as in any other European country. We then proceeded to Carlsruhe, and held a meeting. We had a second police encounter; but, as in the first case, we came off free again, for which I feel to praise my Father in heaven, whose care and protection have been our constant companions thus far. A singular coincidence occurred on the same day that we were arrested. Brother Muller was arrested in Canton

Bern, and taken to the Capital, where he was imprisoned till the 26th ult. The authorities then transported him out of Switzerland to Wurtemberg. After brother Muller's arrest, one of the brethren went and inquired of the authorities the reason they had imprisoned him. The reply was, "For preaching erroneous doctrines." At about the same time the authorities in Chur, Canton Graubinden, served a notice on a brother, by the name of Zollig, warning him to leave the Canton within twenty-four hours, under penalty of transportation. They, also, served a notice on a widowed sister, to leave the Canton within two weeks. On inquiring what they had done to cause these notices, they were told that they were "Mormons," and "Mormonism" would not be tolerated within the Canton; and, also, that they (the authorities) intended to "root out every Mormon." I think, however, they will fail in this latter intention, for several of the Saints in that Canton are natives, and, according to the law, they cannot transport any person born in the place. Brother Schramm baptized a young man in the same Canton who speaks German, but whose mother tongue is the so-called Roman language. He is the first man baptized who speaks the latter language, and I have some hopes that through him we may be enabled to spread the Gospel in that Canton—notwithstanding the assiduous endeavors of our enemies. You can form an idea from what I have written, that we have considerable to contend against, and that the Devil is busy at work to counteract the efforts of God's servants to overthrow his power. I know, however, who will triumph, for "if God is for us, who can be against us?"

There is every exertion being made by the Saints to emigrate this year. The number of those who will go will far exceed that of last year. I have not had to urge the necessity of gathering, on the minds of the people in this Mission, for I believe nearly every good Saint would willingly go, without urging, if they could; but those who are not good Saints, I would rather see remain where they are, until they do better. A good, honest soul, who

receives the spirit of the Gospel, has a desire to gather, for the spirit of the Gospel is a gathering spirit.

The spirit of intolerance runs very high against us; the people not being used to much liberty, heretofore, are not willing to grant it unto others. I think I read the word "Liberty," in the dark clouds which are gathering over Europe; and, after the nations have been scourged by the hand of the Almighty, I think there will be more liberty to preach the Gospel to those nations who have not heard it.

Brother Schettler left here yesterday, *en route* for Zion. I do not like the vain eulogies of the world; still,

I cannot help paying a tribute to brother Schettler. He is one of God's true and faithful servants, and his name will not be soon forgotten by the Saints in Switzerland. Brother W. P. Nebeker is in East Switzerland. His health was not very good when I last saw him, but, I understand, it has improved. Brother Hill is in St. Imier, and is still striving, with all his ability, to acquire the language. He has already commenced to address the Saints in the meetings.

With respects, I subscribe myself your brother in the Covenant of the Gospel.

W. W. RITER.

SUMMARY OF NEWS.

—o—

DENMARK.—On Thursday, 17th ult., there was heavy cannonading and fighting all along the lines. Dubbo! village and Tonbjerg positions were taken by the Prussians, after a heroic resistance by the Danes. The position of Dubbo! is still unharmed. The numbers of the Prussians are always four to one. Their artillery has a range of three miles. A Danish colonel was killed, and seventy wounded were carried into Sonderburg. The Prussian losses are severe. On the 19th ult., three Prussian men-of-war attacked the Danish blockading squadron off Griefswald, Pomerania. After an engagement lasting two hours, the Prussian vessels returned to the harbor. It is officially announced that the Danish Government has accepted the proposal of England for a Conference. It is said that Austria and Prussia have, also, accepted the proposal without detailed basis or armistice. The territorial integrity of the Danish monarchy under the present dynasty will be maintained. The conference is to meet at once.

CAPE DE VERDE ISLANDS.—A distressing famine is said to be now raging in the islands of Brava and St. Thiago, of this group. People were dying in the streets. They devoured everything that came in their way that was eatable—the bark of the banana and the flesh of animals of all kinds. The cattle had all died for want of food and water.

ITALY.—A correspondent of the London *Times*, writing from Turin, on the 14th ult., says,—"The preparations for war continue on a large scale. To the 160,000 men which Austria has concentrated in Venetia, Italy can oppose an equal number—one-half concentrated in Lombardy, along the banks of the Mincio; the other in the Æmilia, on the Po."

AMERICA.—In the absence of official information from General Sherman, most unfavorable reports continue to circulate. One account from New Orleans States that on the 16th of February he was defeated near Meridian, with a loss of 15,000 men, and that with the remnant of his army he was retreating to Vicksburg, pursued and harassed by a large number of Confederate cavalry. Travellers, who left Vicksburg on the 3rd ult., assert that he had arrived in that city, but do not state whether with the whole or part of his army. The Confederates, under General Pickett, are again threatening Newbern, Plymouth, and Washington, North Carolina. Four Confederate rams, plated with 10-inch iron, and carrying four guns each, will co-operate with the land forces. The Confederate Generals Magruder and Taylor, with 20,000 men, are reported to be advancing into Eastern Louisiana from Berwick's Bay.

VARIETIES.

THE POPE'S INCOME.—The total amount received by the Pope as the offerings of Peter's pence, up to 1864, was 36 million francs. This amount is independent of the valuable objects which continue to be received from all parts of the world.

Stephen C. Foster, who wrote so many beautiful negro songs, such as "Old folks at home," and "Come where my love lies dreaming," died at Pittsburg, United States, on January 20th.

IGNORANCE AND CRIME IN LONDON.—We talk vaguely of the "ignorance of the lower orders." Do we ever attempt to gauge it? Do we rightly know its depths? Do we remember, as often as we should, that there is at least a hundred thousand people in this London who would resist vaccination as they would resist attempted murder—who look upon sin, not as being criminal, but as being "gay;" and who, utterly destitute of the power of shaping their own destinies by intelligent virtue, are glad to get a twopenny horoscope to save them from the almost brutish fear with which alone they can regard the future? The schoolmaster is said to be "abroad;" it is high time that he came home.—*Telegraph*.

DIED:

On the 12th ult., at Stavely, Derbyshire, Louisa, wife of Thomas Green, aged 41 years and 11 months.

ADDRESS

Edmund F. Bird, 21, St. Andrew's Road, Southampton.

POETRY

YE SAINTS BE TRUE.

Ye Saints be true and fear not,
For the time is drawing nigh,
When Christ, the king of all the earth,
Will leave his court on high,
To spend the bless'd Millennium,
With the righteous on the earth,
And give, to each, an heritage,
According to his worth.

Ye Saints be true and fear not—
Let your hope not be effaced,
For soon shall another earth, again,
With purity be graced.—
And all appear as at the first,
When innocence and love
Sat throned on nature's bosom,
As fair emblems from above.

Earth's proud, usurping monarchs,
From their thrones must shortly flee,
And man, the image of his God,
By righteousness be free;
The Priesthood's heirs shall rule the earth,
Under their holy King,
And nature's voice, with Saints unite,
In anthems sweet to sing.

Then be not faint—defend the right,
And stem sin's swelling tide;
Relinquish not the sword of truth,
Nor lay the shield aside;
But battle strongly 'gainst the wrong,
Till right has lasting sway,—
And bring, instead of error's night,
Truth's bright eternal day.

Boreland.

JAMES CRYSTAL.

CONTENTS.

Minutes of a General Council	209	Correspondence.—England: Letter from Elder	
Minutes of a Conference	213	George Sims: Swiss, Italian and German	
History of Brigham Young	215	Mission. Letter from Elder W. W. Riter...	221
Editorial.—Injurious Schemes converted into		Summary of News	222
Blessings	216	Poetry.—Ye Saints be True	224
Abstract of Correspondence	219		

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 15, Vol. XXVI.

Saturday, April 7, 1864.

Price One Penny.

LABOR IS WORSHIP.

BY ELDER JOHN V. HOOD.

The original type of humanity is to be found in God. The normal condition of the spirit of man is one of union and communion with Deity, and in the feverish desires, the fretting cares and anxieties of life, we hear the unconscious murmurings of a nature that has lost its true level, and find indications that, in disunion with God, the elements of our being are in fearful disharmony amongst themselves. To cause the faculties of the mind to operate in union with God, and to educe harmony and peace out of this chaos of conflicting elements, is the object of our being. Within every heart there are folded wings of thought, aspiration and energy, which need only the liberating touch of the Spirit of God to call forth their latent powers, and bear the soul upwards to the true region of its life; and the multitudes who never, in thought, desire or affection, emerge beyond the region of earthly things, know not what life is, and have never discovered what, in its high and glorious reality, human existence may become. We are too apt to measure existence by duration; but, instead of reckoning life extensively, we should reckon it intensively also,—not merely by the

number of its days, but by the amount of labor and energy which we infuse into them.

"We live in deeds not years, in thoughts not breaths,
In feelings, not in figures on a dial—
We should count time by heart throbs. He
most lives
Who thinks most, feels the noblest, acts
the best."

The man who merely vegetates through existence, who rises day after day only to eat and drink and pursue the same unreflective round of business and pleasure, without one lofty thought or pure spiritual emotion, who never, for one moment, lifts his soul to commune with God, or with the vast universe of realities around him,—surely such an one's life, in its real essence and true significance, is lost. And comparing such a life with that of the man's in whom the pulse of being beats quick, the earnest, high-souled, reflective man, alive to the noblest end of existence, governed by pure principles and holy motives, crowding his days with deeds, and leaving scarce one hour of waking existence that is not instinct with energy, throbbing with the life's blood of the spirit,—comparing the former sort of life with

this, can we hesitate to pronounce that *that* is a mere blank—a life that is no life, a death in life—whilst this alone deserves the name?

Laborare est orare, said the old monks. Labor is worship. The object of our life consists not alone in praise and prayer, but in constant, never-ceasing work—work well and faithfully done, work that will buoy the spirit up and sustain it as this earth is sustained by the elastic, buoyant ether in which it floats, and which gives to all nature its lustre, its life and beauty,—work for the advancement of truth and righteousness, which will brighten up the darkest hour of man's life, raise him as he sinks in sorrow and despair, and cheer him with dreams of a future Eden-world, touch his soul with its fingers, until his nerves are strung into a lyre, on which his heart beats out a glorious marching-tune to time, wreath the gate of death with flowers, while, like a hero through an arch of triumph, his conquering soul goes proudly into heaven. He who has begun to labor thus, without caring for honor and fame, has already begun his immortality; and when we can lie down to rest with the thought that we have been laboring earnestly, doing our duty to God and man, this affords strength to the soul and satisfaction to the immortal spirit. Continuous inaction becomes more unendurable than labor, the pain of effort and toil less irksome than the pain of unvaried and inglorious ease. There is in nature a kind of rest which is to be ascribed to the mere absence of force, the rest of immobility or inertia, and another kind of rest which is the result of the highest exercise of force, the rest of balance and equipoise of action and reaction. So in the heart there is a rest of torpor where the inert intellect rusts, the unexercised affections stiffen into selfishness, and the will, long unused to effort, becomes enervated. And, on the other hand, there is a nobler kind of mental and spiritual rest which is not the result of negation of effort, but the seemingly negative result of the highest positive exercise of inward power. It may, indeed, consist with the intensest outward activity, but even where there is

no apparent activity, the very stillness and repose of the spirit may be the result of the inward action of powers working in fullest energy, yet with a mutual balance and harmony so perfect as to seem to the superficial observer identical with absolute immobility. It is but a vulgar error to measure force, physical or mental, by motion, stir, outward activity. As much or greater power may be at work to produce stillness, as is manifested by the most violent outward commotion. Repose may be the high and difficult results of manifold powers in constant operation, combining, modifying, balancing, blending each other's effects. The pressure of the atmosphere on our bodily frames is sufficient to tear us limb from limb; yet, because of the counterbalancing force that meets it, we move and act unconscious of its existence. All around us in the material world, mighty agencies are at work which, if any one or more of them were left to act unresisted, or if the balance that subsist between them were ever so slightly disturbed, might break forth in the most terrible conflict of nature's elements; yet these agencies, in their infinitely diversified character and endless complexity of operations, are combined in such exquisite proportions, and adjusted in such perfect equilibrium, that the result is the order, harmony and repose of nature—the grand rest of the material universe. And so the rest of the spirit is analogous to this. In the repose of a great heart there is latent power. The calmness, peace and holy tranquility that breathe over a matured mind, has in it nothing in common with mere listless inaction—it is rather the last result and highest expression of mighty energies at work within the breast. In the inner world, not less than in the outer, there are counter-acting or conflicting elements that require, for the preservation of order and harmony, the maintenance of the most perfect balance amongst them; and it is to the disturbance of this balance, to the restlessness of an ill-regulated, or the wilder disorder of an ungoverned spirit, that the misery of man is to be greatly traced. The inward repose of the soul is the result

of the final conquest and subjugation of man's lower nature. It indicates the presence of a new principle of order, the introduction of a new element of harmony and coherence among the wayward powers of the soul. The peace of the mind is the peace not of stagnation, but of self-conquest. Its intensity, therefore—the amount of moral force that is in it—is to be measured not by what it displays, but by what it implies,—by the strength of those evil passions which have been subdued, by the impetuosity of those appetites which have been mastered, and by the repellent energy of those powers of man's nature which have been reconciled.

Labor is rest to the active and energetic spirit. To not a few minds, congenial activity, eager, incessant, all but absorbing, is the element in which they find repose; and the ardent and enthusiastic soul, conscious of power and delighting in work that calls it forth, will sometimes seem to enjoy perfect serenity only in the whirl of occupation, as the bird on the wing, in the flow of joyous strength, while it cleaves the air at fullest speed, yet seems as if at rest poised on its outspread pinions. A spirit of great power and energy so far from resting, frets and feels ill at ease in its inactivity—only in the putting forth of its energies, in the evolution of its inward power, in the devotion of thought and feeling to congenial pursuits, does it find itself tranquil, unburdened, at rest. The mental activity of the student, whether in apprehending or ex-cogitating thought, is not felt to be labor, if it be spent on a subject in which the mind is intensely interested. And both in temporal and spiritual things, man, redeemed and restored by the Gospel, will reach that state of moral and mental elevation in which goodness becomes spontaneous, duty delight, the service of God perfect freedom. There is no art that is more capable of drawing forth in the human spirit a more impassioned devotion, than the art of being and of doing good. It may be from a lofty impulse, and with a glowing spirit, that the hand of genius shapes the marble or vivifies the canvass into the outward form of human beauty or majesty;

but there is a work nobler far, and capable of kindling and concentrating in a holy ardor every energy of man's nature—the work of moulding the imperishable spirit within him into the likeness of the good and fair. A Divine ideal has dawned within the heart, and it is all on fire to realize that ideal within the soul. The life of each man, from his cradle to his grave, is a wondrous tragedy, ending either in a defeat or a triumph. Daily and hourly the world might witness, if it would only look for them, many a principled and heroic struggle, and many a gallant upbearing against temptation, misfortune, and trying sorrow as intense in degree and more protracted in duration, than if material faggots had been piled around the body, and material fire had eaten to the bone. True heroism does not consist alone in the animal courage that can cause a man to "seek the bubble reputation at the cannon's mouth," and, by the light of waning watch-fires, woo it under the proud name of fame and glory. The battles and victories of truth, although bloodless, are the most unfading, mayhap not in the annals of men, but in the archives of eternity. The true warrior is he who goes forth in the vanguard of the great army who are striving after truth, and yearning after liberty. Like Hercules, he slays the Nemean lion, and, rolling himself in its tawny hide, marches on to new battles and victories. Circumstances hem him in on every side—they tower one above another, threatening to crush him if he will not relinquish his purpose,—yet even then he clenches his hand firmly, plants himself with rock-like firmness, looks them boldly in the face, and says, "By God's help I defy you;" calmly he bides his time, diligently he plays his tasks, masters them one after another, uses them as stepping-stones over which he advances to new struggles and new conflicts, until at length the triumph is complete, and he emerges from the strife and stands in the attitude of a conqueror, bearing the scars of battle, but enjoying his reward in the consciousness that his labors have been crowned with success, and that he himself is better and nobler, wiser and happier

and stronger, for the fierce battle he has had to fight, and the difficult work that has been given him to do. This, too, is our mission,—in this will lie our greatness, from this will we receive our glory. There is a mighty work to be done—there is a world to redeem, there is man to be regenerated, there are the truths of eternity to be scattered over the earth, there are love and harmony and righteousness to be brought down again as of old,

and we are called on to assist in advancing these ends. Let us, then, rise from the mists in which men are walking—let us ascend the heights of wisdom and intelligence, bearing in our hands that “banner with the strange device, Excelsior,” and when the morning of peace dawns once more upon humanity, we shall be crowned with lives eternal, and enter into the “rest that remaineth for the people of God.”

MINUTES OF A CONFERENCE

HELD IN SHEFFIELD, SUNDAY, MARCH 27TH, 1864.

—o—

Present—President George Q. Cannon, Elders Joseph Bull, President of the Sheffield District, Collins M. Gillet, Matthew McCune, John Nicholson, President of the Sheffield Conference, Henry C. Fowler, President of the Hull Conference, John C. Graham and the Presidents of Branches.

Conference was called to order by singing, “Come, Holy Ghost, our hearts inspire,” &c. Prayer by Elder Gillet. After singing again,

Elder Bull arose and said that he felt pleased to have the privilege of meeting in a Conference capacity that day, and hoped that every one who were and might be present, throughout the day, would have a portion of the Spirit of God in their possession, that a joyful time might be experienced while together. He was satisfied that, if the Saints came together feeling as they ought to do, they would have as good, and, indeed, a better Conference than they had before. The last, he said, was a season of happiness, and attended with excellent results; but they could have equally as profitable a Conference that day as they ever enjoyed. He desired that the Lord would inspire the hearts of those who might address the Conference, with instruction and counsel, that the temporal and spiritual necessities of the Saints might be gratified. He knew that counsel would be given, by the power of revelation, to meet every requirement of the people present, if they sought, in the sincerity of their

hearts, to obtain it. The object, he said, in meeting together at different periods, in the capacity of a Conference, was to give and receive necessary instruction, that all might know and understand the duties devolving upon them. He deemed it highly important for assemblies of the Saints to convene in Conference, as they had then, that the affairs of the Work might be communicated to them, and that they might keep pace with the progress of the Church and kingdom of God upon the earth. He then said that he would call upon the Presidents to report their Branches, and concluded by requesting them to give faithful and correct representations, and candidly state the condition of the Branches, for, to remove evil or to effect any improvement, the Conference should know the true situation of affairs under their charge.

Elders Charles Parkin, President of the Sheffield Branch, Francis Fouk, President of the Chesterfield Branch, Robert Boardman, President of the Staveley Branch, Henry Heaps, President of the Pilley Branch, Peter Betts, President of the Rotherham Branch, and Andrew Hobson, President of the Woodhouse Branch, then gave their representations, which, generally, were of a satisfactory character. The baptisms were not, in some Branches, very frequent at the present time; but the Presidents and the local Priesthood were sanguine that, with the blessing of the Lord,

the Work would gather to its strength a great number of good, honest people, throughout the Conference, as the attendance at the meetings, of such persons, and the deep interest taken by them in the investigation of the Truth, indicated such favorable results. Open-air preaching, the approaching summer, was expected to accomplish much good. The labors of the Priesthood in the past, in that direction, had awakened a spirit of investigation, and increased the attendance at the meetings of persons seemingly inclined to receive the Gospel. The greatest drawback, or hindrance, to the spread of the Work in the Branches, was the apathy manifested by some who were connected with the Church. Some were pursuing a course that was inconsistent with their professions; and so long as this was the case, many who might be unwise enough to view the course pursued by those who *should* be its representatives, as an infallible standard of the truth or falsity of the Gospel, would be hindered from entering into communion with the good and faithful Saints.

Elder Nicholson said he had listened to the reports with pleasure, and could endorse the statements of the Presidents concerning the condition and prospects of their Branches. Since he commenced to labor in the Conference, he had striven to effect an improvement on the part of those who indulged in apathy and sin; and many who were, at one time, heedless of the progress the Work was making, and seemed totally unconcerned about it, and their individual identity therewith, had been awakened to the great responsibilities devolving upon them. There was a decided improvement in the condition of the Conference; and he considered its present situation in temporal, as well as spiritual matters, was good. He regretted that he had not been able to form the acquaintance of all the Saints, but intended to avail himself of every opportunity and occasion to become acquainted with every Saint in the Conference. He knew that it was necessary for him to know all before he could give counsel to suit all. His desires were strong for the further advancement of the Work of God, and he expressed his

willingness to labor devotedly, and with disinterested zeal, to accelerate the accomplishment of Jehovah's purposes. He hoped that when the Elders and Priests went forth in the different Branches to preach the Gospel, they would possess the Spirit which, alone, carries conviction to the hearts of the hearers of the Word of life; and he was convinced, from experience, that they would invariably accomplish some good.

Elder Gillet also expressed his satisfaction with the representations of the various Branches. He was happy to hear that the Saints were striving to live up to the principles of their religion. It is necessary, he said, that the Saints should keep pace with the Work; for, unless they do so, they will certainly lose sight of it, and, of course, lose that faith they formerly enjoyed. Persons who lose sight of the Work of God, very soon find out that its identity is not the same as it was when they practiced the precepts taught by the Elders. A man, he said, cannot fail to keep pace with the Work, so long as he performs every duty resting upon him; but the moment he retrogrades, it is evident that he has either neglected some duty, or transgressed some law that pertains to the Church of God. The Spirit of God would lead them to do right—its promptings are of a saving character; it will never lead them astray. He said he had found, in his travels among the Saints, many good people; but this he could not say of all whom he had seen and conversed with. There were some who were, as was represented by the Branch Presidents, indifferent to the Work. Some, he had found, were very anxious to learn the mysteries of the kingdom—to understand the principles of predestination and other equally grand and sublime doctrines; but such persons, he had invariably found, were neglectful of the present and practical duties of life. They were good Saints, of course; they, however, flattered themselves they were.

Elder Fowler spoke for a short time concerning his present field of labor, and described the Saints, composing the Hull Conference, as being a kind-hearted people, and dwelling

together in the bonds of brotherly and sisterly affection.

Meeting adjourned. Prayer by Elder Bull.

2 o'clock, p.m.

Meeting was called to order by singing. Prayer by Elder Fowler.

The Sacrament was then administered to the Saints by Elders Henry W. Parkin and John Cutler; after which Elder Matthew McCune addressed the congregation upon the nature of the Gospel, and upon the notions the professors of religion in the world entertain with regard to what should constitute religion, and how men should deport themselves in order to distinguish them from non-professors.

Elder Nicholson read the Statistical and Financial Reports of the Conference, which, on a motion made by Elder Bull, were accepted in an unanimous manner by the congregation. The latter then proceeded to name the General Authorities of the Church in Zion and in this Mission, who, in their order, were sustained without dissent by the congregation.

President Cannon then arose and said he felt happy in the privilege, which was afforded him, of meeting in Conference with the Saints that day. He hoped that peace, joy, union and love would prevail in the meetings of that Conference. He rejoiced also to hear that the Branches were in so good a condition as they were, and hoped that the Priesthood would continue to proclaim the Gospel, with the same energy which had hitherto produced such favorable results as were alluded to, in the reports of the Presidents of Branches. He deemed it highly important for the Saints, so long as they remained in these lands, to bear testimony of the truth of the Work. It was within the province, he said, of every individual, whether in the Priesthood or not, to have a knowledge concerning the Gospel, and that knowledge they should endeavor to impart to others. The Saints would not be free from condemnation if they neglected to proclaim the Truth to all with whom they came in contact. To do this, he said, it was not particularly necessary for the Saints, or even the Priesthood,

to go and bawl at the corners of the streets, and crowd themselves upon the notice of the people whether they would listen to them or not; but they were expected to take advantage of those opportunities and occasions when it is wisdom to disseminate those principles which had made them happy. If the Saints did not bear testimony, when, by doing so, they might be the means of bringing to the door of Salvation some honest souls, they would be held to a strict accountability. He believed, however, that the Latter-day Saints, as a community, were diligent where the extension of their principles and faith was concerned; and if they had erred in the past, it had been in many instances, doubtless, on the side of zeal. There were continually, he said, young persons growing up, in these lands, to whom the Gospel should be declared, that they might have the chance of either receiving or rejecting it. As their knowledge extends, and their capacity to judge between truth and error enlarges, they should, he said, have the principles of salvation presented to them for their acceptance. Although thousands of pamphlets had been printed and circulated among the people, and a great deal of preaching done, there were many honest-hearted people whom they had failed to reach and convert to the Truth. So long, he continued, as the people could be reached and would listen to the testimonies of the people of God, it was their bounden duty to persistently bear testimony of the Truth to them. This duty the Saints owed to their God and their fellow-creatures. If they rejected the testimonies borne, the Saints were no poorer for it, nor would their rejection affect the truth of the Work; but they would, in the day of the Lord Jesus, stand as bright witnesses in his presence.

President Cannon also adverted to the events that were, at the present time, transpiring upon the earth, amongst the nations. He conceived there was no period in the history of the world—from the beginning of man to the present age—when a dispensation was fraught with more important changes and events, than in this dispensation. The changes betokened the approach of that time when peace

would prevail upon the earth—when happiness would be universally enjoyed by the human family, and the destroyer banished therefrom. The Priesthood, he said, had been restored to the earth—with its gifts and blessings—and its power was being felt. He exhorted the Saints to not allow themselves to be so absorbed in a feeling of security, that they would fail to observe the operations which the Lord was making, in order to accomplish the purposes for which they so often hoped and prayed for. He then referred to the remarks made by brother Fowler, in the forenoon, upon the prevalence of union in the Conference in which he was laboring, and said, that such a feeling should be cultivated everywhere. He dwelt for a short time upon the injury which resulted from back-biting, evil speaking and slander.

Meeting adjourned. Prayer by Elder C. Parkin.

In the evening President Cannon addressed the congregation for upwards of an hour. He took for his subject, a portion of the 10th chapter of Matthew. He showed that whenever the Church of God was established upon

the earth—from the creation of the world, up to the present time—it has always been opposed by the powers of the Adversary of righteousness. Its ministers had been persecuted, and invariably suffered martyrdom for the sake of the Truth. The Church and Kingdom of God, he maintained, could not exist upon the earth, among the conflicting systems of human invention, without having to contend with the deadly hate and bitter persecution of those who “loved darkness rather than light.”

Conference was dismissed with prayer by Elder Joseph Bull.

On the evening of Monday, a tea-party was held, in the Temperance Hall, Town-head Street, which was greatly appreciated by a large congregation of Saints and strangers. After the tables were cleared away, the rest of the evening was occupied in singing and reciting, which were unusually interesting, and reflected creditably both upon those who favored the congregation with the exhibition of their talent and those who conducted the arrangements of the evening.

Reported by JOHN C. GRAHAM.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 216.)

Reached Louisville on the 12th. While passing the locks, we visited Mr. Porter, “the Kentucky Baby,” a thin, spare man, 7 feet 7 inches high. We walked through and took a view of the city of Louisville, and then proceeded to Cincinnati, where we arrived on the 13th, at 5½ p.m., and staid with the brethren. I dreamed that brother Joseph called us home.

—14.—We visited several of the brethren in the morning, travelled about the city, and wrote letters to our wives.

—15.—Staid at brother Pew’s with brother Woodruff.

—16.—(Sunday).—Attended meeting in the morning at father Hewitt’s; Elder Woodruff and I preached. In the afternoon we visited the Licking Branch, in Kentucky, where the Saints were in a very backward state, their

hearts being more engaged in the welfare of 10 or 15 acres of strawberries and raspberries which they were cultivating than in the things of the kingdom of God.

—17.—Started back for Cincinnati, viewed the strawberry and raspberry fields. We met brother Colins Pemberton, who advised us to turn off our way a couple of miles and visit a number of families of Saints in a deep valley, which they called Piedmont, which advice we complied with, and preached to them, and blessed eight of their children. The day was excessively hot, but a shower of rain fell in the evening and cooled the atmosphere.

—18.—Brother Pemberton took us in a skiff down the Licking River, and across the Ohio to Cincinnati.

—19.—Visited brother David Mar-

tin, who never asked our names : we staid with him over night, and lay on a bedstead that creaked so dreadfully that we could neither sleep nor dream.

—20.—Visited brother Jackson, who received us kindly and gave us a sovereign to assist us on our mission. We walked fifteen miles back to Cincinnati.

—22.—We took the steamer "Adelaide" for Pittsburgh, and on the 27th left the "Adelaide" on a sand bar and took stage at Bridgewater for the city ; stopped at the town of Economy, founded by Mr. Rapp, upon the common stock principle.

On our arrival at Pittsburgh brother Small informed us there was a Latter-day Saint meeting at the Temperance Hall ; we went there, and found Elders H. C. Kimball, O. Pratt and J. E. Page. Elder Page was preaching ; he hammered the sectarian churches unmercifully. He informed the people of our arrival, which made six of the quorum of the Twelve in that city.

—23.—We met in Council at 2 p. m., at Richard Savary's. I inquired concerning the proceedings of the Twelve in Cincinnati, and found that Elders H. C. Kimball, O. Pratt and J. E. Page had held a Council and organized that Branch. Elders Kimball and Pratt left Cincinnati, when Elder Page remained for a few days and annulled their proceedings and reorganized the Church as it was before. I reproved Elder Page for undoing alone what three of the Twelve had done together. I exhorted him to be mild and gentle in his teachings and not fight the sects, but endeavor to win the affections of the people. We held a meeting in the evening at brother Jeremiah Cooper's house ; I addressed the people and exhorted the Saints to listen to the counsels of the servants of God. Elders H. C. Kimball and George A. Smith bore testimony to the truth of the Work.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL, 9, 1864.

SPIRITUAL INFLUENCES AND THEIR EFFECTS.

In this age of avowed scepticism and unbelief, it is scarcely to be wondered at that the effects of spiritual influences upon the children of men are hardly recognized in the least by the world. They do not even receive that attention from the Saints to which they are fully entitled. Because they are generally invisible, there is not that importance attached to their operations that there would be were they cognizant to the ordinary vision of man. It requires the constant teaching of those familiar with, and aware of the power of spiritual influences, to keep mankind in a condition of mind to understand their operations, and the laws by which these powers are governed. This has been the chief employment of every Prophet and Apostle and man of God in the midst of his fellows, from the beginning of time down to the present. Whenever authorized men of God have disappeared from the midst of mankind, true knowledge in relation to this important matter has disappeared with them ;

and the people, in the majority of instances, have submitted themselves to the influence of whatever spirit happened to be prevalent, without taking any particular thought as to whether it was a true and proper spirit, or one of the opposite character. With the restoration of the Priesthood to the earth there has been, as usual, an increase of spiritual manifestations of an evil character ; but there has also been revealed a knowledge of laws respecting spiritual influences that places man in a position to understand the spirits, and to know whether those of which he witnesses the manifestations are true and recognized by heaven, or not. Yet the influence of the old religions and traditions—even among those who have seen their fallacy, through their adoption into the Church of Christ by obedience to His Gospel—prevails to such an extent, producing carelessness and darkness and doubt, that it requires a continued and diligent labor on the part of those who are called to minister in the things of God, to give this subject due prominence in the minds of the people.

The Saints, at least, should understand that there are many spirits which are exerting their power among men, and seeking to obtain an influence over them, and that if they would escape from their effects, they must be upon their guard. But how many are there who are sufficiently careful upon this point ? How many of those who have embraced the Gospel, are jealously watching every avenue of their hearts, lest a spirit which is not of God should enter therein and obtain power over them ? Does the man who finds fault with his brother in the Priesthood, and grumbles against and condemns his President, understand that when he does so he is giving place to a spirit which is not of God, and which, if not expelled, will obtain such power over him that he will be led by it out of the Church and far from the path of righteousness ? Or does the woman who scandalizes and talks about her sister, know that in so doing she is giving utterance to the thoughts and feelings of a subtle, untruthful and delusive spirit which, if she retains, will lead her to destruction ? When men and women give utterance to such expressions and feelings, the evil influence is at work ; they are being operated upon by it, though they themselves may not be aware of it ; indeed, the great danger to the individual lies in he or she not being aware of the character of the spirit that is operating upon and leading him or her to commit the evil which it cannot accomplish itself, without the aid of human agency. So long as evil spirits can obtain possession of living, human beings, and influence them according to their wishes, so long has evil a tangible existence upon the earth. If there were no tabernacles for them to operate through—no men and women who would allow them to use their bodies (the great object of their desire, because of their own great lack of earthly attributes)—evil and sin would have no existence upon the earth. If a lustful spirit could not find a place in the breast of any human being, there would be no manifestation of lust throughout the wide earth ; if the spirit of apostasy were never welcomed and encouraged by men and women, there would be no apostasy witnessed upon the globe,—virtue and truth would not be violated and shocked, adultery and whoredom would be unknown, and innocent blood would not have again to cry from the earth for vengeance on man. Spirits of evil might fret and fume, and feel all the envenomed and deadly hate which they entertain, and of which they are capable, against virtue, truth and righteousness,—but unless man should lend himself as an agent for them to operate through, virtue, truth and righteousness would flourish unharmed and entirely free from all annoyance. The efforts of such beings would be confined

to their own sphere—the spirit world—and there are metes and bounds assigned them there which they cannot transcend, and restrictions to their power which they do not feel here when they find man in this probationary state willing to give them the use of his body.

If those who allow such spirits to possess and influence and speak and act through them, were to behold them, with their eyes enlightened by the Spirit of God, in all their repulsiveness, they would be shocked at the character of the visitors they had entertained. But the first approaches of such influences are so insidious and insinuating, that those to whom they introduce themselves are not aware of their character and the hideous train that they will call to their assistance, and encourage to follow them, when once they have obtained an entrance into the human heart. When an Elder or a Saint (through being off his guard, and not suspecting the nature of the influence that is operating upon him) suffers himself, by any of the numerous temptations and fascinations which such spirits know so well how to use, to be diverted from attending to the duties of his ministry and religion with a perfect heart and an eye single to the glory of God, he has but little idea of the wicked troop which will follow the entrance of this unsuspected visitor at the avenue which he has left unguarded, unless he instantly expel it and bid it begone. Could the apostate, whose delight it now is to shed the blood of innocence and to destroy, by every possible means, truth and righteousness, and those who practice them, from the face of the earth, have seen the spirits which now possess him, in their true light, when he first permitted the influence which acted as the pioneer to the rest to enter his heart, how he would have shrunk back in affright from their horrid appearance. He would have welcomed death as far preferable to being subject to such influences. But little by little they obtained possession of him, until now they wield an uncontrolled sway within him, and he has become their agent—yes, their very slave, to execute their evil purposes and behests. He has, by his own free will, surrendered his agency to them; they could not take it without. They had no power to overcome him until he opened the door for them to enter, and, by yielding to their counsels, gave them power over him.

The day is fast approaching when the nature of spiritual influences will be fully recognized and understood, and when man, by listening to the teachings of God's Spirit and Priesthood, and obtaining a correct knowledge of the laws which govern them, will be freed from the power which in the days of his ignorance they have wielded over him. There are influences now operating among men which are potent for good or evil. It is worse than folly to ignore them—to suffer the evil to operate unchecked, or the good unencouraged. Especially should the Saints be free from such apathy and indifference upon this subject; for to them the consequence of such may be dreadful. There is one law pertaining to spiritual influences which should be clearly understood by every Saint, and that is, the Spirit of God will not dwell in unholy temples; there must be absolute purity, either existing or being cultivated, in every tabernacle where the Spirit of the Lord dwells constantly. It will plead with man as long as there is any disposition left within him to do right, and he does not, by gross transgression, drive it entirely away from him; but yet it will "not always strive with man." If he would cultivate its acquaintance and cherish and seek to be governed by it, he would have it as an unfailing source of revelation and knowledge and peace and union and love, until he would be

filled with the power of God and all the Divine attributes. But if he gives heed to and encourages other spirits, it will be grieved and forsake him; it will not divide its power nor share its sceptre with such as they.

DEPARTURES.—On the 23rd ult., Elder Paul A. Schettler sailed on the steamship *City of London*, from this port, for New York, U.S.A. Elder Schettler precedes the Emigration for the purpose of keeping the books, containing the business of the Emigration, on the other side. He left Great Salt Lake City after the Spring Conference in 1861, having been appointed at said Conference on a mission to Holland. Immediately after his arrival here, he repaired to his appointed field, and was instrumental, in the hands of God, in bringing several to a knowledge of the Gospel, and in helping to organize a Branch of the Church in Amsterdam. While there, he translated the Book of Mormon into the Dutch language. It having been thought that, under the circumstances, one Elder would suffice for a while, in Holland, his companion was left to labor there, and he was removed, in the Fall of 1862, to Switzerland, where his knowledge of the German and French languages would be useful in assisting President John L. Smith in his labors in that land. He continued to labor there up to the time of his release. We trust that brother Schettler will be blessed in all his future labors, and continue to grow in every quality that will prepare him for usefulness here and an exaltation hereafter.

Elder Thomas Taylor, who has been acting as President of the Manchester District, sailed on the 19th ult. from Hull, for Copenhagen, Denmark, for the purpose of rendering such aid as may be in his power, to President Jesse N. Smith, in the business of the Emigration. We are happy to learn that brother Taylor arrived there, after a pleasant passage, on the 22nd ultimo.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—In a recent letter, received by us, we are informed that Elders Joseph A. Young, John W. Young, Joseph W. Young, H. B. Clawson and W. C. Staines, left Great Salt Lake City, by overland mail stage, for New York, on the 22nd ultimo. Elder Joseph A. Young is appointed to take charge of the Emigration business in New York, assisted by Elders W. C. Staines and John W. Young. Elder Joseph W. Young will act as agent on the frontiers. Elder H. B. Clawson is appointed to transact other business and make necessary purchases.—A letter dated the 16th ult., from Elder Richard Bentley, of whose departure, with that of Elder Warren S. Snow, we informed the Saints in a recent number of the *Star*, states that he and brother Snow had arrived in safety at Halifax, and were expecting to reach Boston on the 18th ult., from which place they would immediately afterwards proceed to New York. They were both in good health and spirits.

READING CONFERENCE.—Elder Jonas N. Beck writes to us from Reading, in a cheerful manner, upon the progress the Work is making in that Conference. He says,—“In company with brother Patten, I visited the Saints a few weeks back, in the south-west part of the Conference, where we held meetings with

them. We found an excellent feeling among them; but I find, however, a wide field for effecting an improvement, which we expect soon to accomplish. With regard to my own feelings, I can say, I feel well in the labors of my ministry. My desire is still the same—to help to build up the kingdom of God upon the earth.”

C O R R E S P O N D E N C E .

AMERICA.

Ogden City, U. T., }
Feb. 12th, 1864. }

Brother George Q. Cannon.

On Friday, the 5th instant, in company and by the invitation of brother Joseph A. Young, brothers Brigham, jun., F. D. Richards, Robert L. Campbell, and myself left Great Salt Lake City, on a visit to the Saints in Weber County. We travelled the first five miles with a wagon and then a sleigh, the snow continuing to increase as we advanced north. Evening found us guests of the Bishop of Weber County, Chauncey W. West, who, with an hospitality peculiar to the man, carefully provided for every possible want. Saturday, a large assembly met in the tabernacle, notwithstanding the severity of the weather and the insufficient arrangements for warming the room; two meetings were held during the day, and, in the evening the Elders divided and addressed the Saints in the various districts of the City, each meeting-house being crowded with attentive hearers.

On the Sabbath the Tabernacle was full; the day was spent in preaching and administering the Sacrament. Two brethren were selected to fill vacancies in the High Council, which had been occasioned by removals from the Stake.

The settlements of Weber County are organised into fifteen districts; each of which are under a President, and united, compose the Weber Ward. We started on Sunday evening, to visit, as far as possible, these districts, accompanied by Bishop West and his counsellor, F. A. Hammond, and Elders D. M. Stuart, L. J. Herrick and Green Taylor, and that evening addressed the Saints at North Ogden, 7th district, which is under the Presidency of Elder Holmes.

On Monday, we passed over into Ogden Valley, and held two meetings at Huntsville, being the 13th district, under the Presidency of brother Jefferson Hunt. Meeting was held in a large, log school-house, with an old-fashioned fireplace in one end; a big fire, a great smoke, part of the people roasting and part freezing, but all listening to six discourses successively.

Our next visit was to Slaterville, 6th district, which is under the Presidency of a veteran of English "Mormonism"—Elder Thomas Richardson,—who, with his own hands, has baptized upwards of a thousand of his countrymen; he now presides over a wealthy settlement, which was represented by a crowded congregation in a large school-house, many people retiring, unable to gain admittance. An evening meeting was held at Plain City; the house was crowded almost to suffocation, though the President of the district, from a patriarchal habit of attending sheep and cattle, was absent; the settlement contained sixty families, and has a school of sixty scholars; the location was settled about four years since.

Wednesday, we visited Kay's district, and South Weber, holding lengthy meetings in each place, the latter of which continued till 9 p.m. The weather was very fine during the entire trip; at 10 o'clock p.m. returned to Ogden City and were soon overtaken by one of those east winds, which are peculiar to our altitude. With difficulty we proceeded one mile through the storm; but found it absolutely necessary to take shelter in a house, which that minute had lost one half of its roof, where we remained during the night, the most of the party—without attempting to go to sleep—momentarily expecting the gable-wall to be blown in upon us.

Morning came, and with it the light, but no apparent diminution of the storm. The danger of our position and the discomfort which surrounded us, added not a little to our anxiety to re-visit Bishop West, who, luckily, lives in a low house, and may, with comparative safety, defy the winds; while many of his neighbors have learned to their cost that great houses, like greatness itself, have sometimes their inconveniences. It was at the risk of life, the cost of much suffering, and after the exertions of one hour and a quarter, that Bishop West's palace was reached. The storm was so terrific that it was with difficulty the houses were seen when we reached the City, and it would have been, comparatively, impossible for men, not thoroughly acquainted with the way, to have accomplished the distance of two and a half miles. The storm still continues (Friday noon) though with prospects of abating.

In our meetings we have had almost unbounded liberty to preach, and the people have listened with anxiety to learn the truth, and an interest, felt and known only by the Saints, has been manifest. In our experience we never saw Zion so healthy—morally, physically, socially and politically—and so well prepared for a storm. Let the minions of hell blow high, or low, the Kingdom is ready to roll over, and grind to powder the little obstacles that may impede its progress. This is illustrated by the fact that Chauncey W. West has more power and influence in Weber Ward, than Joseph Smith ever had in Nauvoo; and this is the case with the presiding officers of almost every ward in the Territory.

Brother Richards, who has accompanied us during the trip, (and who signs this letter with me, George A. Smith) though not altogether free from the attacks of inflammatory rheumatism, unites with me in desiring most abundant blessings on your head, as well as on those who are acting under your direction.

Oh, Lord, in the name of Jesus, we ask thee to heal thy servant George Q. Cannon; strengthen his lungs and invigorate, by thy Spirit, every power of his body and mind. Amen.

GEO. A. SMITH,
F. D. RICHARDS.

Great Salt Lake City, U. T., }
February 20th, 1864. }

President Cannon.

Dear Brother,—I wrote you some time ago, giving a brief account of the arrival of last year's immigration, and noting a few other matters which then presented themselves to my mind. Whether that letter reached you I am in doubt, but, on the supposition that the mail in which it was, escaped being buried in the snow, lost in some meandering creek, or otherwise disposed of in a manner not entered in the schedule, I will not again recur to the matter contained in it.

The health of the inhabitants of this City, generally, is good; though there was considerable sickness, and more than ordinary mortality, especially among children, late in the Fall and early in winter. For a brief period the cold was more intense than it has been in this valley for some years; so I have been informed; but the weather is now very mild, the sun pouring down his rays with a warmth equal to an English May, and the snow rapidly disappearing from the bench and the south slopes of the mountains. To some who came in last Fall, the winter, in various ways, has proved a little more severe than they had anticipated; while to others, and those the greater number, circumstances have been much more favorable than their most sanguine hopes had led them to expect.

The Presidency are in good health. President Young has suffered some from colds, lately, but is now recovered; and Presidents Kimball and Wells are both in better health than they were some time ago. The Twelve were all in the City during the sitting of the Legislature, except yourself; but some of them have left since it closed. We enjoyed the teachings of most of them, in the Tabernacle and at various ward meetings during their stay here.

A scarcity of grain, compared with former years of abundance, called forth much wise and fatherly counsel from the Presidency and others, which the people, generally, throughout the settlements have responded to; and, acting upon it, measures have been adopted to prevent the evils which must have resulted from neglect of it. For, the efforts of those who think the "Mormon" element preponderates too

excessively in this Territory, to induce a strong influx of miners, prospectors and gold-seekers generally, are likely to produce at least a partial realization of their desires. A daily organ of the uniformed occupants of the "bench" has had a number of leaders specially devoted to the subject, giving plausible reasons for strong hopes being entertained by adventurous prospectors that success will wait upon their efforts, and reward them with an abundance of the idol they worship—gold. Whether from this cause, or because the winter has been a severe one and travelling during it anything but pleasant, quite a number of miners have been located here for some time past, some from Denver, some from Bannack, some from Reese River and some from Salmon River. Rumor says a great many more will be here when spring opens; but the jade has indulged in fiction so often that but little credit can be attached to anything she says. Be it as it may, they who seek to serve the Lord earnestly, honestly and humbly, will be preserved from evil. Still, the fact of an increase to the population, and an anticipated large emigration passing through from the States, part of which is already on the plains, necessitated the adoption of measures to prevent the people suffering from the rapacity of speculators.

The snow that has fallen during the past winter gives promise of a sufficient supply of water for irrigation when the time arrives to require it. And as a greater breath of land is likely to be devoted to cereals and other products of a like character, there is every reason for hoping that, under the blessing of the Lord, ample breadstuffs will be raised to meet the wants of an increased population. In connection with this, I may say, that preparations are being made for the immigration from Europe, and many are already looking forward to meeting their friends whom they have left behind in the eastern hemisphere.

Elders H. B. Clawson, Joseph A. Young, John W. Young and W. C. Staines leave here on the 22nd, for the East; the first named on business of various kinds, the others to attend to the emigration business of the coming season. This, however, you will, doubtless, have learned from other sources before this letter reaches you.

It is reported that quite a number of Elders will start on missions in a short time. Elders E. T. Benson and Lorenzo Snow are going to your old field of labor, the Sandwich Isles; and will be accompanied, among others, by Elders J. F. Smith and W. W. Cluff. Who, or what number, will travel east, for this purpose, I do not know.

Times have been quite lively in this City, and in the various settlements, according to accounts received during the winter; and the festivities enjoyed have been characterized by sociality and genial feelings. Yet, while thus enjoying themselves, the Saints have not been permitted to give themselves up solely to festivities without being reminded of duties of a graver character. Home missionaries have been laboring assiduously to awaken those who, perchance, had become supine and sleepy to a realization of their responsibilities; and to encourage and stimulate the diligent and faithful in their progressive course.

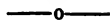
I must bring my letter to a close, though I may have omitted many things of interest to you; still, I have tried to give you a general idea of things as they are, my information being limited, of course, as a new comer. I like the place and the people; and I love stronger, deeper than ever, that which prompted me to come here—the Gospel.

May the Lord ever bless and be with you, is the prayer of yours ever sincerely in the Truth,

E. A. SLOAN.

PRESENT EVILS.—Accustom yourself to submit on all and every occasion, and on the most minute, no less than on the most important circumstances of life, to a small present evil, to obtain a greater distant good. This will give decision, tone, and energy to the mind, which, thus disciplined, will often reap victory from defeat, and honor from repulse. Having acquired this invaluable habit of rational preference, and just appreciation, start for that prize that endureth forever; you will have little left to learn.—COLTON.

SUMMARY OF NEWS.



DENMARK.—The Austrians have informed the commander of the Danish man-of-war stationed off the unfortified town of Horsens, that on the first shot being fired from the ship the place would be given up to pillage and destroyed. The outposts of the Danes' left wing were driven into Duppel, on the 28th ult., behind their entrenchments. The outposts of the Prussian brigade Raven have entrenched themselves within 500 paces of the works; a short but sharp engagement taking place. A heavy fire of grape and shell was kept up by the Danes from the entrenchments. The Prussians had twenty men wounded. Thirty prisoners were taken. The following is the Danish account of the attack made on Duppel by the Prussians:—"An attack was made by the enemy, early on Monday morning, on bastion 6 and the whole Duppel lines. They were thrice repulsed; at last the Prussian soldiers refused to obey their officers command to advance. The Rolf Krake fired on the Prussian right from Wemmingbord. The engagement lasted seven hours. 100 Danes are killed and wounded. 22 Prussians prisoners have been taken. Only four Danish regiments were engaged." It is reported that a portion of the Prussian division of the guards has gone to Fredericia to co-operate with the Austrians in continuing the siege of that place. A Vienna paper of the 29th ult. says—"England's proposal of a Conference, without a basis for negotiations and without an armistice, has been accepted by Austria, Prussia, Denmark, France, and Russia. The Federal Diet has been invited to join the Conference, which will begin its sittings on the 12th of April.

POLAND.—A detachment of insurgents under Corea, coming from Galicia, crossed the frontier of the palatinate of Lublin, after an engagement near Radsyn which lasted twelve hours. Another more important engagement occurred near Wonchock, in the palatinate of Radom, between the insurgent corps under Bossack and the Russians, which is said to have resulted favorably to the former.

FRANCE.—The efforts of the French Government to check the Liberal movement has assumed such intensity as to engross the minds of politicians. Paris will shortly occupy the attention of Europe, and force on the decision whether there is any alternative but war for the empire without liberty.

AMERICA.—General Sherman's raid was said to have been completely successful in doing immense injury to the Confederates. The expedition might even have reached Mobile had the co-operation of the fleet been certain. At Meridan a great railroad centre was utterly destroyed, and 10,000 negroes and much booty were brought in. The railway communication of the Confederates was destroyed for a 150 miles. The bombardment of Fort Powell, at Grant's Pass, the Key to Mobile, was still continued by Commodore Farragut. General Grant has left Nashville for Washington. He has issued orders assuming the command of the armies of the United States. His head quarters, until further notice, will be with the army of the Potomac. It is reported that Grant will concentrate a large force in Virginia to attack Richmond. The Confederates are reported to be concentrating a large army of observation in North Carolina to watch over the southern part of James River, where they expect Grant will commence the spring attack. Troops are embarking at Vicksburg, it is supposed, to co-operate with Banks up the Red River. Sherman has arrived at Nashville to assume the command of the army in Tennessee. A large and enthusiastic meeting has been held in New York, nominating M'Clellan for the presidency. A conspiracy is reported to have been discovered in Kentucky, extending through several towns and counties, having for its object the annexation of that State to the Southern Confederacy. President Lincoln has called for 200,000 more men, to be raised by the 15th of April, when the draft for the deficiency will be made. Guerilla bands are being formed in several counties in Kentucky, for the purpose of obstructing the navigation of the Ohio and Mississippi Rivers.

V A R I E T I E S .

—O—

An idle person is dead before his time.

THE BEST THING OUT.—Out of debt.—*Fun.*

THE WORST THING OUT.—Out of temper.—*Fun.*

CONSOLATION.—“When I am in pecuniary difficulties,” said a pensive bankrupt, “my garden, my flowers, all fresh and sparkling in the morning, console my heart.” “Indeed,” said his sympathizing friend, “I should have thought they would remind you of your trouble, for, like your bills, they are all over dew.”—*Punch.*

CENSUS ODDITIES.—Some of the people of Massachusetts gave the following account of their occupations—Jack of all trades, 5; misers, 2; philanthropists, 2; practical Christian, 1; anything that pays, 2; loafers, 8; poet, 1; retired mechanic, 1; restorationer, 1; ruler, 1; wild men of Borneo, 2; nothing, a very large number.—*American Paper.*

WOMAN'S RIGHTS.—The custom of employing ladies as clerks in the public departments at Washington, is meeting with increased favor. It is said that, generally speaking, they write more correctly than the men, and, as they receive much smaller salaries, the gain to the Government is considerable.—*American Paper.*

CRIME IN LONDON.—It is asserted, on good authority, that there are in the metropolis 16,000 children trained to crime, 15,000 men living by low gambling, 50,000 by constant thieving, 5,000 receivers of stolen goods, and 150,000 men and women subsisting by other disgraceful means. There are no fewer than 25,000 beggars. So that there are more than 250,000 persons in the London district, of all ages and sexes, who prey upon the honest and industrious part of the community.—*Liverpool Mercury.*

TO BOOK AGENTS.—We are in want of a few copies of Nos. 23 (Vol. 16) 2, 3, 43, 45, 46, (Vol. 21) and 48, (Vol. 24), of the MILLENNIAL STAR, having an insufficient quantity, in stock, to supply the demands made upon us. We shall feel obliged, if any of the Book Agents will interest themselves in obtaining, as early as practicable, a few copies of the required numbers, and forwarding the same to our office. Due credit will be given for supplies.

P O E T R Y .

—O—

R E G R E T .

We weep for those by folly led,
Deep in the miry gulf of sin;
Rich were the gifts around them shed,
And bright the crowns they sought to win.

But sullen clouds came floating by—
A storm arose on life's dark sea—
And Satan battled to destroy
The souls that Truth had once made free.

Birmingham.

We mourn to see them go astray,
Who nobly for the Truth have fought;
May God his saving power display,
And they sin's galling chains shake off.

Let us to wisdom's voice give ear,
And lend a hand to those who stray,
That they, with us, may win and wear
A crown of life 'mid endless day.

MARY P. GEMER.

CONTENTS.

Labor is Worship.....	225	Correspondence.—America: Letter from Elders	
Minutes of a Conference.....	228	Geo. A. Smith and F. D. Richards. Letter	
History of Brigham Young	231	from Elder E. L. Sloan	236
Editorial.—Spiritual Influences and their Effects	231	Summary of News	240
Departures.....	235	Poetry.—Regret.....	224
Abstract of Correspondence	235		

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 16, Vol. XXVI.

Saturday, April 16, 1864.

Price One Penny.

MAN'S CHARACTER IMPROVED BY THE PROVIDENCES OF THE LORD.

BY ELDER GEORGE SIMS.

Amid the brilliant talents and various virtues that man exhibits as he passes through life, we notice that he possesses them in different degrees, and we also notice many intellectual, moral, and social deficiencies that need cultivating, in order that he may arrive at a fulness of the attributes which belong to his species. "The axe that is used is always bright," and every virtue is strengthened by exercise, while every gift improves by using; hence we see the necessity and wisdom of the Lord's placing man in circumstances where the faculties of his mind and body are brought into requisition. The responsibility of position frequently compels a man to exercise his faith in God, that he may perform his duties properly; the difficulties of life induce a man to call on the Lord for help, and thus the necessary gift of faith is improved. The Lord desires to improve his children in all things. The hatred of iniquity is just as necessary to bring about perfection, as is the love of righteousness. We should despise the mean, and admire the noble. The Lord has implanted in our natures certain anti-

pathies to correct the deficiencies of character; thus, Phinehas, the grandson of Aaron, destroyed Zimri, a prince in Israel, for committing fornication with Cozbi, the daughter of Zur, a prince of Midian. The virtues of our heavenly Father are seen in the characters of his Saints, although they are struggling with the influences of degenerated nature. The Lord loved Abraham and called him his friend, because of his obedience to him, and his readiness to sacrifice his darling son Isaac. The Lord loved David for his faith in him, and made him king of Israel. The Lord evidently purges the dross of sin by man's surroundings; He moves upon the hearts of the people to praise or to censure, that wickedness might be reprov'd or righteousness praised. He purgeth the good that they may become better, and he purgeth the bad that they may improve also. The dark skin of the Lamanite warns him not to sink farther in depravity, lest the curses of the Lord increase upon him. The Lord exalteth the good and abases the wicked. The seed of Cain need the correction of their failings to improve

their character, and their task-masters take their punishment, at present, in their losses of life and property. The work of progress must go on in the improvement of man, individually and nationally. Covetousness, pride, lust and unbelief are deeply rooted in the human family, and corrective influences are, in the wisdom of our Father, brought to bear against them. If men loved sin in themselves, and tolerated it in others in all cases, the work of progress would go on slower; but it frequently happens that the sinner is very ready to punish another for the same crime he himself commits. Belligerent parties justify themselves in the course they take. The man who has the beam in his eye is called to account by the man who has the mote in his. Different classes of sinners are frowned upon by the righteous and punished by the wicked, and "the way of the transgressor is hard." Man must be placed in every position to prove himself. As the barrel of a gun needs to be heavily charged with powder either to prove its strength or unsoundness, so does man need the fiery ordeal of circumstances to prove him also. The gun-barrel that has stood the shock without a flaw, is laid aside as an approved article, and the bursted barrel is thrown with the old iron as nearly useless. The faithful Saint, who has stood the examination of the scrutinizing eye of his experienced brethren, is approved of; but the same circumstances which prove the worth of one man discover the worthlessness of another. Man may fail to understand the true character of his fellows, but the Lord searches the hearts of all men.

The Lord discovereth the besetments of man, and he purges him that he may overcome that besetment. The poor man boasts of his sympathy for the poor, who, if he was rich, would be unpitiful. The action of the elements upon the fruit bud, develops it through all its stages, till the rich, ripe fruit is perfected,—so with good men, time and the providences of the Lord ripen them into perfection. The scorching sun and the falling rain ripen the fruit,—and the experience of trials, and the scathing of enemies, do the work of progress in the organi-

zation of man. Progress requires time to perform its labor, whether for the improvement of a single man or of a whole nation. The flavor of the bud is bitter, but the flower is beautiful and fragrant; and the Saint of God, though still bitter in his ways to the taste of more exalted beings, will yet, through faithfulness, live on the earth full of heavenly virtues, and every besetting vice purged from him, through the wisdom of the Almighty architect who formed the world. Let the weak take courage, let the erring still try to overcome. The celestial world of glorified beings once had weaknesses, but they overcame,—their characters were improved by the providences of a loving Creator.

The spirit of covetousness is but perverted love for property,—it wants turning again. Idolatry is inverted worship. To adore is right, to worship is right; but the worship wants directing to the right object. The love of offspring is a right and heavenly feeling, but illicit love leads to sorrow. The good sometimes fall into evil—they fall from grace through carelessness, and the wicked sometimes forsake sin and turn unto righteousness. Man can be good or bad. A vine can bring forth sour grapes or it can bring forth luscious grapes,—a genial soil and a warm sun make the difference. The training or improving of man or woman needs the skill of a loving and a wise God. The attributes of character want governing; all attributes are good, but they want governing. All elements are good, but they want controlling. The breezes that refresh us will also blow our papers off the table. The fire that warms us will also burn us if we do not control it. The water that cleanses and quenches thirst, will drown us if we fall over head and ears into it. The love of the wife gladdens the husband when it concentrates in him; but an inordinate affection, that would not consent to the sacrifices of separation for the Gospel's sake, would be sin. The Lord wisely labors to remove redundancies and supply deficiencies, that his children may bear better fruit and more of it. The joy of the countenance that gladdens in the sunshine of prosperity, would be out of place at a funeral. Faith in

the providences of God, to the neglect of personal effort, would be reprehensible. Too sanguine of eternal happiness, we might be too fearless of sinning. The bitter tonic of the Seville orange strengthens the stomach of the Spaniard, and the troubles of life give tone to the character of man. The peaceful man may take life too easy, and the wisdom of the Lord may throw him near the restless and fretful. Thus the character of man is improved by the providences of the Lord, until every deficiency is filled up and every besetment improved. The reformer must be kept within bounds, lest he become a rebel; and a proper pride needs controlling, lest it leads to presumption. The watchful training of the wise must be on hand, lest the decent love of appearances grow into miserable vanity; and the learned need a safeguard, lest they become pedantic. The kingdom of God, for the most part, is composed of the noblest, the purest and the holiest material that this world affords; and the Lord, through the wisdom of his servants, will polish up the material until it reflects the image of the Creator. The enemies of Zion will merely increase the fortitude, courage and wisdom of her people; the lack of abundance in luxuries will develop their economy, and the Lord will permit all things to bring to perfection a people that his Son will soon dwell amongst.

The Lord is pruning the world with the sword of war; the characters that he cannot improve in the flesh he severs off. When the merits of polygamy cannot be seen while men are plentiful, the Lord gives clear illustrations by men becoming scarce and women plentiful. Economy is neglected in times of abundance, and taught thoroughly in the times of famine. In this manner the Lord educates his family,—in this manner he trains them, and the training will go on until man believes that the Lord's ways are the best ways. Man, at present, thinks he knows best; but the Lord, in his providential arrangements, will go on with his work until men will worship him and glorify him, and lay aside their stubbornness and self-sufficiency. And, at a certain time of His divine training, He will classify men according to their improvement, to their intelligence and their goodness, and will place them in circumstances that will convince them that his boundless love not only trained them from the depths of depravity to a condition of holiness, but that his love and power were as much exercised to prepare enjoyments for them, in existences where sorrow never comes, because sin is subdued, and where the raptures of the soul will be stimulated by the grandeur and magnificence of a redeemed world, and an exalted and glorified people.

COMING JUDGMENTS.

BY ELDER WILLIAM GORDON.

The judgments of the last days form a very conspicuous part of Scripture history. It would be a difficult matter to find a place where the ancient servants of God have spoken about the kingdom of God being established upon the earth, without this subject being largely treated on by them. It may, and doubtless does, at first sight, appear strange why the purposes of the Lord cannot be brought to pass without inflicting judgments upon the people. A little reasoning on this matter may, perhaps, enlighten us on

it. The laws of our Father being framed with a view to benefit His children for whom they were formed, it must become evident that a departure from those laws will have the effect of producing a derangement in the wise economy of life, so liberally provided for us as intelligent beings. It is hardly necessary—unless for the purpose of stirring up our minds by way of remembrance—to refer to the circumstances brought about by mankind in past ages, and which have produced so many changes in their

social and political economy,—to talk about the transgression of Adam in the beginning, which resulted in his being driven from the garden of Eden ; of the Jews in the wilderness, under the presidency of the Prophet Moses,—who, through their transgressions, fell a prey to their own cupidity, for the simple reason that they did not abide in the law given them by the Almighty through their leader ; and it seems the warnings of the past had very little influence with their children—that is, in deterring them from pursuing a similar course, for we find the martyr Stephen exclaiming,—“Ye do always resist the Holy Ghost ; as your fathers did so do ye.” To talk of these things is only repeating what has been said time and time again.

But, it might be asked, What benefit has humanity derived from those lessons left by the wayside of life ? We can see, by examination, that they have had very little effect for the better. The Jews continued to fight against the Prophets of the Lord, and, to cap the climax of all their transgressions, they put the Son of God to death, thereby showing an utter disregard for everything noble and God-like ; and the condition of that people to-day is ample proof, if such is required, to show that all who take the same or a similar course will ultimately share a similar fate. But, says an individual, what have the Jews to do with us, or we with them ? We have much to do with them, and they with us ; and the answer of the great Apostle Paul might suffice, when he says, in writing to the Gentiles,—“If God spared not the natural branches, take heed that he spare not thee.” The promises of the Lord to that people were, that if they would keep his commandments they would prosper in the land ; but we see they failed to fulfil this condition, by which they could have had so many precious blessings secured to them. There is another feature which must not be overlooked, which is, that during all the time they were bringing to pass their own destruction by the course they were pursuing, the servants of the Most High were busy in proclaiming to them the certainty of coming

judgments, unless they repented and turned aside from the evil of their ways. It is not particularly surprising, then, when we understand a little of the Almighty, and his ways of dealing with mankind, that judgments are about to fall on this generation.

From the beginning till now, mankind have been departing farther from the Lord, generation after generation, till we might almost say as the Lord said concerning the generations before the flood,—“All flesh is become corrupt before me ;” in consequence of which he adopted a plan to save all who would avail themselves of the conditions by which salvation could be secured. As formerly, so now, the Lord has looked down from heaven and beheld that the laws of life are disregarded by his children, and he has again interfered in their arrangements ; and because of this they are angry, and fight against his purposes, and use all their influence to thwart them ; and it is plain to all—but to those who are wilfully blind—that their course is beginning to produce for them those bitter fruits which have been gathered by so many of earth’s sons in days long since past. We can easily tell by analogy, aided by the spirit of revelation, that mankind, according to their present mode of procedure, would very soon accomplish their own destruction. Their facilities for so doing are far in advance of the appliances of the past, from the fact that they have the experience of ages, with the knowledge derived therefrom, combined with their many inventions in working iniquity and destroying life before them ; and so successful have men been in their career of crime, that to-day virtue is almost ignored as unnecessary—and it is, indeed, comparatively speaking, a scarce commodity.

Let the past with its lessons be to us, as Saints, replete with counsel, in order that we may shun those dangerous paths upon which so many have stumbled and fallen ; for truly it is a day of judgment to this generation ; and, as the sacred writer has said, while speaking of the day in which we live, all the blood of the Prophets, which has been shed from the time of righteous Abel, and, we would say,

down to the time of Parley's death, who fell in Arkansas, shall be required at the hands of this generation. If there ever was a time in our experience, as Saints, when it required us to be up and doing, it is now. The signs of the times betoken a speedy disruption and final overthrow of all things that are not built up by the Lord, and approved of by his authority; for, as it was before, so shall it be again,—the nations have ceased to obey the laws of their being, and greedily gratify every inordinate desire, regardless of the amount of evil such a course will bring to pass—therefore, in mercy to his children, will the Lord suffer them to fall, that they may not get so far astray as to be irredeemable. He has borne with

mankind in every age till such forbearance ceased to be a virtue; and then, like a wise parent, He suffers punishment to be inflicted for the purpose of teaching the recipients thereof wisdom. Indeed we might go further, by saying that our prosperity and adversity in the principles of life or death, so to speak, are the legitimate results of the course taken by us as responsible beings; and this view of the case is borne out by the Word of God to his people in all ages. Let us, then, accept of the plan so kindly offered us by the Almighty, and by it avail ourselves of every opportunity of doing good, that thereby we might be enabled to escape the indignation of an incensed Judge against the crimes of a blood-stained world.

MINUTES OF A CONFERENCE

HELD IN GLASGOW, SUNDAY, MARCH 20TH, 1864.

Present—President George Q. Cannon, Elders Henson Walker, President of the Scottish District, William Gordon, James C. Brown and John Sharp, jun., Presidents of the Glasgow, Edinburgh and Dundee Conferences, and John V. Hood, Matthew Lyon and Robert Watson, jun., Travelling Elders in the Glasgow Conference.

The morning meeting was called to order at 11 o'clock, by singing and prayer; after which Elder Walker called on the Travelling Elders to report the condition of their various fields of labor.

Elder John V. Hood reported the Holytown district, consisting of five Branches, and numbering 170 members. The Saints were far scattered, and although there was great room for improvement, the majority were striving to do right and obey the principles of truth.

Elder Matthew Lyon represented the Kilmarnock district, comprising five Branches, numbering about 170 members. Said that the people in general were willing to do right, and striving to live their religion. He had taught them to pay their Tithing, book-debts, &c., and hoped, by the

blessing of God, to be enabled to do much good amongst them.

Elder Robert Watson, jun., expressed the pleasure he felt in meeting with the Saints. The Glasgow district comprised five Branches, with an aggregate of 260 members. They were a good people, eager to listen to the instructions of the Priesthood, and profit by them.

Elder William Gordon followed with a few remarks on the condition of the Conference. Since the last Conference was held, a Branch had been organized in Rutherglen. Since the first time he knew the people, he had never seen the same desire manifested by them to gather home, and to keep the commandments of God, as was manifested then. He felt thankful that he had the privilege of trying to do good upon the earth, and that the way was open for him to gather to Zion.

President Cannon then arose and said he trusted the Saints would give him their faith and prayers, that he might be enabled to speak without suffering, as he was laboring under severe indisposition. He referred to the state of society as it at present

existed, and to the want of unity exhibited in a professedly Christian country. The whole of the nations were convulsed with war, and it would be impossible for England to steer clear of difficulties. The proclamation of the Gospel, and the exertions of the Elders in teaching the plan of salvation, would be the only means by which to bring about the time spoken of by the Prophet, when there should be "nothing to hurt or destroy, in the holy mountain of the Lord." The wars now raging had been expected for many years, and no war or pestilence had ever come upon the nations, since the re-establishment of the Church of God, but what the Saints had been forewarned of. God had not left them in darkness, nor would he leave them amidst the confusion coming upon the world. Among all the dangers with which they were surrounded in their journeyings—across a desert they had never before travelled—they were buoyant and trustful; a feeling of peace reigned in their midst, and the arm of the Almighty protected them. He felt sustained in the midst of all toils and difficulties, knowing that the time would come when every man would be allowed to worship God according to the dictates of his own conscience, and when our Father would be revered aright, and concluded by expressing a hope that all might be kept faithful to the end, and receive the reward of obedience.

The afternoon meeting was called to order at 2 o'clock. After singing and prayer, Elder Gordon read the Financial and Statistical Reports of the Conference, for the year ending 31st of December, 1863, which were approved of. Elders J. C. Brown and John Sharp, jun., then made a few remarks expressive of their feelings, after which Elder Walker presented, in their order, the General Authorities of the Church in Zion and Europe, who were unanimously sustained by the Conference.

President Cannon then followed with a practical discourse on the necessity of unity, and the benefits resulting from its adoption. He began by showing that it was through the power

and authority of the holy Priesthood that the servants of God had, in all ages, been enabled to predict the events that came to pass in the world. He did not claim for the Latter-day Saints all the sincerity there was; for other people—members of the various sects, Pagans, Mohammedans and Hindoos, were sincere in their belief; but sincerity alone, in a people's belief, is not an evidence that they have the truth. When the power of God is with men, it does not require the force of education to develop their faculties; because, through the possession of this power, their minds are enlarged, their understanding expanded, and they drink of a spirit which they never deemed was in existence. The Priesthood is the power which will link men together; and, by obedience unto it the prayer of Jesus will be answered, and his followers be one, even as He and his Father are one. The necessity for this unity is obvious, whether we look to Branches, Travelling Elders or Presidents of Conferences. If we entertain wrong feelings towards each other, we are trifling with the power of the Adversary. He is waging a war against us, and so long as he lives upon this earth, so long will the conflict continue. Although men and women gather to Zion, the atmosphere will not change them, and their actions there will depend upon the feelings they are in possession of here, and the spirit they carry along with them. We ought to live up to the principles of the Gospel because of the benefits they bestow upon us. It has been revealed to make us better in every respect; and if men will walk up to its requirements, all things will work together for good to them. By the practical application of those principles to ourselves and families, we can elevate our minds, call down the blessings of heaven, and spread peace and harmony around.

The evening meeting was occupied, in an interesting and instructive manner, by President Cannon, Elders Walker and Hood; but, through want of space, we are compelled to omit their remarks. Throughout all the Conference the Spirit of God was largely manifested, many strangers

were present, and the large congregation, to the number of 500, returned to their homes edified and instructed.

On Monday evening a social party

was held, and the evening's amusements passed off in a harmonious and agreeable manner.

C. B. MCGREGOR, Clerk.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 232.)

—29.—We met in the evening at brother Savary's to instruct the Elders. I said,—“They should in the first place control themselves and bring their passions into subjection to the law of God, then preside over their wives and children in righteousness, which would qualify them to preside over Branches of the Church; but Elders would contend about presiding over churches who are not able to preside over themselves or the least child they have.

Again, the first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is the head of the Church on earth. Who called Joseph to be a Prophet? Was it the people or God? God, and not the people, called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but, inasmuch as he is called of God, he is accountable to God, and the angel that committed the Gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet and his Council, and not to the Church, for the course they pursue, and we have learned to go and do as the Prophet tells us.”

—30 (Sunday).—Six of the Quorum of the Twelve met in the Temperance Hall, Pittsburgh, with the Saints. Brothers W. Woodruff and Geo. A. Smith preached in the forenoon, and brothers Page and O. Pratt in the afternoon. I followed brother H. C. Kimball in the evening, and bore testimony to the Work of the Lord.

I asked the following questions, and reasoned thus,—“Why do the people oppose the gifts and graces of the Gospel?

If a man can get faith by the power of God, and the gift of the Holy Ghost, so as to lay hands upon his wife and children or friends, when they

lie sick and languishing nigh unto death, and command the fever or disease, or the power of the Destroyer, or even death itself, to cease its work and be still, and the person is relieved, I ask what harm is there in all this? Or if a man, by faith and humility before God, can get the testimony of Jesus Christ, and prophesy of things to come, or be able to speak in tongues or cast out devils, I ask what harm is there in all this? Does it do any harm? No, it does not.

I know the New Testament is true, for I have proved it according to the pattern given—namely, by believing in Christ and obeying the Gospel; and I know that the signs do follow the faithful believers; then I ask, Do these things harm anyone? No, they do not.

Again, the kingdom of God must be concentrated—the people must be together and gathered into one place. How would the King of France or England look undertaking to reign over a kingdom, when their subjects were scattered all over the world, except in France or England? So with the Saints, they must be gathered together, and this work has already commenced.

Who is the author of this work and gathering? Joseph Smith, the Prophet, as an instrument in the hands of God, is the author of it. He is the greatest man on earth. No other man, at this age of the world, has power to assemble such a great people from all the nations of the earth, with all their varied dispositions, and so assimilate and cement them together that they become subject to rule and order. This the Prophet Joseph is doing. He has already gathered a great people who willingly subject themselves to his counsel, because they know it is righteous.”

—31.—I visited, with the brethren of the Twelve and others, Mr. Curling's Glass Works, the new basin or reservoir for holding the water to supply the city, and Miltenberger's Iron Works.

August 1.—We went to Alleghany City, and attended meeting in the evening. I preached, and was followed by Elders Page and Kimball.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL, 16, 1864.

THE PREACHING OF THE GOSPEL STILL NEEDED.

WE have perceived a disposition in some of the Elders and Saints with whom we have been brought in contact (and we have heard of its existence, also, among others whom we have not met), to conclude that there is not the same necessity now, as there existed in former years, for preaching the Gospel to the people by whom they are surrounded. The opinion of such persons appears to be that, as the Gospel has been preached in these lands for so many years by the Elders travelling to and fro in the midst of the people, preaching in private dwellings, public halls, in the market places and streets, and by the distribution of tracts and other works, the people are without excuse for rejecting the truth, and should now be left to pursue their way until the judgments and calamities of the Almighty are poured out upon them. The people have rejected the Gospel, they think, and there no longer exists any obligation upon the Saints to impart its principles or bear testimony of its truth unto them. We have heard of this feeling being so strong in some quarters that, when Elders, zealous to magnify their callings, have proposed holding meetings in public places where they would be likely to have more hearers than they would if they were to meet in the usual places, individuals—members of the Church, too—have opposed the proposition, and tried to prevent the Elders from carrying it into execution, by remarking, that it was entirely useless holding such meetings, for the people had been preached to often enough to make the further declaration of the truth unto them idle and unnecessary! Under such circumstances, and with such persons, the question would not be,—“Can we obtain a congregation who will listen to us?” but, “Have we preached the truth here a certain number of times—enough, in our estimation, to justify us in holding our tongues and refraining from declaring the principles of truth from this time forth?” If the people were to voluntarily come forward and offer themselves as candidates for baptism and membership in the Church, without being preached to, then Saints, who entertain the views to which we refer, might conclude, probably, that there would be nothing particularly wrong in the

Elders officiating in the behalf of such persons ; but for the Elders to preach to them week after week—when they have been frequently preached to in years past—and patiently await the development of the seeds of truth in their hearts, or to continue sowing Gospel seed in their midst, whether it bore fruit or not, would be, in their opinion, a superfluous and unnecessary labor.

There is no doubt a time coming when all people, who have had the Gospel preached unto them, and have opposed and rejected it and persecuted its believers, will be left without excuse, and the Elders will be withdrawn from their midst and be perfectly justified in refraining from declaring the truth unto them. But this is not the case at the present time with the nations of Europe in whose midst the Elders are sent to labor. There may be some portions of the people who are under more condemnation for their rejection of the truth and the servants of the Lord than others—some neighborhoods, villages and towns, whose persecuting and opposing spirit has been so malignant and hateful, that the Elders are measurably free from responsibility respecting them ; but these are the exceptions, (and, at the present time, we are happy to say, rather rare ones, too,) and not the rule. The people, generally, are not utterly opposed to listening to the truth ; but in the most of instances will hearken to it without indulging in vituperation and violence. So long as this is the case, and the Elders and Saints are in their midst, they should declare unto them the truth and the testimonies which they have received, even if they should not have, as a consequence, many who would come forward and bow in obedience to the truths which they expound. When it will be proper for them to cease bearing testimony to the truth of the Work of God, and setting forth the principles of salvation, then they will be counselled to that effect by the Lord, through those whom he has chosen for that purpose. Until the Elders and Saints are thus counselled, let them keep on testifying and teaching wherever they can obtain access unto the people and a patient hearing. They will be sure to effect good, both for themselves and the people among whom they labor, if they act wisely, even though they should not be successful in leading many into the water to be baptized for the remission of their sins.

It is written that “the hand of the diligent maketh rich ;” and again, “seest thou a man diligent in his business ? he shall stand before kings ; he shall not stand before mean men.” These sayings are equally applicable to the preaching of the Gospel as they are to the acquisition of wealth and honor of a worldly character. The most successful Elders we have known have been the most diligent. Success must wait upon humility and diligence in the things of God. If a field be ever so unpromising to an indolent, careless man, under the patient labor of the diligent man it will yield a very fair and encouraging return. From places where the Gospel has been preached for years, the diligent man will gather souls for his hire that the indolent would despair of obtaining. The diligence of the one would enrich himself and the Work of God—the indolence and unfaithfulness of the other would impoverish himself and all who would be influenced by him. The work of gathering has been pushed successfully forward for the past few years, through the co-operation of the Saints in Zion. Diligence, in this direction, has produced its appropriate fruits. But to maintain a proper equilibrium in the Work here, there should be, at least, baptisms proportionate to the number emigrated. In every District, Conference and Branch, there should be strenuous exertions made by the

Elders and Saints to baptize, at least, one, to fill the place of every one who emigrated; not that this should be the limit with which all should be satisfied, but they should feel that it is the least that would content them. We believe, however, that instead of this being the sentiment in every instance, some almost indulge in a feeling of relief in thinking, that by the emigration of the Saints from some places the Branches will be broken up, and there will be no longer any need to labor there. Every man who has any clear conception of the Work of God will see, upon reflection, that if such a feeling were to prevail and to be pursued to its legitimate consequences, the preaching of the Gospel would soon be discontinued, and the work of gathering would soon cease for the want of Saints to gather. We again repeat, that while the people are disposed to listen to the Gospel, it is the duty of the Elders to preach it to them, and of the Saints to bear testimony to that which they have received and truly know to be from God. And even when they may not be disposed to listen to the Gospel—in consequence of the terribly mistaken views and opinions they may have formed of it and its believers, from the popular and fallacious reports which have been in circulation—it is still the duty of the Elders to persevere and diligently make known, to the best of their ability, the truth of which they are the bearers. Let not the efforts of any one be slackened with the idea that as the Gospel has been preached a long time, it therefore need be declared no longer. There are thousands of honest souls left yet in the midst of, and surrounded by the jarring and conflicting sects which abound in Babylon, and who will be gathered out through their obedience to the Gospel. Sow the seed of truth freely, ungrudgingly and diligently; it may, perchance, fall in many a heart where it will lie concealed for many days, until circumstances afterwards cause it to germinate, spring up and mature and bring forth fruits that will advance the glory of God among men.

THE EMIGRATION AND CONTAGIOUS DISEASES.—In the month of August of last year, we alluded in an editorial article, to the Emigration which had started to the Valley that season. We then took occasion to caution the Saints on the necessity of exercising all possible care to prevent their children and themselves from being brought in contact—just before starting on their journey to Zion—with contagious diseases. As we are now on the eve of another emigration season, we deem it proper to again bring the subject before the Saints. We shall be more strict, if possible, in attending to the examination of the Saints embarking on the vessels this season, than we ever have been before. We will not, knowingly, permit any person who has been exposed to contagious diseases to embark on any of the ships which we shall send out. There are doctors appointed by Government, who carefully examine every passenger on board emigrant ships; but though this relieves us from all legal responsibility, in case disease should afterwards break out, we would not feel freed from moral responsibility. We sincerely trust that all the Saints who intend emigrating this season, will take especial pains to avoid having their children or themselves come in contact with any sickness of a contagious character. The lives of all, adults and children, are too precious to be subjected to any unnecessary risk. Should any of the Elders know that any of the individuals or families, who intend emigrating, have been exposed in the

manner alluded to, we hope that they will counsel them to remain another season and not come forward at present for emigration.

ARRIVALS.—CHANGE OF POINT OF OUTFIT ON THE MISSOURI.—Elders Joseph A. Young and John W. Young arrived in Liverpool from New York, on the 3rd inst., per the steamship *Australasian*, after a passage of ten days. These brethren have landed in good health and spirits, and have come to this country for the purpose of making a short visit previous to the Emigration arriving in New York, when their duties will require their presence there to superintend the transit of the emigrating Saints to the West from that point.—We are informed, by brother Joseph A. Young, that the place of outfit for the Plains has been changed from Florence to Wyoming. The selection of another point on the Missouri River in the stead of Florence, for the concentration of our Emigration, having been, for various reasons, deemed advisable, he and brother Joseph W. Young, after some consideration and examination, decided upon Wyoming as possessing superior advantages to any other place. Wyoming is situate on a high bluff, about six miles above Nebraska City, and about 50 miles by land below Florence. It is a very healthy location, and has a fine range for stock in its vicinity. It has a good landing, and, what is very rare on the Missouri River, it is composed of gravel and rock. The distance from Wyoming to the Valley is about 20 miles shorter than from Florence; and by the Saints landing there, a distance of some 80 or 90 miles river travel will be saved.

RELEASES, CHANGES AND APPOINTMENTS.

RELEASES.

Elder David L. Davies is released from the Presidency of the Carmarthenshire Conference, to emigrate.

Elder Thomas C. Patten is released from laboring in the Reading Conference, to emigrate.

CHANGES AND APPOINTMENTS.

Elder Oscar F. Lyons is removed from laboring in the Nottingham District, to labor in the South District.

Elder John Smith is appointed to preside over the Edinburgh Conference.

Elder Phillip Dell is appointed to preside over the Carmarthenshire Conference.

Elder William Leek is appointed to labor in the Monmouthshire Conference, under the direction of Elder William Lewis.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We are favored with a letter from Elder Wilford Woodruff, dated Great Salt Lake City, Feb. 9th, from which we take the following extracts. He says,—“The road looks more clear for the immigration this year

than it did last year, at this time. We are still having foggy and frosty weather. It is, at the present, a general time of health with us. Our Legislative Session passed off quietly. Most of the Twelve have returned to their homes. Brother Erastus Snow starts south to-day. The signs of the times indicate to me, that the Devil and the Gentiles are making great exertions to weave a web around the kingdom of God, here in Utah, as a spider would entangle a fly; but they will be 'rustrated, as they have heretofore been. Exertions are being made to fill Utah with a mining population; but we are constantly praying to the Lord to hide the treasures of the earth, which he has done thus far, in this land.—10th—It is snowing hard to-day. We are having a very cold winter. Provisions are getting high in price and scarce, in our Territory. Flour is from \$10 to \$12 per cwt; beef \$12, on foot. It seems rather difficult to supply the army with bread at present. A firm took a contract to furnish the army with hay, at \$25 per ton. They have now to pay from \$35 to \$40. They have been obliged to send their animals to Rush Valley, to save their lives, for they could not get hay and oats to feed them.—11th—General Connor has left this city to-day, and gone to Camp Douglas to reside. He has built himself a house there. The residents of that locality are building and making improvements, as though they intended to keep a permanent station there. There has been a very severe wind-storm north to-day. It has done much damage; but we have not heard of the extent of the damage done farther north than Farmington. It has blocked up the roads with snow, so as to stop travelling north, and blown down and unroofed buildings. It was supposed that the roof of the new meeting-house in City Bountiful, was blown away, and the building nearly demolished; but we have just learned that it is uninjured. I learn that five hundred head of cattle have been lost; but I am afraid that we shall hear of heavier losses. President John Young was in the storm, and pretty nearly perished. We are fearful that much stock in the north country will suffer. There are many improvements to be made in our city. A large hotel is expected to be put up near the theatre very shortly, by President Young. W. S. Godbe and W. Jennings, each, are intending to build a store. The former is, also, building a large octagon dwelling-house."

EDINBURGH CONFERENCE.—Elder James C. Brown, in a letter dated February 16th, says,—“Since my last to you I have spent a happy time in the society of Elders Henson Walker and William Warnock. On the 7th, we held a district meeting in Bathgate, which was well attended by the Saints, many of whom came a long distance, to enjoy the society of their brethren and sisters. The Presidents of Branches reported the Saints under their watch-care to be in a healthy condition, so far as their standing in the Church was concerned. The spirit of the Gathering was on the increase. Instructions on the every day duties of Latter-day Saints were imparted by the Spirit through the Elders. Many expressed their joy and thankfulness for having a living Priesthood in their midst, to guide them safely through the thick gloom of darkness and superstition. During the following week, we had an opportunity of proving the truth of the Branch Presidents' reports, by personally visiting the Branches and associating with the Saints. During these visits I had the pleasure of baptizing two persons myself—a man and woman—and I have every reason to believe that they are good Saints. Notwithstanding the fact that we were compelled to break the ice in order to immerse them, their desires were none the less keen to receive that holy ordinance. I am convinced that many

more are preparing themselves for the reception of the Truth ; and I believe that, before long, we shall have the pleasure of baptizing them for the remission of their sins. Brother Olsen is making rapid progress in gaining a knowledge of the English language. At mostly all the meetings he attends, he speaks to the Saints, in their language, with wonderful clearness."

C O R R E S P O N D E N C E .

ENGLAND.

NORWICH CONFERENCE.

Norwich, Feb. 29, 1864.

President Cannon.

Dear Brother,—I embrace the present opportunity of writing a few lines to you, to inform you of the progress of myself and brethren in this part of the Lord's vineyard. I am thankful to say that we are all of one spirit, striving, to the best of our abilities, to promote the interest of the great cause in which we are engaged—that is, the building up of the kingdom of God. We are doing our best to bring souls into the same ; and, although we cannot boast of very great success in this way, we can say that there is a good feeling prevailing in the hearts of the Saints in this Conference, with very few exceptions. The brethren, with myself, are endeavoring to encourage the Saints to exercise faith in God, whose are the gold and silver, and who can influence the hearts of such who possess the treasures of this earth to assist them to gather to the Valleys of the Mountains. According to their own circumstances, their prospects in that respect, at the present, are rather gloomy ; but they are in good faith, and believe they will be gathered, although they cannot see, at present, in which way. Knowing, however, that the Lord has heretofore opened up the way of deliverance to their brethren and sisters, whose prospects, temporally, were no better than theirs, they have been inspired with confidence and hope in the promises of God ; and, I believe, they are doing their best to add works to their faith. Those who labor among them can testify to their good feeling to us and towards each other. We held a Conference here on the 7th of February,

and enjoyed ourselves very much while convened.

Praying God to bless and prosper you in your work of faith and labor of love, in which prayer my brethren join, I remain your brother in the New and Everlasting Covenant,

SAMUEL NESLEN.

PRESTON CONFERENCE.

Preston, March 18, 1864.

President Cannon.

Dear Brother,—As you are interested in the prosperity of the Work of God in the Conferences over which you preside, I will, to the best of my knowledge, endeavor to give you a brief account of the condition of the Preston Conference. Its condition at the present, I feel justified in saying, is cheering and prosperous ; the Saints in general are, to the best of their knowledge, living their religion. There are a few who could, if I am allowed to judge, live or lead a better life ; but such cases, however, are comparatively few in this Conference.

We have recently baptized eleven persons, and there are promises for further additions in that respect. If the Priesthood are zealous in the discharge of their duties, there will, I am convinced, be a great amount of good done here. I have been engaged for some time past, in seeking out individuals who were once members of our Church, and who still retained the love of the Gospel in their hearts, and have succeeded in finding quite a number of them. In some instances of this kind I have found large families. When I visit them, they manifest a good feeling, and wish to see me often.

Strangers attend our meetings occasionally. The Saints, however, in some of the Branches, have been so

silent, that very few knew that there were such a people as Latter-day Saints in their midst; but as soon as the weather will permit, and the Lord willing, we shall commence open-air preaching. The Priesthood are determined to do all in their power to spread the knowledge of the Gospel among their neighbors.

The Saints are very desirous of gathering to Zion, and I can say, they are laboring to accomplish their deliverance. Although the prevailing distress in the cotton districts has affected the Saints in this Conference, there are nineteen persons who are ready to emigrate from Preston alone, and who will go this season. There are some who heard the first Gospel sermon preached, in these lands, here yet. With some their delay is inexcusable; and they have delayed their departure so long, while they possessed the means to emancipate themselves from Babylon, that they have not the means now to accomplish it. They have waited until the

commencement of God's judgments among men, and they partake, to a great extent, in the general suffering and effects of disobedience. I have endeavored to give those who are emigrating this season, such counsel as to the course they should pursue while on their long and tedious journey to Zion, as they needed, for I know that the Saints can either make it an agreeable journey or a disagreeable one. They must make themselves contented, I tell them, and they will spend a very pleasant and happy time across the sea and land.

I feel well in laboring for the spread of truth, and I desire to teach not only by precept, but by example. I have taken a course, since I arrived in these lands, that, in reflecting upon, I feel satisfied with. I desire to continue the pursuit of such a course.

Praying the Lord to bless you with health and strength, and with his Holy Spirit continually, I am your brother in the Truth,

ELNATHAN ELDRIDGE, jun.

SUMMARY OF NEWS.

ENGLAND.—General Garibaldi, the great Italian liberator, arrived at Southampton, on Sunday, the 3rd inst., from Malta. The reception accorded to him by the inhabitants of Southampton was one which, in the language of a contemporary, "the General can never forget." Thousands congregated in the docks and cheered Garibaldi most vociferously as he landed.

DENMARK.—The *Hamburger Nachrichten* announces that 6,000 Danes have beaten the Prussians near Veile, at the position lately abandoned by the Austrians. The Prussians have bombarded Sonderburg; nearly a third part of the town is burnt down. Repeated attacks have been made on the Duppel, but without any important attainment on either side.

IONIAN ISLANDS.—Disturbances have arisen on the part of the inhabitants. The first number of a revolutionary journal has appeared at Corfu. The inhabitants have attacked the house of the English Director of Public Schools. Fears are entertained lest fresh disorders should take place. King George is expected here to open the Ionian Chamber in person.

NEW ZEALAND.—The war in New Zealand is still proceeding. The natives are concentrated at Pikopiko, where they are surrounded by General Cameron's forces. The General is said to intend to compel their surrender by starvation.

AMERICA.—News from Chattanooga states that the rebels are in large force in front of General Thomas's army. General Hindman has resigned the command of his rebel corps, and General Hood takes command in his place. Gen. Breckenridge takes command of the department of South-western Virginia. A despatch from Fort Smith, Arkansas, announces that General Price has again assumed command of the rebel army in Arkansas, and that he promises to lead them on to victory, and exhorts them to drive back the invader and recover their lost territory. General Lee is reported to have received large accessions

to his army, particularly to the cavalry force, and is preparing for a vigorous spring campaign. Newbern advices state that the rebel General Pickett is about to commence operations in North Carolina. The importance of the railroads in that State to the subsistence of Lee's army is specially dwelt upon by Governor Vance in a recent speech. Governor Vance also states that through the "blockaded" port of Wilmington the rebels have received all the supplies they could ask for.

VARIETIES.

A Welsh paper recently contained the following in its notices to correspondents:—"Truth" is crowded out of our columns this week.

The landlord who raises a poor man's rent is a very humane man, because very few of them can raise it themselves.

At a christening, whilst the minister was making the certificate, he forgot the date, and happened to say,—"Let me see, this is the 30th."—"The thirtieth?" exclaimed the indignant mother. "Indeed, but it's only the thirteenth."

Congress has passed enabling acts permitting the territories of Nevada, Colorado and Nebraska to enter the Union. East Tennessee will come next—perhaps before. This will make four new States prepared to enter the field for the next grand Presidential four mile race, and the rebellion not yet subdued. Trot out your horses.—*New York Herald*.

ANCIENT PAPYRUS.—The Prince of Wales has printed, for private circulation, a copy of a papyrus which was discovered during his late visit to Thebes. This Egyptian document is older than the time of Pericles, yet it belongs to a period marked by the decline of Pharaonic art.

REMARKABLE.—A woman in Ayr found in the centre of a potato, to her surprise and pleasure, a gold wedding ring! As the potato was perfectly sound, the ring, which probably found its way to the soil in manure, must have been enclosed by the tuber in the process of growth.

PHOTOGRAPHY.—A murder having been committed in an old Russian city on the Neva, it was determined to photograph the eyes of the murdered man, to ascertain the truth of the alleged scientific discovery that they would disclose the portraits of the last persons they saw. It is stated that the result led to the immediate apprehension of two soldiers who had perpetrated the offence.

A FATAL JOKE.—An inquest was held in London, recently, on the body of a young woman named Priscilla May, aged 19 years, who lost her life through the practical joke of a servant, in dressing up as a ghost.

An approaching solution of the aerial navigation question is confidently believed in by several scientific Frenchmen.

AMERICAN NAVY.—The monitor *Patapsco* has expended, in one year, 52 tons of shot and 12 tons of powder, including bursting charges. Is it not that great cry, indeed, and little wool? She is one of the monitors off Charleston. All of them have expended at least as much of the great pill-and-powder union restorative invented by the Federal Government. The monitor has been hit 400 times by the Confederate guns. She must have kept a very long way off, or the ordnance must have been of a feeble description. Any of our rifled guns would make a sieve of the *Patapsco* at 500 yards.—*Army and Navy Gazette*.

"In what company is your life insured, sir?" asked a sprightly young miss.

"In the Hope."

"I prefer the Alliance," said she, blushing.

"Then we'll make a joint stock operation, if you choose," said the delighted bachelor.

A person speaking of the tenacity of life in turtles, asserted that he had seen one which had had its head cut off, open its jaws six weeks afterwards. The company, seeming rather sceptical, he said, "I saw it, and I trust none of you will doubt my word." Then turning to one gentleman, he asked him what he thought. The gentleman observing that it was very remarkable, said to the relater, "If you yourself, sir, had not seen the circumstance could you have believed it?"—"Indeed," said he, "I could not."—"Then," replied the gentleman, "I hope you will excuse me if I do not."

A short-sighted professor, in going out of the gateway of his college, ran against a cow. In the confusion of the moment he raised his hat and exclaimed, "I beg your pardon, madam." Soon after he stumbled against a lady in the street, and in sudden recollection of his former mishap, he cried out, "Is this you again, you brute?"

ILLEGITIMACY.—The fifth detailed annual report of the Registrar-General for Scotland, which has just been issued, shows that in the year 1859, to which the report belongs, 9,715 of the children born, 9.1 per cent. of the births in Scotland were illegitimate. The census enables Dr. Stark to calculate that in that year there were 460,763 unmarried women in Scotland between the ages of 15 and 45 years, and taking those limits of age to include all the mothers, we find that one unmarried woman of every 41 of those ages bore a child in that year. But further, comparing births with marriages, it is estimated that in Scotland 308 married women bore 100 children in the year; and assuming equal prolificness among unmarried women, and multiplying the number of them who became mothers by 308 (the proportion in which the married bore one child), we have the humbling conclusion that about one unmarried woman in 13 between 15 and 45 years of age put themselves in the way of becoming a mother. To this must be added that illegitimacy appears to be on the increase; but it should be stated also that in numerous instances the parents remain true to each other. In England the proportion of registered illegitimate births is considerably lower than in Scotland, but the Registrar-General stated before a Parliamentary committee in 1861 that above 3 per cent. of the births in England annually escape registration—a defect that does not occur in Scotland, the law being stricter; and as these omissions are acknowledged to be chiefly, if not altogether, illegitimate births, the proportion of illegitimacy appears to be, in fact, very nearly the same in England as in Scotland.

POETRY.

A PRAYER.

TUNE.—"God bless the Prince of Wales."

God bless the Prophet Brigham,
And Heber by his side;
With Daniel, their companion,
Who o'er God's Church preside.
Three such devoted champions
For truth and Gospel light,
Before ne'er liv'd together,
And labored with such might.
Chorus—God bless, &c.

They've sent their proclamation
To all the sons of earth—
Including kings and courtiers,
And those of humble birth—
To come and have salvation,
Which they have to bestow,
For they are God's vicegerents
To mortals here below.
Chorus—God bless, &c.

Eternal life's now offered,
As well as peace on earth,
To those who, through the Gospel,
Obtain the second birth;
And, when the wicked tremble,
Their hearts turn faint with fear,
God will protect the righteous,
Who did his Prophets hear.
Chorus—God bless, &c.

Ten thousand times ten thousand
Shall yet their mem'ry bless,
And gather to God's standard,
Erected in the West.
Let all created nature
Unite, their God to praise,
For Brigham, Heber, Daniel,
To guide them in His ways.
Chorus—God bless, &c.

Bristol.

GEORGE HALLIDAY.

CONTENTS.

Man's Character Improved by the Providences of the Lord.....	241	Arrivals, &c.	251
Coming Judgments.....	243	Releases, Changes and Appointments.....	251
Minutes of a Conference.....	245	Abstract of Correspondence	251
History of Brigham Young	247	Correspondence.—England: Letters from Elders Samuel Neslen and Elnathan Eldredge, jun.	253
Editorial.—The Preaching of the Gospel still Needed	248	Summary of News	254
The Emigration and Contagious Diseases	250	Varieties	255
		Poetry.—A Prayer	256

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE SAINTS AND THE WORLD.

BY ELDER G. C. FERGUSON.

—O—
NO. II.

Six years ago the United States were engaged in a war that was very generally approved of by the Christian nations of the earth. It was neither a just nor a necessary war; but rather one undertaken on the principle involved in the old fable of the wolf and the lamb. The assailant was a mighty and powerful nation, while, if we take the *Daily Telegraph* of December 2nd, 1857, as an authority, the defending party had but one city, numbering some fifteen thousand inhabitants. That war was, moreover, an utterly futile affair, for its avowed object was to put down rebellion among a people who positively protested that they had not rebelled. Nevertheless, as already stated, it was extremely popular,—aspiring politicians urged the necessity of it; Christian men warmly upheld it; and the general impression was, that however often that little community had previously escaped destruction, its utter extinction was now certain. The reader, of course, perceives that allusion is here made to the famous, or, more properly, infamous Utah expedition. The following quotations may be taken as a fair

sample of the acclamation that greeted the projectors of that war. The *Times* of Dec. 2nd, 1857, said,—“This Mormonite war is creditable to the United States; they could not, consistently with the national honor and with respect for their own position among civilized nations, have avoided it.” Strange civilization! that compelled a nation of over thirty million souls to arm to the teeth against a city of “fifteen thousand;” to massacre and lay waste the inhabitants and homes of one of their Territories, just because three snarling officials accused them of rebellion! How singular that the national honor could only be vindicated, and civilization satisfied, by sending an army (some fifteen hundred miles) to blow up its own ammunition, sell vast quantities of stores for next to nothing, burn and otherwise destroy a large portion of its heavy material, and then march off home again. Some Latter-day Saints suggested that the nation's honor, its position and its purse, might all be saved by simply sending out a committee of inquiry, to ascertain the real facts of the case; and, moreover, that it would

save itself the eternal infamy of seeking, yea, panting for a chance to strike down God's kingdom. Civilization, however, was all against them.

But, to proceed. The *Daily Telegraph* of May 18th, 1858, affirms that,—"The United States Government will be guilty of neglecting a great moral duty, both to themselves and the civilized world, if they do not take efficient measures for reconquering Utah Territory." Why, so far from the United States Government having to reconquer Utah Territory, their representative, Governor Cumming, found a land amid the desert forsaken of its inhabitants, and actually started off after the people, and very pressingly requested them to return and re-occupy their homes. But it has been asserted that an act of rebellion was committed by the "Mormons" while the army was on its march. Let us take the following from the American correspondent of the *Times*, for Dec. 8th, 1857:—"The military expedition against the 'Saints' may be pronounced a failure. It will not reach Zion, on the Salt Lake, this winter, as it is understood it has gone into quarters at some station short of the holy city, with the loss of 75 wagons loaded with stores, on which a roving and armed band of Mormons pounced suddenly. Finding the train marching without a guard, they plundered it of what suited them, and burnt the rest. It was a bold stroke and a clear act of rebellion; but, as a military operation, it was very neatly executed." That "neatly executed" "military operation," however, was not an act of rebellion, but an imperative act of self-preservation which, with one or two other equally derided, but equally wise and necessary measures, had the effect of crippling the army without bloodshed, creating a spirit of fear among its ranks, and, in short, kept it back at a respectable distance till the arrival of a season when the whole body of the Saints could move off out of the way. Thus, the very acts which the outside world held up as the beginning of a sanguinary and fanatical rebellion, were just the very means which the Lord, through his servants, took to prevent it; and, by those tactics, a blow was cleverly warded off

that was intended to destroy the leading men and break up the organization of the Church forever.

It is quite remarkable that the nation which was so prompt and eager to avenge an imaginary insult to three of its officials in the far-off Rocky Mountains could, without losing cast in the civilized world, look on with the most cynical composure when Saints and servants of God were being ruthlessly persecuted and slain right in its own midst, and to the urgent and final appeal of some of its noblest citizens for redress and protection from brutal barbarism, could give this heartless answer,—"Gentlemen, your cause is just, but we can do nothing for you."

There has always been a disposition among men, to a greater or less extent, to persecute the Church of Christ; but no Government can pamper that disposition with impunity; for, independent of the viper-like propensity of the persecutor to turn and bite the very hand that fostered him, there is a God in heaven who has said,—*"Vengeance is mine, I will repay."* That same God lifted the United States to the highest position among Gentile nations; he gave them power, freedom, boundless territory and resources; he delivered them from all their enemies, and the eyes of down-trodden humanity throughout the world were hopefully turned towards them. That nation's mission was a lofty one, and for years she was faithful to it. But a time of proving came. The Lord raised up a Prophet among her citizens, and their treatment of that Prophet affords a terrible proof that neither sectarian Christianity, modern civilization, nor an exalted political faith could prevent men from hating, without cause, and crushing, without remorse, a fellow-being whose only crime was a persistent declaration that God had commissioned him to preach the Gospel. Joseph Smith had, nevertheless, the matchless honor of establishing the preparatory Work for setting up God's kingdom on earth. The commencement of his labors was the translation and publication of an ancient record, containing the fulness of the Everlasting Gospel—called the Book of Mormon—which is addressed

to all nations, kindreds, tongues and peoples. It is historical, prophetic and doctrinal. Several of its prophetic declarations are specially addressed to the inhabitants of America, and give a detail of the purposes of God as touching that land, setting forth the conditions which must be observed by all who would have an inheritance thereon. It also tells the Gentile inhabitants of America that, if they will hearken in the day when these words of God are revealed to them, they shall no more be brought down into captivity, for the land is one of great promise to them. But it furthermore declares that—"He that fighteth against Zion, both Jew and Gentile, both bond and free, both male and female, shall perish." 2nd book of Nephi, chap. 7, par. 2. Did the Gentiles receive the message, or did they even condescend to "hearken?" Not at all. While the records were being translated, attempts were incessantly made to steal the plates on which they were engraved; but failing in that, a successful effort was made to purloin part of the translated manuscript. Discovering, however, that arrangements had been made which would defeat their purpose in the use they intended to make of it, they next tried to intimidate the printer, and prevent his going on with the work, but ultimately failing in that also, they convened meetings at which they pledged themselves not to read the Book of Mormon, nor suffer it to be read by their families, and to prevent its sale by every possible

means. In short, the powers of darkness and the enemies of the Work left no effort untried to strangle it ere it obtained a footing in the world. Rumors the most absurd, and stories the most ridiculous; hatred the most intense, and persecution the most virulent, were all brought to bear, but in vain,—the Work of God continued to prevail in spite of all opposition. Years have fled since those days, and the nation which then sowed so liberally to the wind, has now begun to reap the whirlwind. But, ere long, other nations will gather the same harvest, for they are as determinedly bent on carrying out their own schemes for the overthrow of God's kingdom and the destruction of his people, as have been the people of the United States. And it does seem that the children of men will resolutely follow their own way to the bitter end, before they admit the right of their heavenly Father to rebuke and correct them when they are wrong, to teach them when they are ignorant, to warn them when they are in danger, to cheer them when discouraged, and to save and exalt all who will turn from sin and their own waywardness. Yet thanks be to God that his Work is rapidly advancing; his people are concentrating and increasing both in numbers and in power, and the signs of the times that portend so much gloom and disaster to the children of disobedience, betoken to the Saints of Latter-days that redemption draweth nigh.

EXAMPLE.

BY ELDER SEPTIMUS SEARS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew v, 16.

The above was one of the injunctions of the Savior to his disciples when he was with them on the earth; but it did not apply to them alone, but unto all who should embrace his Gospel in any age of the world; and, as we have embraced the same Gospel, it applies

to us as much as to those unto whom it was first given.

We, as Latter-day Saints, make great professions,—far more so than any other religious community upon the earth; and it follows, as a matter of course, that, to be consistent with

our profession, we should possess something superior to the great mass of mankind. This is a point that all should understand and bear in mind. The fact of our being a people called by God, and professing to receive revelations from him, is looked upon by the world as no small thing in this so-called enlightened age, and mankind, naturally, look for something superior from a people making such assertions. The cry has gone forth from pulpit and press, and no pains have been spared by our enemies to tell the people that "Mormonism," as they call it, is a delusion, and that its followers are a strange, and what is still worse, a wicked people. This has caused many to examine, minutely, the characters of the Latter-day Saints, and they have judged our religion accordingly,—whether the conduct of those with whom they were familiar was good or bad. Our actions have been, and still are, scanned by many, and the Adversary is placing his snares in our path, and is ready to take every advantage to entrap the Saints of God, and would like to prove them guilty of those things which have been said concerning them by their enemies. They have tried in vain to prove the *principles* advocated by the Latter-day Saints to be untrue. Having thus signally failed, they try to prove that we do not live up to the profession we make, and measure the Work of God by the characters of men. Hence, there is the greatest necessity of our being very careful in all that we say and do, lest we should, by the commission of some unwise act, prevent those who may be watching us from forming a good opinion of the Gospel. Be sure that we give them no just cause to say anything wrong concerning us; or, if they do it, let them know that it is falsely. We know there are those who will speak evil of us, as they did of our Savior and all other good men; but let us so live that their evil reports may be untrue, and then they will do but very little harm.

Various are the means made use of by the Adversary to lead the Saints to the commission of some sinful act, that by so doing he may, if possible, prevent the truth-seeking portion of

mankind from embracing the Gospel. Sometimes the Saints may, if they are not very careful, act inconsistently in the eyes of the world, although with no intention of doing anything wrong, but through a lack of wisdom on their part. Hence, it is of the greatest importance that we should daily seek unto the Lord for wisdom, through that medium which he has ordained, that we may have it commensurate with the things we have to meet with from day to day. Sometimes the Enemy will try to provoke us to anger, and, while in a state of excitement, cause us, if possible, to do or say something wrong, and thereby think to accomplish his evil designs. But, if we are under the influence of the Spirit of God, we shall be able to defeat him in all his plans and schemes that he may have concocted to overthrow us, and, even under the most trying circumstances, we shall preserve our integrity, and show, unto all that we may be surrounded with, that the Gospel has given us a power that is not possessed by the generality of mankind. If we thus act, it will have a tendency to do great good. Our example will do far more in this way towards convincing mankind of the truth, than we can imagine. Should we, on the contrary, pursue an unwise course, the results will be in the opposite direction. Taking this view of the matter, every action of our lives has an influence for good or evil upon those we are daily associated with. If all could realize this, they would be very careful in their intercourse with the world. There is far more good to be accomplished by living up to what we profess, and letting our conduct be a bright example to the world, than by preaching alone. For ages past the world has been, and still is, full of preachers; but their preaching has accomplished nothing, comparatively speaking, towards purifying and uniting mankind. Their efforts have been futile—crime is rapidly increasing, and society is daily sinking deeper into degradation. The so-called enlightened part of the community, where Christianity is so much talked of, are far more corrupt than the heathen nations, where they never heard the Gospel as taught by modern divines. Th.

question might arise,—Why have our ministers not accomplished more? Have they not been men of talent, men of learning, many of them college taught? We answer,—Yes; there has been no lack of talent or learning; but the reason why they have not accomplished more has been, simply, because they have not, as a body of men, practiced what they preached. Had those who professed to be ministers of the Gospel and followers of religion practiced what they taught, and followed the injunctions of the Savior, society would have been in a much better condition than it is to-day; we should not be compelled to witness such scenes of wretchedness as we do at the present time. But, while those who profess to be the leaders of the people, and those to whom the people should look to for an example, indulge in such sinful practices as men ought to blush to think upon, and live daily in violation of the laws and commandments of God, can we expect to see society very much improved? We cannot. Men may make long prayers and appear very religious—if an outward appearance is any criterion by which we can judge them—but if they are not sincere, this availeth them nothing. There are too many, at the present, who draw near to the Lord with their lips, and honor him with their mouths, while their hearts are far from him. It is the hypocrisy of professed religionists that is bringing down the fierce anger of the Almighty at the present time. If mankind ever enjoy the favor and approbation of Heaven, they must be living examples of those things they preach, and their actions must be consistent with the profession they make.

We, as Latter-day Saints, have embraced a Gospel of purity; but, unless we live righteously, we can effect no more than has been effected by religious communities for ages past. We have to show unto the world, by pre-

cept and example, what the Gospel is calculated to do. The former without the latter will accomplish but little; but the two combined will make us useful in the hands of God in doing good. Men may run from one end of the earth to the other to tell that God has revealed his Gospel; but, unless they live in accordance with its principles, they can do no good whatever, either for themselves or anyone else, even though they might possess great talent, and be able to lay down the principles with all the plainness imaginable, and substantiate all their arguments from the Bible. But should a man go forth with less natural ability, and he can only bear a humble testimony to the truth and recite his own experience, if he lives a life of purity before the people he will gain more influence, and accomplish more good, than the man of talent that would pursue an opposite course. It is example that will preach the loudest sermon at the present time, and to be able to do good we must become pure. The time will come,—yea, it is near at hand, when men and women that wish to stand in this Church must be pure and put sin far from them, and show, by their good example, that there is some saving and redeeming power in the Gospel as revealed by God, in these last days, to Joseph Smith. The Lord has so ordained it that all can become preachers. Although many may not be called to leave their homes and devote all their time in making known the plan of salvation, yet, at the same time, they can assist materially in advancing the cause of truth by setting a good example before those with whom they may be associated. In this way they will be sowing the good seed which will germinate, and, at some future day, the result of their labors will produce an abundant harvest of honest souls.

BENEFACTORS.—He who goes through a land and scatters roses may be tracked the next day by their withered petals that strew the ground; but he who goes through it and scatters rose seeds, a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and as an heritage for his sons and daughters.—*Theodore Parker.*

"I CAN'T WRITE."

What is the reason you can't write? Have you any ideas at all in your head? If so, commit them to paper and try your fortune. Don't sit down and fold your hands like some would-be sentimentalist, and say, "I can't write," for it is all nonsense. The secret why many "can't write" is, because they won't; that is, they don't try. Just think for a moment,—Did you ever hear or know of anybody doing anything that didn't try? I never did, nor do I think anyone else ever did. If you wish always to remain dull and stupid, don't try; and if you wish to narrow yourself down, take it slow and easy, be contented, and say,—"I can't write," and "I can't do anything else," and you will succeed to admiration. But if you wish to be a man, come out of your shell, and nerve yourself for the struggle, and let your mind be aided by the inspiration of the Almighty; then you can wield the pen with far more power and influence than the sword. Look at our illustrious predecessors in the vineyard; who were they? Fishermen—poor, illiterate and despised; yet, when filled with the spirit and power of their calling,

they were masters of the pen, for they "wrote as they were moved upon by the Holy Ghost." Look at the Prophet Joseph—a man who was "unlearned;" yet where, in the history of the nineteenth century, is his equal with the pen? How did he acquire such use and power of language? Because of his own iron will and force of character, aided by the Spirit and power of Israel's God. Self-tutored, he controlled thought, unchained the mind, bid fancy play, and, guided by the Spirit of Truth, he accomplished herculean tasks and surmounted every obstacle. I have read some of his writings in which are portrayed the soul, the sentiments and the attributes of a Deity; and if we would rise like him, like him we must be schooled, like him battle against ignorance, and let the Spirit of God reign predominant in our thoughts. If we aspire to be of worth, we must feel that we have a position in the world, however humble that position may be, and that we must honor that position, call forth our dormant energies, and never say "I can't write."

M. F. FARNSWORTH.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 248.)

August 2.—Elder Charles Beck gave us \$48 to help us to Baltimore. On the 3rd we started at 6 a.m., by stage, and rode all day and night, and arrived in the morning of the 4th at Cumberland.

While in the stage we had a very interesting conversation with two Campbellite preachers, who attacked us on "Mormonism." They contended that that which was in part had been done away, and that which was perfect had come, and that there was now no need of tongues, interpretations, &c. Elder Woodruff replied,—“You then have no need to contend, for if that which is perfect has come, you

certainly should all see eye to eye, being in possession of perfect knowledge.”

As we commenced to descend the mountain, one of the irons which held the springs gave way, letting the coach on to the horses, which frightened them. The coachman, at first, attempted to hold them in; but as that only drew them up against the body of the coach, it increased the fright of the wheel horses until they became unmanageable. I told the coachman to keep them in the road, and let them go until they reached the bottom of the hill; he did so, and I assisted in holding him upon his seat, until we

got to a piece of ascending ground where we were enabled to stop the team without any damage. We then lifted up the coach into its place, put a pole under and held it there until we reached a blacksmith's shop, and got it repaired.

From Cumberland we took the cars to Baltimore, where we arrived at 6 p.m., and at 7 took steamboat to Frenchtown; from thence by railroad to Newcastle, and thence by steamboat to Philadelphia, where we arrived at 4 o'clock on the morning of the 5th.

The brethren took lodgings among the Saints in various parts of the city. I stopped with brother Peter Hess. During the afternoon there was a very severe storm and rain; much damage was done, houses unroofed, cellars filled with water, streams suddenly rose, the iron suspension bridge, the canal bridge, and fifty other bridges in the vicinity, were reported to be washed away, and thirty persons drowned.

✓—6.—I attended a Millerite meeting in the forenoon. Mr. Litz preached from Jeremiah, 24th chapter, concerning the good and bad figs. In speaking of the covenant made to Abraham, giving him the land of Canaan, Litz said it was not seeds, but seed, which was Christ; hence the land belonged to Jesus, and not to the Jews; but Jesus Christ has rented it to the Jews at ten per cent., the only terms on which it was ever given to the Jews, and they have robbed God all the while—the land has been taken away from the Jews, and who shall have the land? Not the Jews, the natural seed, but those who are baptized unto Christ, his spiritual children. The Kingdom was to be taken away from the Jews and given to a nation bringing forth the fruits thereof, which will take place when Christ comes with his church and body, and they will take possession of Jerusalem. The Jews, as a nation, will not go to Jerusalem, neither will they any more be His people; but the Jews will join other nations, and go against Jerusalem to battle and fight against the Lord and his Saints; they will not go as Jews, but among the Christian nations.

These were the arguments used by

this Millerite to do away with the literal fulfilment of the Bible concerning the return of the Jews and the rebuilding of Jerusalem; but they were false and contrary to the restoration of the house of Israel, as predicted by all the Prophets.

In the afternoon the Twelve met with about three hundred Saints in the Canaanite Church. I preached at considerable length, and said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person ask for a thing that does not concern him, such as governing the Church, as a member of the Church, inquiring concerning the duty of a Presiding Elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer; if he does, it will not be from God.

I also remarked that if any in the Church had the fulness of the Melchizedec Priesthood, I did not know it. For any person to have the fulness of that Priesthood, he must be a king and a priest. A person may have a portion of that Priesthood the same as governors or judges of England have power from the king to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

Evening, Elders O. Pratt and Geo. A. Smith preached.

—8.—In company with the Twelve and about 150 Saints, I left Philadelphia on an excursion on the Delaware River to Gloucester Point. We partook of a picnic dinner, and the day was spent in harmonious recreation. The following subject was taken up for discussion,—"Is the prosperity of any religious denomination a positive evidence that they are right?" Elder J. E. Page contended for the affirmative, and Elder J. M. Grant for the negative. Elder Page contended for his position very sharply and warmly. Elder Grant, in meeting his arguments, also manifested great earnestness in sustaining his position, and it appeared to the Saints like contention, and caused a dampness of feeling to rest upon the company.

At the end of the discussion I was

called upon to decide the question, and perceiving the feeling among the Saints, I told them I was reminded of the anecdote of the negro's attempt at shooting a squirrel. His master having occasion to be absent from home, charged him to be sure and not meddle with his guns and ammunition; but no sooner had the master got fairly out of the way, when the negro's curiosity prompted him to try one of his master's guns; he accordingly took one down which had been loaded for some time, and went into the woods. He soon saw a squirrel, and crept up a hill behind a log and fired, but the gun being heavily charged, it knocked

the negro over, and he rolled down the hill.

Upon gaining his equilibrium and realizing his defeat, he looked up from the ground where he lay, and seeing the squirrel jumping from tree to tree as if conscious of victory, he cried,—“Well, well, cuffy, if you had been at the other end of the gun you would have known more about it.” This excited laughter, in which all the company joined, and I then gave my decision, which was, that the prosperity of any people was not positive evidence of their being right.

After supper we returned by the steamer to Philadelphia.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL, 23, 1864.

THE TRUTH VINDICATED BY THE CONDUCT OF ITS ENEMIES.

It is a remarkable fact that the enemies of the Truth have never charged Joseph Smith or his followers with the commission of any acts, or the adoption of any principles that they deemed improper or criminal, but what they themselves have, sooner or later, been actually guilty of those crimes they falsely accused the Saints of committing or intending to commit, and have, in many instances, adopted the principles—though in a corrupted form—which they formerly condemned in the Saints, and have been eager to imitate the policy previously adopted by the leaders of the Church. The most serious charge that was brought against the Prophet Joseph, by the enemies of the Church in its early days, was that he had been a “money digger”—had been engaged with some person or persons in searching in the earth for the precious metals. This was considered by them so disreputable an avocation, that the mere report that he had been engaged in it was deemed sufficient to forever debar him from the society of those who prided themselves upon their respectability and social standing. The idea that the Lord would communicate his will to, or in any way have anything to do with, a “money digger,” was deemed preposterous and blasphemous. It was considered no disgrace for professed ministers of the poor and homeless Nazarene to dwell in fine mansions and receive enormous salaries; but to obtain, by honest labor, any of the glittering metal before it had passed through the changes necessary to fit it for circulation, was so

polluting, in their eyes, that the man who did it, or who might be charged with doing it, was thenceforth worthy only to associate with the vicious and depraved. But the opinion of the world upon this subject was destined to undergo a speedy change. Rich gold mines were discovered in California, and priests and editors, lawyers and doctors, merchants and mechanics—ministers of all denominations, and men of every age and class—flocked there by thousands to engage in the occupation of "money digging." It was not considered degrading for the minister to doff his clerical robe, and with pick and shovel and pan to wander up and down in search of gold. Oh, no! it was suddenly discovered to be an exceedingly reputable and praiseworthy calling—entirely compatible with the dignity of "holy orders;" and so far from the fact of being a gold or "money digger" standing in the way of any man's advancement or honor, it rather served—especially if he had been very successful—as a passport to the "best" society, and marked him for the highest consideration.

The idea of present revelation from God, or any communication with the world of spirits, was next attacked and held up to ridicule as an absurd, dangerous, superstitious, anti-Scriptural doctrine, opposed alike to reason and the Bible. But, only a very few years elapsed before a perfect mania for spiritual manifestations spread throughout the United States, and from thence throughout the world, and it was suddenly discovered—as its doughty champions declared themselves ready to prove—that they were perfectly natural, reasonable and Scriptural, and that mankind were as much entitled to receive revelation in the 19th as in any previous century of the world's history. And to-day, in many cases, judges on the bench, ministers in the pulpit, doctors and lawyers, poets and orators,—yes, even statesmen, presidents and emperors, are guided in their decisions, governed in their teachings and practice, inspired in their productions and controlled in their policy and conduct, by the revelations which they receive from the "spirit world" through the instrumentality of some earthly "medium."

Again,—when the Book of Mormon was sent forth to the world as a Divine record, containing truths of the highest importance to this generation—truths that were indispensable to their salvation—the Latter-day Saints were charged, by the "pious" guardians of the public morals, with attempting to disparage, undervalue and supersede the Bible; and immediately a cry of horror and indignation ascended from the whole of Christendom, more long and loud than that raised by the Ephesians when they thought the reputation and interests of their great goddess Diana were at stake. But what a change has taken place in this respect also within a few years. Ministers of almost all denominations have joined in a terrific onslaught upon that Book which, until recently, it was regarded as the most unpardonable of crimes to speak a word against. M. Guizot, in a recent speech before the Bible Society of Paris, observed that "The Bible Society of Paris, and, indeed, the Bible Societies throughout the Christian world, have recently passed through some severe trials. Everywhere,—in Germany, in England, and in France, attacks on the Bible were renewed and multiplied. The authenticity of the books which compose it and their dates and their authors were alike called in question; and what was far more grave, their Divine inspiration was doubted or denied." The Latter-day Saints have never disparaged, denied, nor even doubted the value and Divine authenticity of the Scriptures—that is, so far as they profess to be of Divine

origin—notwithstanding they have been so pertinaciously charged with doing so, and they are the only people who fully believe them and are faithfully striving to practice the precepts they contain. We expect, yet, to become as unpopular because of our strict adherence to the Bible—in faith and practice—as we have heretofore been for our supposed repudiation of it.

It is but a very short time since it was considered an unpardonable crime, in the United States, to speak against the Constitution or to entertain a doubt of the immaculacy of the Government. For years, the hue and cry was raised against us, by corrupt and designing politicians in both the North and the South, that we were disloyal to the Government, traitors to the Constitution, and desired to see and aid in the overthrow of both. We repeatedly and indignantly denied these charges, and gave the most unequivocal proofs of our loyalty and devotion to the Constitution and laws of our country. But our enemies were determined not to be satisfied, and they never ceased their efforts until they urged the Government into an expensive and tedious crusade against us to put down the "rebellion in Utah," which only resulted in demonstrating the fact—after the expenditure of many millions of the national treasure—that there was no rebellion to put down, and that the Latter-day Saints were, as they had always testified, loyal and peaceable citizens. But, since that time, the citizens of every other State and Territory in the Union have been engaged in doing precisely what they charged the Latter-day Saints with wishing to do—viz., destroying the Government and violating the Constitution, until, to-day, it is nearly as dangerous to defend and sustain the Constitution, by word or act, as it was, but a very few years since, to entertain or give expression to views inimical to or disrespectful of it.

When the Latter-day Saints were driven from their homes and their possessions in Missouri and Illinois, and were compelled to flee to the Rocky Mountains, to find a shelter amidst their rugged defiles or in the, apparently, sterile valleys that lay embosomed, in barren solitude, below the snowy peaks of the surrounding ranges, it was thought that they had been forced to a land so barren and sterile, and a region of country so poor and uninviting, that few would remain there, and still fewer would follow them. The thousands who have—in contradiction to these expectations—been gathering there year after year, have been unsparingly denounced as "fanatical fools" or "miserable dupes," for leaving their native lands and their comfortable homes to take up their abode in such a desolate, isolated, worthless region. The pharisaical priests and professors of religion quoted the words of Jeremiah—17th chap. 5-6 verses—to prove that the Latter-day Saints were a people cursed of the Lord, because, it was said, they inhabited "the parched places in the wilderness, in a salt land and not inhabited." But recently they have made the discovery that, instead of being, as they hoped, "the poorest place on God's footstool," it is in the midst of the very richest portion of the earth that has yet been discovered, surrounded by the most valuable and extensive mines of gold, silver, copper and almost all other metals, and that it is, besides, in a civil, military or political point of view, one of the most important positions on the American continent. A few years ago, as we before remarked, men were considered fools who would go there; but now, the United States Government and its military and civil officers are doing all in their power—by proclamations, offers of protection, assistance, &c.—to induce the citizens of other States and Territories to emigrate and settle there, representing it as a

country rich, not only in minerals, but in a productive soil and in all the essential elements of a prosperous and wealthy community. So it has been in every instance, the Latter-day Saints have taken the van in every progressive move on that Continent for years ; they have been the pioneers of civilization and empire in the West ; they have made the Great Pacific Railroad feasible, and the Great Overland Telegraph an accomplished and sustained fact ; they are establishing a nucleus of Constitutional government and true liberty, around which the lovers of freedom and peace may congregate and enjoy, undisturbed, their existence and their rights ; and the world will yet realize and acknowledge how much it is indebted to them. While the wicked have, in every instance, been themselves subsequently guilty of the very crimes they falsely laid to the charge of the Saints, the latter have pursued the even tenor of their way, trusting in God to vindicate their cause and make their innocence appear. This He has invariably done ; the very traps they had set for His people He has caused the wicked to be taken in themselves ; and as they have—in every instance thus far, after a certain amount of opposition—adopted a sort of counterfeit of the principles and policy of the Saints, we shall expect, in the future, to see them do the same in reference to some things which they now profess to reprobate so bitterly, and which they wish to make—as they have done every prominent item of our belief heretofore—the pretext for our extermination.

NEWS FROM CONFERENCES.

DENBIGHSHIRE CONFERENCE.—A Conference was held at Abergale, on Sunday, 13th ult. The representations of the Branch Presidents were given in the forenoon, which were of a very promising character, as to the condition of the Saints and the spread of the Work in that part of Wales. As is usual at Conferences, the General Authorities of the Church were presented to and sustained by the congregation. Elders W. H. Waylett, R. M. Jones and D. E. Jones addressed the meetings, upon the necessity of keeping out of debt for Church publications, obedience to the Priesthood, and other appropriate subjects.

FLINTSHIRE CONFERENCES.—At Rhosllanerchrugog, a Conference was held on Sunday, 20th ult. The reports of the Presidents of Branches were satisfactory, and showed an increase in faith among the Saints and encouraging prospects for the further increase of numbers in that part of the Lord's vineyard. The Authorities of the Church were sustained, and very seasonable instruction was given by Elders Waylett, E. Price and D. E. Jones, upon the principle of Tithing, and its applicability to the temporal and spiritual progress of the Saints.

CARNARVONSHIRE CONFERENCE.—On Sunday, the 27th ult., a Conference was also held at Machynlleth. The meetings held in the morning and afternoon were devoted to the business of the Conference. In the evening a prayer-meeting was held, when the Spirit of the Lord was freely manifested among the Saints, and a time of happiness was experienced by all who met together. Elders W. H. Waylett and D. E. Jones addressed the Saints during the day upon the duties devolving on them. The Elders have to contend very much

with a feeling of prejudice on the part of the professedly religious denominations of that county ; and, judging from the reception almost invariably given to the Elders, it would require very little to arouse the exercise of this prejudice, on the part of many, to persecute the Latter-day Saints.

BIRMINGHAM CONFERENCE.—On the 27th ult., a Priesthood meeting was held in Hockley Chapel, Farm Street, Birmingham. Elder John M. Kay, President of the District and Conference, Travelling Elders Charles S. Kimball, Charles Napper and Henry Bridges, and the Presidents of the Ashted, Hockly and West Bromwich Branches, with the majority of the Priesthood belonging thereto, were present. An excellent spirit prevailed, and the Branch Presidents and Travelling Elders reported the Branches and districts under their watch-care as being in a very healthy condition, generally speaking, and the majority of the Saints as improving. Several baptisms were reported as having taken place since the last Priesthood meeting, in some of the Branches, and the Work of the Lord was progressing favorably. Elder Kay, in a brief but pointed manner, expressed his satisfaction with the reports of the Elders, to the truthfulness of which he bore testimony, and alluded to the increase of good which was manifest in all the departments of the Work in the Conference, compared with what it was twelve months ago. He then spoke on the subject of emigration, and for the purpose of enabling them to prepare to emigrate to Zion, he moved that Elders Howard, Aubrey, Southwick and Bridges, who had labored faithfully for years, be released from their present positions and responsibilities. The meeting was then thrown open for about an hour, when the brethren present spoke of their feelings towards the Elders who had just been released, bearing testimony to their faithfulness and the general value of their past labors, and expressing their own love for the truth and readiness to do all that might be required of them. Elder Kay then made the following appointments, which were unanimously sustained by the brethren present :—Elder Gregg to preside over the Hockley Branch, and Elder Napper to preside over the Ashted Branch.—On the 3rd instant, another Priesthood meeting was held, at Willenhall, at which Elders Kay, Shearman, Kimball, Bridges, the various Branch Presidents, and a good number of the Priesthood, were present. The reports given in by the Branch Presidents were generally of a very good, and in some instances, of a very encouraging character. Elder Kay exhorted the brethren to be diligent, and to be united with and faithful in carrying out the instructions of their President, and not to be like the son who said, "I go, sir," but went not. He said he had experienced great pleasure in laboring among the Saints in that Conference ; appointed another Priesthood meeting for the first Sunday in May, although he could not say whether he should have the pleasure of meeting with them, but trusted they would all strive to live faithfully, so that he might have the joy of meeting with them by-and-bye in Zion.

NEWS FROM HOME.

In consequence of the suspension of the publication of the *Deseret News* for a few weeks, we have not been able to furnish our readers with information from our mountain home other than what the correspondence from several persons,

published in our columns, have contained. We have, however, received copies of the *News*, of March 2nd, from which we take pleasure in clipping a few items of interest to the lovers of Zion and her prosperity. On the evening of the 16th of December, a Juvenile Concert, in connection with the Deseret Musical Association, was given in the Theatre. The attendance was rather limited; but those who were present were highly gratified with the success which attended the musical efforts of the young on that occasion. The following we clip from the *News* :—

THE WINTER LECTURES.—During the present winter, the Seventies' Hall has been crowded every Thursday evening, and many persons have been forced to return home unable to obtain admission. The following lectures have been delivered :—1st. Modern Lecturers and Writers, by Mr. E. L. T. Harrison. 2nd. Ancient and Modern Literature, by Mr. E. W. Tullidge. 3rd. The New York Press, by Mr. T. B. H. Stenhouse. 4th. Magnetism, by Mr. Orson Pratt. 5th. History of Ireland, by Mr. Geo. A. Smith. 6th. The Art of War, by Mr. Webber. 7th. Electro Magnetism, by Mr. Orson Pratt. 8th. The Harmony of Colors, by Mr. G. M. Ottinger. 9th. Footsteps of God in history, by Mr. Carl Maeser. 10th. Universality of "Mormonism," by Mr. E. W. Tullidge. 11th. The Study of Language, by Mr. James McKnight. 12th. The Pleasures of the Sciences, by Mr. E. L. T. Harrison. 13th. The Science of Sound, by Mr. J. V. Long. 14th. Second part of Footsteps of God in History, by Mr. Carl Maeser.

IMPROVEMENTS.—Mr. Jennings is running up a very large building on the corner of First South and East Temple Streets. Mr. Godbe has commenced another building on the corner east of W. Jennings', and the Walker Brothers have purchased the two southern corners for the same purpose. We hear of Mr. C. Bassett and another gentleman being about to build immediately south of Mr. Jennings'. The civil magistrates have made a start at the New City Hall, and a large hotel is spoken of on the corner directly opposite the Theatre.

NEW POST OFFICES.—Our Delegate has succeeded in procuring Post Offices for the following settlements in Washington county :—Grafton, Rockville, Duncan's Retreat and Springdale; Hoytsville, Summit co., Fairfield, Utah co. The names of the appointed Postmasters in the southern portion of the Territory have not yet reached us; but we understand Mr. Samuel P. Hoyt is appointed P.M. for Hoytsville office, and Mr. B. B. Messenger P. M. for Fairfield office.

CORRESPONDENCE.

ENGLAND.

MANCHESTER DISTRICT.

Liverpool, March 18th, 1864.

President Cannon.

Dear Brother,—Knowing the pleasure you always take in the advancement of the Work we are engaged in, and feeling confident that the Manchester District is improving, I sit down to pen a few

lines for your perusal. I have just finished turning over the business of the three Conferences to their respective Presidents, with satisfaction to myself, and, I believe, to them also; for I can say for this District, we "owe no man anything." We are free of debt and beginning to breath freedom already. After the General Council I concluded I should like to give the

young brethren their new charges unencumbered, and finding that the Liverpool Conference was still heavily involved, went to work to apportion off to each Branch, according to their numbers and circumstances, the amounts necessary to liquidate the indebtedness; then asked them if they were willing to accept the amount and pay it. They responded by cheerfully donating whatever they pleased, and, in fact, seemed to vie with each other in their generosity,—some of the Branches paying more than asked—Liverpool Branch especially. And I do most heartily thank the whole Conference for their kind manifestation of obedience to my requirement; and, according to their faith and works, so may the blessing of God our Father be unto the Saints who act so nobly, for a nobler set of people than the Saints of this District cannot be found, if I am any judge. I feel thus towards them because, if they were not Latter-day Saints, they might be considered poor, and naturally conclude that they could use their means some other way; but the Gospel has made them rich and they feel that the Work of God is nearest and dearest to them,—and I am proud to be associated with such a people.

With the Manchester Conference, Brother G. W. Grant tells me he is well satisfied, and the Saints seem equally pleased with their new President. The meetings are well attended and baptisms quite frequent. The Presidents of the Tottington, Radcliffe and Bury Branches—brothers Schofield and Hall—are combining their labors, by visiting the villages around and raising the warning voice; and the effort seems already to begin to manifest its good results. And should any wish to know how it is that Manchester Conference baptizes so many, I think it is because the Saints there are alive

to their duties and not ashamed of their religion.

Preston Conference is also growing, under the charge of brother Elnathan Eldredge, who, last week, baptized five persons, and expects to immerse as many more the coming week. The brethren and sisters seem quite glad of his appointment, and I am confident he will do a good work in that region of country,—and I think there is a very fruitful field if the local Priesthood will lend their united assistance in its cultivation.

Liverpool Conference is equally suited with Brother S. Sears as President, who is seeking to advance the interests of Zion's cause; and, I believe, he is bound to be successful in that direction. There have been several baptisms here, also, since the New Year, and the Work of God is everywhere in the Conference improving.

I suppose I need not tell you how much your visits have been appreciated in the District, as the hearty welcome of the Saints and the good attention of strangers must have told you at the time.

For myself I never felt better; I greatly rejoice in my labors, particularly as the blessing of the Lord has so visibly attended the efforts of myself and the brethren associated with me for the advancement of His Work; and I trust, by his blessing and their help, the Manchester District will continue to enjoy its present healthy condition while I am connected with it, and that its members will make constant progress in every principle calculated to purify and ennoble their characters.

Ever praying for your personal welfare and restoration to health, as well as for the general prosperity of the Work, I am your brother,

THOMAS TAYLOR.

SUMMARY OF NEWS.

POLAND.—An insurgent detachment of 500 infantry and 40 cavalry has crossed from Eastern Prussia into the Kingdom of Poland near Koshlan. It subsequently had a sanguinary engagement with the Russians at Lapinowka.

The *Wanderer* of the 10th instant announces several engagements which have taken place lately between the insurgent General Bosak and the Russians in the palatinate of Sandomir, in the palatinate of Podlachia. Krynski has lately raised four corps of insurgents, consisting of peasants. The latter are now taking an active part in the insurrection. Several bands of insurgents have entered the palatinate of Lublin from Galicia.

DENMARK.—Up to the receipt of the latest news the bombardment of Duppel continued, though the firing on the Sonderborg point became weaker to some extent. The Danish batteries have been silenced. Several heavy pieces of ordnance have been dismantled, and much of the upper part of the entrenchments from No. 1 to No. 6 has been shot away. The Duppel wind-mill, which served the Danes both as a powder magazine and observatory, has been destroyed. The Prussian troops in Jutland have advanced northward. They drove the Danes out of Horsens, after a short engagement, and subsequently advanced by way of Hansted. A sharp cannonade took place before Fredericia on the 8th. The Danes made a sortie and attacked the allied troops, whose reserves were brought forward in their support.

MEXICO.—The Archduke Maximilian has accepted the crown of Mexico. The Emperor of Austria will return to Vienna shortly after the signing of the document accepting the crown of Mexico. The Emperor and Empress of Mexico will leave for their seat of government on Monday afternoon. *La France* of the 9th instant states—"We believe we are enabled to assert that the French army of occupation will be gradually withdrawn from Mexico. The Archduke Maximilian and the Archduchess Charlotte will leave for Mexico on Monday next. *En route* they will visit Rome." A fleet of French frigates has appeared off the mouth of the Rio Grande, and an attack on Matamoras was expected. Particulars had been received of the capture of Guadalajara by the Mexican forces from the French. The Mexican forces were under Maga. They took 700 prisoners and 24 cannon. The traitor Mejio is at San Luis Potosi with 3,000 men, expecting an attack. Puebla is said to be besieged by the Mexicans and must fail, the invaders having no reinforcements that can reach there in time to aid the garrison. Vedanni has positively declined for the French; and Cortinas and Dublado, with a strong force, are marching to attack him. Cortinas is very popular in Tamaulipas. The liberal cause is brightening.

AMERICA.—The Federals have captured Fort de Russey on Red River, with 325 prisoners, seven guns and a large amount of stores. The expedition had proceeded up the river. The Federal troops have also occupied Alexandria, Louisiana. It is rumored that the entire military force of the North will be called into service for six months, to hold the strategical points during the approaching campaign. Forrest's cavalry, 7,000 strong, has advanced northward to Obion River, Tennessee, driving in the Federal pickets south of Union City. The Federals left Columbus to oppose Forrest's movement. The Pennsylvania Democratic State convention has nominated General McClellan for the Presidency at the Chicago convention. Richmond papers report the landing of a large force, under Burnside, at Washington, North Carolina. The Confederate General Forrest, with a force of 5,000 men, made an attack on Paducah, Kentucky, on the 25th ultimo, and succeeded in capturing it and destroying a great portion of the city by fire. Forrest afterwards attacked the fort below Paducah, occupied by 800 Federals, but was repulsed. Three Federal gunboats immediately opened fire on the city and drove out the Confederates. Serious riots have taken place at Charleston, Illinois, caused by disputes between the Copperhead and Republican politicians. The Copperhead rioters, 1,500 strong, are entrenched near Charleston. A large number of troops have been sent to quell the riot. Lincoln has issued a proclamation announcing an amnesty. The proclamation does not apply to persons in military, naval, or civil custody, or on parole. Commissioned civil, naval, and military officers can administer oaths.

**LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING MARCH, 31, 1864.**

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Belfast ...	John Reid ...	71 15 6½	Brot. fwd.	260 5 10
Dublin ...	R. Brown ...	37 2 4½	Sheffield.....	J. Nicholson	2 15 7½
Dundee ...	J. Sharp, jun.	22 4 0	Channel Islands ...	C. Horman...	2 3 7½
Glasgow ...	W. Gordon...	19 14 9	London ...	I. Bullock ..	2 1 0
Herefordshire	C. A. Benson	15 1 10½	Manchester ...	G. W. Grant	1 16 0½
Lincolnshire	John Eite ...	12 10 11	Flintshire ...	E. Price ...	1 14 7½
East Glamorgan	G. G. Bywater	11 19 0	West Glamorgan ...	F. D. Hughes	1 12 3½
Staffordshire	C. B. Taylor	9 2 8	Newcastle-on-Tyne	C. W. Stayner	1 11 7½
Essex ...	W. Simmons	7 9 7	Leeds	George Swan	0 11 9½
Cheltenham ...	M. P. Romney	7 0 1	Kent ...	W. Sanders	0 10 9½
Edinburgh ...	J. C. Brown	6 14 9	Pembrokeshire ...	G. Gibbs ...	0 10 8
Durham ...	J. H. Felt ...	6 6 1	Norwich.....	S. Neslen ...	0 5 5½
Worcestershire	S. Williams	5 12 0	MISSIONS.		
Bristol ...	G. Bishop, jun.	5 11 9	Australian ...		308 0 4½
Lands End...	J. South.....	4 10 3	South African	W. Fothering-	
Warwickshire	R. C. Brown	4 0 10	ham ...	115 16 1	
Denbighshire	R. M. Jones	3 11 3½	San Francisco ...		85 6 6½
Cardiff ..	Geo. Stokes	3 10 8	East India ...	J. P. Meik	6 19 3½
Carmarthen	D. L. Davies	3 8 6½	Scandinavian	J. N. Smith	51 3 6½
Derbyshire...	J. Flinders	2 19 11½			
Carried forward	£260 5 10	Total	£843 4 2½

P O E T R Y .

THE WORLD'S ASSIZE.

Rouse your energies for action,
Sons of Zion, is the word;
Solve the all-important question—
Of this earth, who shall be Lord?
C O U R S E—Hurl the vile usurper down,
Give the rightful heir the crown.
Witnesses of truth be ready,
Testify in every ear—
Comes the long-impending trial,
Who shall reign? The time is near.

Chesterfield.

Powers above have sent subpoenas;
Righteous witnesses appear;
Truth shall shine in every statement—
Every fact be bold and clear.

Soon shall come the final contest,—
Let us rend the web of lies:
Old and new, of testimonies,
Bring them to the Grand Assize.

E. S. SHAW.

C O N T E N T S .

The Saints and the World	257	News from Home.....	268
Example	259	Correspondence.—England: Letter from Elder	
"I Can't Write"	262	Thomas Taylor.....	269
History of Brigham Young	262	Summary of News	270
Editorial.—The Truth Vindicated by the Con-		List of Debts.....	273
duct of Its Enemies	264	Poetry.—The World's Assize.....	273
News from Conferences	267		

LIVERPOOL :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 18, Vol. XXVI.

Saturday, April 30, 1864.

Price One Penny.

MINUTES OF A CONFERENCE

HELD IN BRADFORD, SUNDAY, APRIL 10TH, 1864.

Present—President George Q. Cannon, Elders Joseph Bull, President of the District, Collins M. Gillet, George Swan, President of the Conference, Joseph A. Young, Alfred Lee, Matthew McCune, John W. Young and John C. Graham.

The Conference was called to order by singing—"Salvation, sacred word of love," &c. Prayer by Elder Swan; after which the hymn—"Come, Holy Ghost," &c., was sung.

Elder Gillet then arose and said he felt thankful for the privilege of meeting with the Saints in Conference. He trusted that all had assembled to be instructed, and to gain light and intelligence concerning the principles of the Everlasting Gospel; for, with such purposes in view, he knew they could not fail to realize their desires. He also trusted that the Spirit of God would rest upon them and the speakers, and that it might flow from heart to heart as oil from vessel to vessel, that all might realize in truth that the kingdom of God was restored to the earth. He had experienced much pleasure while associating with the Saints in the Leeds Conference. He

could say that, so far as he knew the people, they were zealously striving to live their religion, to keep the commandments of the Almighty, and accomplish their emancipation from Babylon. He had felt exceeding joy, and realized many favors and blessings from the Almighty, while preaching the principles of eternal truth—in teaching the Saints their sacred duties and assisting in the general work of restoration to the earth of truth and happiness. The honor and exaltation which were before the diligent servant and faithful Saint were sufficient, he said, to stimulate every individual to perform their duties and cheerfully disseminate those principles which bring salvation to the human soul. The Lord, he said, would sustain and strengthen those who sought to be obedient to the Word of life, and to those who were appointed by Him to minister in the ordinances of his Church upon the earth. Obedience, he maintained, was the source through which blessings would come. In whatever position a Saint is placed—whatever office or calling he may occupy—he is required to be obedient

to those whom the Lord has placed over him. But, as soon as he is disobedient to the servants of the Lord, and murmurs at the requirements made of him, he will be left to his own resources, and the Spirit will cease its admonition and counsel. It was so with the children of Israel: so long as they were obedient to the servants of God they were sustained and preserved by him, and were led out of the reach of their enemies; but as soon as they rejected the instructions of His servants, they were left to suffer the consequences. He exhorted the Saints to cultivate a meek and obedient spirit, and said that God would confer his choicest blessings upon such; for none but the meek and righteous would inherit the kingdom of heaven. Said that in consequence of the presence of several Elders that day, whom it would be gratifying to hear from, Elder Swan would give a full report of the Conference, which would obviate the necessity of calling upon the Presidents of Branches, as was usual.

Elder Lee said that he took great interest in hearing the brethren bear testimony of the truth, and in listening to the instructions imparted through the Spirit. It was truly a great privilege, he said, of assembling together in Conference, to hear from those who were present that day, and who had come from abroad. He could represent his field of labor as being in good condition. He had labored chiefly in the Bradford Branch, and found that he had no time to waste while preaching and visiting both Saints and strangers. He had labored day and night to build up the Kingdom. There was nothing in which he took greater pleasure, or even so much, as the interests of the Work of God. He knew the Lord had blessed him. Several had come forward to him for baptism and were rejoicing in the truth, and many more would do so, for he was preparing their minds for the reception of those principles which would be conducive to their salvation. He testified to the truth of the Latter-day Work, and hoped that those who were in these lands would keep the commandments of God, so that they might have the pleasure of

meeting with those who have heretofore proved their integrity upon the earth—of meeting with Abraham, Isaac and Jacob.

Elder Swan hoped that he would have the Spirit of God to enable him to give a true and correct representation of the Conference; he knew that without it he could not do so satisfactorily. It might please the people better, he said, to give a flattering, and, what some might consider, a good report of their condition; but it would not be a good one in the proper sense of the term, for it would not be a true one. He always wished to give a true and correct report of his field of labor. It was too often the case, he found, that individuals were looking into the future for things to come, and neglected those things that appertained to their present situation and circumstances. He contended that the individual who performed every duty honestly and uprightly before God, would arrive at a fulness of knowledge of the things of God in advance of the man who was constantly aiming at things beyond his present requirements. He had endeavored to impress upon the minds of the people the fact that it would not be sufficient for them to learn their duties in the abstract only, but it was necessary that their knowledge should be exhibited in their walk and conversation and conduct. By obedience, he said, to all known duties, the Lord would confer greater blessings and power upon the Saints. If the latter had not obeyed the Gospel, in the manner prescribed, they could not have attained to the same light and intelligence which they, at present, possessed; consequently, if they desired to learn greater things, they must take the course which will gratify their desires. No sooner do they receive one principle and act upon it, than others are revealed to them. These were the teachings he had given to the Saints. He had also exhorted them to live nearer to God, and be determined, from that time henceforth, to serve God and keep his commandments. Wherever he went he desired to make the Saints understand their obligations, and to see them act upon the principles incorporated in their holy

profession. Elder Swan then proceeded to read the Financial and Statistical Reports of each Branch, which showed the Conference to be free from pecuniary embarrassments, and to be in a thriving condition both financially and statistically. He referred, in hopeful terms, to the determinations of the local Priesthood, relative to the exercise of their privileges, in going forth to declare the message of salvation to the inhabitants of the various towns and villages in the vicinity of the Conference, during the summer months. He referred to the labors of Elder Lee in Bradford, and said that the latter had zealously and unremittingly striven to make known the Gospel truths to the inhabitants of that town. Brother Lee, he said, had gone forth into the market-place and shops of Bradford, and testified of the restoration of the Gospel to the earth, and believed that invariably he had been treated with great civility and respect. His labors in this manner had awakened considerable interest in the Work on the part of many.

President Cannon then arose and expressed the pleasure he felt in again meeting, under such favorable circumstances, with the Saints. He expressed his satisfaction, also, with the reports of the Conference, and at seeing so many Saints present, who were, doubtless, also gratified with the statements of their various Branches. He hoped that the prayers of the Elders, for the Lord to bestow upon the congregation his Holy Spirit, would be granted, and that all would fully realize the importance of meeting in Conference and the object which they should have before them. The instruction given would then certainly benefit the assembled Saints, and the time they expended in coming together would be profitably spent. He had noticed in his experience, that some persons might meet together, as they had then, and yet not be profited in a permanent manner; while other persons, he had noticed, were profited, and expressed themselves so. He had noticed, for instance, that two persons have attended a Conference, whose relationship with the Work were equal, one of whom felt interested, while the other felt entirely

different. One was loud in the expression of the happiness and joy he felt, while the other expressed himself to the contrary, and believed he had attended better Conferences. This, he considered, was the origin or the commencement of the feelings which would probably result in the estrangement of that individual from the Church of God. The other individual is in possession of that faith in and love of the Work which, under all circumstances and at all seasons, makes him interested in its growth and spread. No matter, he said, how simple or plain may be the remarks of the man who addresses the Conference, the Saints will invariably feel enlightened and profited, if the man speaks by the Spirit and power of God. He hoped it would be the case that day. Though he had said that the report of the condition of the Conference was gratifying, he did not wish the Saints to infer that they had done all that was required of them; but he desired to see them labor with still greater zeal and diligence, for there was an equal necessity now, as ever, to increase in faith and works. He believed that the Conference had improved in every respect. There seemed to be a spirit predominating on the part of the Saints to do right and abide by the commandments of God. He did not entertain this opinion from any outward manifestation alone on the part of the Saints; but he had adopted this view of their attachment to the Work from the practical manner in which they had manifested it. But when he saw a man loud in his professions of love for the Work of God and yet idle in the performance of his duties, he had doubts respecting the reality of that man's love. Those who embraced the Gospel should not be satisfied with their present degree of knowledge and their present practice of the principles of their religion; but when the shades of evening closed over them, they should review their every day's proceedings, and where their conduct would admit of correction and improvement, they should, in order to make progress in the Gospel, be determined to correct and improve it. This he knew to be the spirit and design of the Gospel of

Jesus Christ; and if the Saints ever attain to the exaltation for which they unceasingly pray and hope to reach, it must be on the principle of progression—by constantly endeavoring to improve on the past. The past should ever be a warning to the Latter-day Saints. For himself, he was always afraid of the consequences when a feeling of lethargy and supine contentment obtruded itself upon his mind. When he saw a person possessed of a broken and a contrite spirit he knew him to be in the path of progression. When they had those feelings—sure evidences of humility—and realized their weakness continually, they were then strong. It was thus that he wished to see the Saints live, for he was satisfied that when they felt their weakness and dependence on the Almighty, they were better able to contend with temptation and evil. He warned the Saints to be on their guard, and to be prepared for trial when they imagined they were secure. It was at such times that the Adversary of righteousness made his attacks on the faith of the Saints; because, when they believed themselves secure they were more exposed to trial and temptation. The Apostle Paul said—“Wherefore, let him that thinketh he standeth take heed lest he fall.” He had pleasure in looking at the condition and the prospects of the European Mission. There was much cause for gratulation and for thankfulness to the Almighty, as he was convinced the Lord was working with the Elders. He had had occasion, lately, to refer in the *Star*, and often while speaking in public, to the idea which too generally prevailed, that the preaching of the Gospel was not as necessary at this advanced age of the Church as it was in its earlier days; indeed, that the Elders were not under the same obligations to proclaim to the uninitiated the truths of the Gospel. This, he said, was an entirely wrong idea, and should not, for a moment, be entertained. It was the imperative duty of every individual connected with the Church, to strive to communicate a knowledge of the truth to all with whom they mingle, and who are in ignorance of the restoration of the plan of salvation. One might ask, he said,—“Do you not think that the

world has been preached to enough, and that the Elders are free from the blood of the people?” He certainly did not think that the world had been preached to enough, neither did he consider that the Elders would be free from the blood of the people by ceasing their efforts to bring men and women into the Church. So long as they are on their missions, it is their duty to continue to proclaim the principles, with as much zeal and diligence, as though large numbers obeyed the Gospel. There were thousands, he said, who would yet receive the Truth and rejoice in its happyfying benefits, and their conversion would be accomplished through the diligent labors of the Priesthood. The cause of the backwardness evinced by the honest-in-heart in embracing the Gospel might be, in a great measure, attributable to the misrepresentations and false ideas advanced and indulged in by thousands of persons. The ignorance that prevails concerning the Latter-day Saints and their tenets might be noticed, he said, in conversing with the people. The general impression seemed to be that the Saints were living in utter barbarism and wickedness in the Valleys of the Mountains. The Elders, he continued, should seek to dispel this impression, and, in order to do so, their labors should be as zealously directed to the universal spread of the Work, as the labors of those were who were the instruments in the hands of God in restoring the Gospel to the earth.

2.15 p.m.

Meeting was called to order by singing—“I'll praise my Maker,” &c.

Prayer by Elder Gillet.—Singing. Six persons came forward who had been previously baptized, and were confirmed members of the Church.

Elder Bull then said that it was a source of joy to him to have the privilege once more of meeting with the Saints. Such gatherings, he said, were productive of good results, for they strengthen the faith and renew the determinations of the Saints. Hoped that the teachings given that day would prove of incalculable benefit to all present. He had enjoyed himself in times past with his brethren and sisters, and expected to do

so again. Said it was necessary to know the mind and will of God, in order for the Saints to make themselves thoroughly efficient laborers in consummating the great work of restitution and the ultimate overthrow of the powers of the Adversary. He was convinced that the Kingdom would roll forth in defiance of the puny efforts of men to effect its overthrow; and it was necessary that the people of God should live continually in such a manner as to enjoy His Spirit and be prepared for every phase in the advancement of the Work. If those who had entered into covenant with the Almighty neglected the duties of their religion, it would not stop the advancement of the Kingdom; but, despite all opposition, it would roll forth and extend its power and dominion. He adverted to the improved condition of the Conference, and instructed the Saints on the manner in which they, as a general thing, should respond to the instructions and counsels of the servants of the Lord. He believed that the Conference was in a fair prospect to continue in the path of improvement. He had labored with some who manifested but little faith or interest in the Work, and had striven to reclaim them from the course of destruction they were bent on pursuing, and he was pleased to say that, to some extent, he had succeeded in his efforts. Others had been dealt with according to the order of the Church, after considerable labor had been spent with them, in trying to effect a change for the better. He and his brethren were not going to cease from this labor, for he was sorry to say that others were not doing right; but these individuals should be dealt with if they repented not and refused to turn to God and godliness. It was the best and surest method, he considered, to produce an improvement in the condition of a Conference, to properly and justly deal with such who practice iniquity.

Elder Joseph A. Young alluded to the time when he last met with the Saints in Bradford—about eight years ago—and the testimony he bore concerning the Gospel. He looked upon the season he spent in that Conference

as the happiest period of his life. The recollection of his labors and his associations with the Saints, while President of the Conference, was fraught with pleasing reminiscences. He saw before him that day many familiar faces, and others that were strange to him. He had often, when at home, as each immigration company arrived, looked for those whom he had left behind him, in England; and though some arrived each season, there were many at whose non-arrival he felt disappointment and regret. He supposed that many would like to know how they are getting along in Zion. He could say that those who had the Spirit of God with them could not help but know how Zion is situated,—if there is peace, or if the Evil One was effecting any injury to the Saints who dwell there. When the Evil One was raging, he said, the Saints abroad might safely conclude that the Work was prospering. He then alluded to the counsel of President Young concerning the necessity of the Saints in Zion laying up their grain, that they might be prepared for circumstances that probably would arise to produce a scarcity, and to the fact that hundreds of miners and others were dependent on the community for bread to eat. The people whom they had sought to injure and malign were actually their preservers. Health abounded among the people, and prosperity attended the efforts of Zion's promoters. He referred to the efforts that the Saints in Zion had made to help those emigrating from these countries to the bosom of the Church, and, also, spoke upon the feelings which those Saints should have who intend making the journey,—what they will have to contend against, and how necessary it was that they should cultivate a humble and patient spirit.

Elder John W. Young expressed the pleasure he felt at meeting with the Saints in England, and bore testimony to his brother's statements. He could say, that all who put their hands forth to impede the progress of the Work of God would wither and die. Hoped to have the pleasure of seeing the Saints, present that day, in Zion, where they could serve God without fear,

and learn more of the things pertaining to His kingdom.

President Cannon then arose and presented the General Authorities of the Church to the Conference, who were unanimously sustained. He remarked that it was unnecessary to call for contrary votes, for, throughout the whole of his experience, he never had any occasion to do so. The Saints had always sustained those placed over them with unanimous expression of feeling. He afterward spoke upon the danger there existed in the Saints neglecting to avail themselves of the privileges and opportunities within their reach of gathering to Zion. There were many who could urge the most plausible reasons for not emigrating, and feel themselves justified in the course they pursued. He believed that such persons did not exercise the faith which belonged to the Gospel, and for which they should unceasingly contend. He believed he could safely say, that there were very many in these lands now who could have accomplished their deliverance from Babylon, had they cultivated and developed within them that faith "which was once delivered to the Saints." He was convinced that the Saints viewed obstacles, and things generally, too much in the same light as did the world, and it was not, for a moment, to be expected that they who viewed matters in this light could accomplish the mighty works which the people of God ought to perform, unless they possessed and exercised faith in God and in the promises made unto those who serve him and keep his commandments. Said that there

were but comparatively few people on the earth who, with all their long prayers, really believed that God would interest himself in their behalf. There had been men on the earth who had faith enough to stop the mouths of lions, quench the violence of fire, and who could speak and prison doors would open, and perform many other mighty works; and this is the faith, he said, which the Saints must possess before they can dwell with God and holy men made perfect through trial and suffering.

6.30 p.m.

Conference resumed by singing. Prayer by Elder Swan.—Singing. Two persons who had been baptized during the intermission, came forward and received confirmation.

Elder McCune then addressed the congregation for about an hour, upon life and the happiness which the Spirit of God conferred upon men and women, and upon the necessity of obedience in order to obtain it.

Elder J. A. Young again spoke, and referred to the kind manner in which the Saints had welcomed him again to their midst. He said his testimony of the truth of the Work, as borne by him a few years ago in Bradford and throughout the Conference, was unchanged.

President Cannon followed with a short discourse on the nature of the different degrees of glory, and what was necessary for men and women to do in order to attain unto them.

The Conference was then dismissed with prayer by Elder J. W. Young.

Reported by JOHN C. GRAHAM.

GOLD! GOLD!! GOLD!!!

(From the Deseret News.)

GOLD IN THE MOUNTAINS! GOLD IN THE ROCKS!! GOLD IN THE SANDS!!! GOLD IN THE STREAMS!!!! GOLD IN THE KANYONS!!!!! GOLD IN THE CELLARS!!!!!! GOLD IN THE STREETS!!!!!!! GOLD IN THE GUTTERS!!!!!!! GOLD EVERYWHERE!!!!!!!

But stop, we wish the public to know things as they are. In sober earnest and truth, where is all this gold? We presume, from what we hear, that it is still tolerably plenty in California, very plenty in Washington, Idaho and Arizona Territories, and that there is

some in Colorado and Nevada Territories. But, so far as Utah is concerned, after sifting all reports up to the present date, it is only in the hands of Madam Rumor, who is lavishing her blandishments and loudly blowing her trumpet to deceive the thoughtless into a waste of their time and means.

To some this may seem too broad a statement, but where in all Utah's borders is there a single gold mine being worked, or ever has been? Many of a certain class have hunted, ransacked, tried to buy information, etc., etc., but where in Utah is there either surface, gulch, vein, or any description of gold diggings? Nowhere, unless the lean discoveries of gold in Egan kanyon are inside of our western boundary, though we understand that Nevada claims to the east of that point.

But are there no minerals in Utah? Yes, salt, coal and iron, the most useful of all in a newly settled and isolated region, and some lead, copper and manganese. And for a while past there has been some digging on a vein of lead ore on the east slope of the Oquirrh Mountains, the Indian name of the range on the west side of Great Salt Lake Valley, which vein is said to have a working per cent. of silver. It probably contains a per cent. of silver, but we infer not very profitable, judging from the slack working of the vein by

the parties concerned; and this vein is all, so far as we know, of any working of what are termed the precious metals in all Utah.

Lest the foregoing brief, truthful and plain statement of facts upon this subject should not prove sufficient to fully counteract the influence of the high flown rumors afloat, we will add a few words of advice to those who may design coming here to dig for gold. Flour is scarce and high-priced, and will of course constantly grow scarcer and dearer until after next harvest; what it may be then is in the future, when it may or may not be still scarcer. Bacon is always scarce and dear in this market, and groceries of all kinds; dried fruit and clothing sell at high prices, and groceries and dried fruit are sometimes not to be had at any price. For these reasons we advise those coming here for gold to bring ample supplies of the aforementioned articles. Not but what we are willing and would be pleased to furnish such supplies as we have to spare, but we now have them not to spare, and may not have flour and bacon beyond our wants, even after the next harvest shall have been secured. Bear in mind that especially flour, bacon and groceries should be brought with you, or you may stand a chance to have to do without, even at high prices.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 264.)

August 10.—In company with Orson Pratt, Wilford Woodruff and Geo. A. Smith, I visited the State House and the Independence Hall, where the patriots signed the Declaration of Independence. We sat in the chair which John Hancock occupied when he signed that instrument. We saw a statue of Washington, the portraits of La Fayette and others, and the painting presented by Benjamin West to the city corporation, representing the situation of Paul and Barnabas when they were set apart to the ministry. This building was erected in 1733.

—11.—We visited Peel's museum and the mint. After finishing our

walk, the Quorum separated, and attended meetings in various parts of the city.

—12.—We dined at sister Poulter's. She gave us \$12. In the evening we had an interesting meeting with the Elders; all of the Apostles present spoke.

—13 (Sunday).—In the morning we divided and preached in various parts of the city. In the afternoon, Elder O. Pratt preached in the Church on the subject of Zion, from the Psalms of David. Evening, Elders Kimball, Woodruff and I preached.

—18.—Brother Kimball accompanied me to Burlington, by steamer, and

from thence by coach to Mount Holley, New Jersey, where we staid with Judge William Richards and preached.

—19.—We rode with Judge Richards in his carriage to the Rising Sun, near Bordentown, where we attended a woods meetings, and met with brothers William Smith, J. E. Page, Geo. A. Smith and W. I. Appleby. Brother George A. and I staid over night with brother Atkinson, who lived in a very large frame house, said to have stood 150 years, which was so infested with bed-bugs that we could not sleep. Brother George A. Smith gave it as his legal opinion that there were bed-bugs there which had danced to the music at the battle of Trenton, as their heads were perfectly grey. We took our blankets and retreated to the further end of the room, and, as the bugs followed us, I lit a candle, and as they approached, caught them and burnt them in the candle, and thus spent the night.

—20 (Sunday). — Continued our woods meeting, which was numerously attended.

—26.—The Twelve Apostles met with the Saints in New York, in Conference, in the Columbian Hall, Grand Street. I addressed the meeting upon the importance of building the Nauvoo House and Temple, also on the subject of the Priesthood, showing it was a perfect system of government. In the afternoon Elders H. C. Kimball and George A. Smith preached, and I made a few closing remarks and said :—

The Scriptures had been mystified to that degree, that the greatest divines of the day are as ignorant as the dumb ass concerning the things of God; comparatively they don't know their right hand from their left. We are trying to revere the Scriptures, and to make them so simple, that the people can understand them. Place a man in this room who is ignorant of science, and take everything out that we can see, and then ask him if there is anything in the room. He will say no, only we two. I tell him that there are millions of live animals in the room, that we even breathe them, and I will show him, by the aid of the microscope, that there are live animals

in a drop of water, which appear to be eight feet long; but he won't believe it until he sees them through the magnifying glass. So with the unbeliever in revelation—he does not believe in God, in angels, or in spirits, because he cannot see them; but let him have spiritual glasses, or obey the commandments of God, get the Spirit of God, and then he can see the truth.

A hymn was then sung.

Then several questions were asked, as follows :—

1. Can any officer in any Branch of the Church say that his word is law, and shall be obeyed?

Answer—He can say that his word is law, but does that make it so? Yes, if he has the law of God, and delivers it, otherwise it is not.

2. Is it right for a Priest to be appointed to accompany a Teacher to visit the houses of each member, when his duty is set forth in the covenants?

Answer—Yes. Any officer, from a High Priest to a Deacon, may visit the Church, or members, and be set apart for this purpose, if the Church will receive it.

3. Can a Branch of the Church make bye-laws on the principle of expediency, which are not specified in any revelation?

Answer—Yes; if they wish they may make laws to stick their fingers in their eyes; but it is like the man who habituated himself to sticking his finger into a knot-hole, in a board partition, every morning, until custom compelled him to do it, for, having omitted it one morning, he felt so curiously at the breakfast table that he could not eat—he then bethought himself, went and put his finger into the knot-hole, and returned with a good appetite and eat a hearty breakfast.

I said that if Elders or High Priests are so situated that they cannot get word from the Prophet or the Twelve Apostles, they may get a revelation concerning themselves. The Twelve may get a revelation in any part of the world concerning the building up of the Kingdom, as they have to establish it in all parts of the world; so any person can ask the Lord for a witness concerning himself, and get an answer; but not to lead the Church—that belongs to the head of the Church.

—27 (Sunday). — Attended Conference. The Twelve continued to occupy the time in preaching, morning, afternoon and evening. We blessed several children and administered to the sick. My health was feeble, never having wholly recovered from my last winter's illness.

—28.—I attended a Council of the Twelve this morning in relation to our future movements.

—29.—Went to the Arlington House, Long Island, in company with brother

L. R. Foster, and had a pleasant visit with General James Arlington Bennett and family, with whom I staid all night.

—30.—Rode with General Bennett and brother Foster to Coney Island, where we bathed in the Atlantic. He requested me to baptize him, which I did, and we confirmed him and returned to his house, where we remained over night and spent a pleasant time.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL, 30, 1864.

THE EMIGRATION OF THE SCANDINAVIAN SAINTS.

SINCE the war broke out in Europe, through the violent demonstration by Austria and Prussia against Denmark, and the seizure of Holstein and Schleswig by the former Powers, the prospects for the gathering of the Saints from Scandinavia have been rather gloomy. Through the seizure of those provinces by the German Powers, the route by which the Saints usually travelled, in previous years, has been blocked up, and for a while after the war commenced it seemed extremely difficult, if not impracticable, to obtain another by which the Saints could travel in sufficient numbers to reach this point in time for the emigrating season. We believe the faith of the Elders and Saints has been exercised, that every obstacle might be removed, and the way be opened by which every honest soul, who wished to escape from the war and confusion in Babylon, may have the privilege of doing so. Of course, this faith was exercised on behalf of the Saints in Denmark, Sweden and Norway, as well as in the other lands where they were dwelling. We are happy to say that the prayers of the people of God on this matter have been, thus far, heard, and the Saints from those lands have found a way of escape that has been sufficient to meet their convenience and wants. Upwards of 800 souls have landed in safety in Liverpool to-day, (the 21st inst.), ready to embark on the ship *Monarch of the Sea*, which we have chartered to carry the Saints to New York. The Danish Saints came *via* Copenhagen, and the Swedish and Norwegian Saints came *via* Lubeck and Hamburg, to Grimsby. The deliverance of these people has been to us an especial cause of thanksgiving unto the Lord, for we feel that his blessing has been upon them in their endeavors to keep his com-

mandments. We are informed by President Jesse N. Smith, who came with them to England, that there was less disturbance, and fewer ill-natured remarks made in Copenhagen, on the departure of these Saints, than had ever been before witnessed on a similar occasion.

In Denmark every man of a certain age, who is not afflicted with physical infirmity, is liable to military service ; and, since the breaking out of this late war, but few have escaped the operation of the draft. While the Saints were concentrating at Copenhagen, preparatory to embarking for England, one of the leading papers endeavored to create some excitement against them, by asserting that there were a number of men among them who were liable to military service ; but though the Government is in great want of men (and had there been any of the Saints of the right age to be drafted into the army, they could have prevented them from emigrating), no notice whatever was taken of them, to examine, or in any other manner annoy or disturb them. The emigration of so many people, at such a time, seemed to possess a peculiar significance to the majority of those who witnessed it. It evidently impressed them, and it will be likely to prompt them to reflect upon the teachings and the warnings of the Elders, with which that land has been greatly favored. The events which are now taking place will, no doubt, have the effect to awaken the thoughts and attention of many who have heard the principles of the Gospel taught by the Elders, but who have not taken them to heart and obeyed them with that diligence which they demand. The Lord is confirming his words, spoken through his servants, by signs following, and many thousands in other nations, as well as Denmark, will yet have cause to reflect with sorrow on their neglect in giving heed to the invitations and warnings which he sends unto them. The wars and calamities which have been predicted as coming upon Babylon, must assuredly be felt, and men will have reason to know that there is a God in heaven who "revealeth his secrets unto his servants the Prophets," and enables them to point out a way of escape to the honest and meek. At the present time, everything appears favorable for the gathering of the people who wish to keep the commandments of God. How long this will continue to be the case does not at present appear, but there is no room to doubt that there are times not far distant ahead, when it will require great faith, combined with wise management, to enable those who wish to escape from difficulty, to effect their purpose. The Lord is uttering his warnings, not only by the voices of his servants, but by the numerous testimonies, also, which he said should follow the testimony of men whom he inspires ; blessed are they who hearken unto them, for they and their children shall be preserved in the land, while they who disregard them, like all such characters in previous generations, will have to endure the consequences of their disobedience. Upon none will these consequences fall heavier than upon professed Latter-day Saints, who testify that they have received testimonies from the Lord respecting the truth of his Work, and the judgments and calamities which he has said he will pour upon the ungodly, and yet, when they have the means in their power, decline to avail themselves of the deliverance which he has proffered. The Latter-day Saints who are destitute of the necessary means, but who are willing, were it in their power, to gather, will have a salvation wrought out for them which their unwilling, but able brethren, cannot justly expect.

•

ARRIVALS.—Elder James Townsend and Brigham W. Kimball, one of President Kimball's sons, arrived at this port by the steamship *Olympus*, on Saturday, the 16th inst., in good health and spirits. These brethren have been appointed missions to Europe, and left Great Salt Lake City on the 9th of March. They made the entire distance a few hours over 31 *travelling* days. Elder Townsend was accompanied by his wife.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—We have been favored with the perusal of a letter written by Elder Thomas Crawley, late of this Mission, and now residing in Nephi City, Juab county, U.T. With the permission of brother and sister Day, of Luton, in the Bedfordshire Conference, to whom the letter was sent, we have extracted the following. Brother Crawley says,—“You have, no doubt, heard of the scarcity of breadstuff here. This is true; but many of the Saints in the old country will wonder why it is, seeing that they have been told that this is a *fruitful* country, and that there is a superabundance of wheat, per acre, over that gathered in the old country, and will naturally wonder where it has all gone to. I will tell you. Much of the wheat has been trampled under foot in the fields; a great deal has been given to pigs, oxen, horses, mules, and to almost every other beast. The Saints will repent of these things when it is too late. Tens of thousands of bushels of wheat, too, have been sold to the Gentiles, and to those whose only desire has been to bring destruction upon this people. The Saints have yet to learn to place more confidence in the words and warnings of those in authority over them. I am happy to say, however, that the Saints are waking up to a sense of their positions. The faithful warnings of our Prophet are now beginning to be heeded, and the people are repenting. Many say,—‘Oh, if the Lord should cause the earth to yield its abundance next season, we will take care of it.’ You may, perhaps, wonder how I am situated. Well, I can say in answer, that the Lord has blessed me very much, and I am happy to say, that I have as much food in my house as will last us five or six months to come, and have pretty good prospects for more. I have turned my hand to almost everything since I have been here. It is the best way for a new comer. You see, by the heading of this letter, that I am living in Nephi City, which is situated about 95 miles from Salt Lake City. It is a fine, promising city, and will, in all probability, be a large one. We have a large meeting-house nearly completed, and a very fine Social Hall, in which we hold our meetings for the present. We have a good saw mill, a good flour mill and a good tannery. We have also many good brethren and sisters, and, altogether, it is a very good place. It being situated on the main road from Great Salt Lake City to all the settlements south, we often have visitors. Since we have been here, President Young and company, (numbering about sixty persons), gave us a call. We have also been visited by four of the Twelve—namely, Orson Hyde, John Taylor, George A. Smith and Amasa M. Lyman. We have many good meetings, which are conducted on something like the same principle as they are in England, only we are not confined to *time*,—we have plenty of it. * * * There are fears

already entertained here that there will not be a very large crop this year, as it looks as though there will not be enough water for irrigation, as they depend on the snow upon the mountains melting in the spring and summer, and it is melting very fast at present. We have had a very cold winter, but it looks as though it was over, as the sun is shining most beautifully, and shedding its warm rays on our little city; still we may have some severe storms yet."

NEWS FROM CONFERENCES.

LEICESTERSHIRE CONFERENCE.—On Sunday, the 3rd instant, a Conference was held in Leicester, at which were present—Elders John D. Chase, President of the District, M. F. Farnsworth, William North, Alexander Ross, Justin O. Wixom, Harry Luff and the Presidents of Branches. The morning meeting was occupied by the Branch Presidents. The reports given in were satisfactory. Elders Wixom and Luff spoke in pleasing terms concerning their labors and determinations. They found the Conference to be in a good condition, and composed of kind and warm-hearted people. They desired to magnify their callings, that while on their missions they might be the means of doing much good. In the afternoon the Sacrament was administered, the Financial and Statistical Reports were read, and the Authorities of the Church sustained in their order; after which Elder Farnsworth bore a strong testimony on the establishment of the kingdom of God on the earth. Elder Chase followed with a few appropriate remarks on the restoration of the Priesthood to the earth with all its ancient powers. He showed the necessity there was for all who had made a covenant with the Lord to sustain his legally appointed servants. He trusted that the Priesthood and Saints in the Conference would give Elder Wixom, who was the appointed successor of Elder Ross, and Elder Luff, their confidence and practical support. In the evening Elders Ross and Chase addressed a large and attentive congregation of Saints and strangers. Their remarks were of a valedictory character, referring to the kindness the Saints had shown them while laboring among them, and exhorting them to live their religion, and assiduously strive to work out their deliverance from these lands, to Zion. On the Monday evening following, a tea-party was held in the Chapel. It was well attended, and the entertainments, after the tables were cleared, gave general satisfaction.

DERBYSHIRE CONFERENCE.—At Derby, on Sunday, the 10th instant, a Conference was held. Elders John D. Chase, M. F. Farnsworth, P. P. Pratt, William North, Stephen W. Alley and Alexander Ross were present. The usual business of the Conference was attended to, and the response given to such showed that unanimity of feeling prevailed. Throughout the day, the instructions imparted by the Elders tended to strengthen the faith of the Saints, and a season of happiness was enjoyed by all present. The reports of the Conference were of a satisfactory character, showing, as they did, an increased interest by many in the Work.

He who thinks he can do without others is greatly mistaken; and he who thinks others cannot do without him is still more grievously in error.

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Leeds, March 5, 1864.

President Cannon.

Dear Brother,—Knowing, as I do, that you are ever anxious to receive reports from the various fields of labor under your care, I cheerfully embrace the present opportunity to gratify your desire, so far as my field is concerned. I proceeded immediately after the Birmingham Council to the new field of labor there assigned me. The first Conference that I visited was the Leeds, over which brother George Swan was appointed to preside. I was pleased, on making his acquaintance, to find him a diligent laborer in the vineyard.

There have been twelve or fifteen baptized in that place since the New Year. Brother Lee is doing a good work in Bradford, and if he remains there long, there will not be many of that town left with the excuse that they never heard the Gospel. May God bless his efforts to accomplish good.

From the Leeds Conference I proceeded to the Sheffield Conference, where I found Elder John Nicholson, President of that Conference strenuously laboring to build up and strengthen the faith of the Saints under his charge. I found that he was gaining the confidence and respect of the people in his new field of labor. After visiting the different Branches of that Conference in his company and that of brother Hanson (who by-the-by is progressing favorably in learning the language, and is now able to bear a faithful testimony in English), I made my way to the Hull Conference, over which Elder Henry C. Fowler was appointed to preside. In forming his acquaintance I found that he, too, was diligently laboring in his new field. I am in hopes that during the summer we shall be able to strengthen our borders in that part of the District, as well as in all others. The Work in this part of the vineyard is progressing; there have been about thirty persons

baptized since the Birmingham Council in this District, and the prospect for the future is flattering to those who wish to see the truth extend.

The Saints, generally, are feeling well, and manifest their disposition to build up the Church of God by their works, as you will see by the amount of the Tithing they have sent up to the office; by this we can generally judge men. It is of no moment to me, to hear men say that they have a great interest in the Work of God, and never lift their hand to do the least thing for its advancement; but it shows to me that they have no confidence in the religion they have embraced, and are dealing treacherously with themselves and render themselves unworthy of their associations. I find that those who are paying their Tithing are in possession of more of the Spirit of the Gospel than those who do not observe this principle, and they are happier, wiser and better; and I have their own testimony and the books to show that they are doing more toward their emigration, than those who do nothing for the rolling forth of the Work in these lands.

My interest is the interest of the Church of God, and I desire to see the Kingdom prosper and extend upon the earth.

May you be filled with wisdom and power to make you mighty in the cause of truth. Your brother in the covenant of peace.

C. M. GILLET.

LIVERPOOL CONFERENCE.

Liverpool, March 26, 1864.

President Cannon.

Dear Brother,—With pleasure I avail myself of the present opportunity to write you a few lines, that you may know how the Work is progressing in this part of the Lord's vineyard. To commence, however, I will briefly allude to my personal labors. It is now a little over three years since I was called to leave home and friends to go forth and preach the Gospel. My

first appointment was to the Norwich Conference, where I labored for about two years, during which time I formed many pleasing associations. The people in that Conference showed me great kindness, which added materially to my happiness. The pleasure I experienced while laboring with that people is beyond my power to describe in a communication of this kind; the Lord certainly blessed me greatly while bearing testimony to the people.

In March, 1863, I received an appointment to labor in the London Conference. On my arrival there I found many friends ready to render me any assistance I might require. I spent many happy times in their public meetings and in their dwellings. The Saints in that Conference have great facilities for meeting together. I never think of the good times in London without feeling thankful that my lot was for a time cast with such a good people. I cannot in words express my gratitude to God for the privilege he has granted me of laboring in such a glorious cause. I esteem it as the greatest blessing that could have been conferred upon me.

In January last, I was appointed to the Liverpool Conference. I found the same kind feeling evinced by the people here as in other places where I have been. My past experience has shown to me very plainly that it matters not where we may go, the same spirit can be found to prevail with the Saints of God, which is one strong evidence that they have received the true Gospel. Since I have been here, my time has been spent in going from Branch to Branch and meeting with the Saints in public, whenever an opportunity presented itself. I have visited all the Branches in the Conference, with the exception of the Southport and Isle of Man Branches. In almost every place the people have given me a cordial welcome. I have experienced very little of the luke-warmness which has been said to exist in the Liverpool Conference. I can say that on the whole the Conference is a good one; the people seem willing to do all that is required of them by those in authority over them, without respect to individuals; their past experience having shown to them that the Elders want to save them, or rather to teach

them correct principles and let them save themselves. The way in which the people of this Conference responded to the call so recently made upon them for means to free us from debt, must raise them in the estimation of all good men, and cannot fail, if they continue well-doing, to secure for themselves the favor of God and, finally, a salvation in his kingdom.

I am sorry to say, the emigration from this Conference will be small. Many would like to go, but have not the means to do so; still there is one consolation, that God will provide for the faithful, and, in his own due time, deliver them. There are some, however, who appear to place too much confidence in the promises of God, and too little in their own exertions. They suppose that the means will come in some unknown way, forgetting that the Lord requires them to use strict economy with the little means he has already blessed them with, and thereby free themselves from Babylon. I have, as far as possible, called their attention to this thing, and those who acted upon the teachings given on the subject have realized the benefits thereof.

Before closing my letter I will just say we had a tea-party in Liverpool on Good Friday last, and everything went off in an excellent manner. The committee spared no pains to have everything arranged in a suitable and comfortable manner, and the success which attended it proved that their labors had not been in vain, for all seemed perfectly satisfied and did ample justice to the provisions furnished them on the occasion. The evening was spent in singing songs, glees, anthems, &c., which were rendered in a very creditable manner, and a good spirit prevailed.

Ever praying God to bless you and make you mighty in doing good upon the earth, I remain your brother in the Gospel,

SEPTIMUS SEARS.

BRISTOL DISTRICT.

Taunton, March 28, 1864.

President Cannon.

Dear Brother,—After so long a delay I take the liberty of writing to you a few lines to inform you of my progress

in my present field of labor. I have endeavored to do all the good I could since I have been in the Bristol Conference. The Saints feel well and wish to do the will of God. There are but few Saints in my district, numbering about 48, and I have a great deal of walking to do ; but, in all my labors, I find great joy, and the Saints, wherever I go, are glad to see me. At our meeting, quite a number of strangers come to hear us ; and there are prospects of some shortly being baptized. Brother Halliday has lately been to see us, and we have had a happy time

together. We have now a chapel in Taunton, and I am in hopes that, with the help of the Lord, we will be able to do some good here. To be sure we have had a great deal of opposition to meet in this place, but I believe dispite all, we will prosper. My desire is to do all the good I can while here, or wherever the servants of God consider it necessary to send me.

May the Lord bless you with his Spirit at all times, is the prayer of your brother in the Gospel of Christ,

O. F. LYONS.

SUMMARY OF NEWS.

—o—

DENMARK.—After a violent bombardment during the night of the 17th inst., which was renewed with still greater violence at daybreak, the Danish redoubts were almost entirely demolished. Redoubts Nos. 4, 5 and 6, having been taken, a retreat commenced ; but the attack was then so fierce that the reserve could not hold its ground, and retreated with great loss. General Duplat was severely wounded and taken prisoner. The general second in command was also taken prisoner. The greater portion of the 1st brigade is missing, and scarcely one half of the 8th fell back in safety. The retreat of the right wing was, in comparison, effected more safely, but also with great loss. The force occupying the *tete-de-pont* held it, even after the Danish batteries had been dismantled, until the army had reached the island of Alsen. 100 dead and 800 wounded were conveyed to the island of Alsen. The Danish loss, inclusive of prisoners, is at least 4,000 men. 811 Prussians, many of whom are severely wounded, and 21 Danish officers and 580 men, are now in the Danish hospitals.

AMERICA.—Latest accounts state that General M'Cullough was on his way north with 2,000 Confederates to reinforce General Forrest. It is reported that the Confederate General M'Cullough attacked Colonel Marsh's forces near Somerville, Tennessee, on the 31st ult., and after a fight of four hour's duration the Federals were forced to retreat. Rumors of the capture of a forage wagon from Batesville, Arkansas, by the Confederate guerillas under Colonel Freeman, have reached St. Louis. The Red River expedition is stated to have met with brilliant success. General Mower has captured 17 cannon since he entered the river. Reports of extreme quiet from the army of the Potomac. Everything indicates the zeal and energy with which both armies are preparing for the spring campaign. The House of Representatives has unanimously passed a resolution reported from the committee on foreign affairs, that the United States Congress are unwilling by silence to leave the nations of the world under the impression that they are indifferent spectators of the deplorable events transpiring in Mexico. Therefore, they declare, it does not accord with the people of the United States to acknowledge a monarchical government erected on the ruins of any republican government in America under the auspices of any European Power. Heavy rains interfere with the military operations in Virginia. General Forrest's cavalry is still committing depredations in West Tennessee. A portion of the Federal army has left Alexandria for Shreveport, Louisiana. The prices of articles of consumption in the South are rapidly falling in consequence of the compulsory funding currency. Mr. Seward has recommended Congress to pass a bill for facilitating emigration. The Republican ticket has been elected by a large majority in Connecticut.

VARIETIES.

We find self-made men very often, but self-unmade ones a great deal oftener.

"Mike, if you meet Piggy McClusky, tell him to make haste." "Sure an' I will"; but what shall I tell him if I don't meet him?"

MARRIED:

January 8th, at Wellsville, Cache County, by Bishop William Manghan, Timothy Parkinson, Jun., of Wellsville, and Maria Parker, late of Southampton Conference.

DIED:

October 21st, 1863, in Pleasant Grove City, Sarah, wife of William Cresswell, late of Longton, Staffordshire, aged 61 years.

November 15th, 1863, in Richmond, Cache County, of fever and jaundice, Jane Maria, wife of Lars R. Jensen, aged 28 years, 1 month and 17 days.

December 10th, 1863, in Great Salt Lake City, of inflammation of the bowels, John, son of David and Mary Chard, aged 18 years; late of Bristol.

December 22nd, 1863, at West Jordan, Utah Territory, Elizabeth Tidswell Turpin, aged 48 years, 5 months and 22 days.

ADDRESSES:

George W. Grant }
Windsor Woodruff, Jun. } 75, Ludlow st., Hulme, Manchester.

ERRATUM.—In last week's *STAR* the sum of £51 3s. 6½d was charged, among the book debts, against the Scandinavian Mission, under the name of President Jesse N. *Smith*. This was an error; the Scandinavian Mission is not indebted for books; but the amount charged is composed of sums advanced to Elders on their way to that Mission, to supply them with clothing, pay their passages, &c.

POETRY.

WARNING VOICES.

There are voices—we hear them around;
They are sounding the angel's loud cry,
That hush'd on the great, she shall fall,
And God's judgments now swiftly draw nigh.

There's a voice in the blood that is shed
In Columbia's murderous strife;
And it tells of a history past,
Of God's servants deprived of their life.

There's a voice in the fire and the wave,
In the earthquakes and storms of the ocean;
It speaks of man's anger and crimes,
Coming wars and scenes of commotion.

Natal, South Africa.

There's a voice in the winds and the sky,
In the whirlwinds and tempests around;
It whispers of famine and drouth,
And a deep voice of warning doth sound.

There's a voice from the heavens above,
But these tidings of mercy it brings:—
"Not only God's judgments draw nigh
But the reign of the great King of kings."

When the earth shall be cleansed from her sins,
Then these storms they will all pass away,
And the dark clouds of night shall all flee
Before the sweet light of the day.

A. H. Noon.

CONTENTS.

Minutes of a Conference.....	274	News from Conferences	284
Gold! Gold!! Gold!!!	276	Correspondence.—England: Letters from Elders	
History of Brigham Young	279	C. M. Gillet, Septimus Sears and O. F. Lyons	286
Editorial.—The Emigration of the Scandinavian		Summary of News	287
Saints	281	Poetry.—Warning Voices	288
Abstract of Correspondence	283		

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, May 7, 1864.

Price One Penny.

DREAMS.

BY ELDER JOSEPH G. ROMNEY.

It is by dreams that God often makes known his mind and will to mankind. In the holy Scriptures we find many notable instances of this power, or of this gift, in which man, visited in his slumbers by the angels of God's presence, has partaken of that Spirit of light and intelligence that surrounds Him, and has, by its aid, seen the course of human events, and noted the results of human actions, which were long afterward to take place upon the earth. The operations of the mind, in such a slumber, have not been suspended. Although sleep has sealed the organs of external vision, yet the spiritual eyes have been open, and the action of the mind has been directed by the unseen, but powerful agency of the spirit. Time, to the mind in such a state, seems annihilated or compressed into the smallest possible duration; and actions which, by the comparatively slow progress of present time in human lives, would take years and centuries to live, are, by the electricity of spiritual power, passed before the intellect in a panoramic display, so rapidly, that we might think it impossible for the mind

to retain the scenes portrayed, did not a daguerreotyping process imprint them indelibly and forever upon the soul. Distance is then no longer a barrier presented by circumstances to prevent our researches, for light is less rapid than are the operations of that immortal soul within us, and lakes, seas and continents are traversed in a moment, and in a continuous stream is truth presented to the mind. The obstructions which matter presents to our physical movements are no longer any hindrance to our investigations, or of our seeking for truth and intelligence; for, as the Spirit of God—which is the life-giving principle of all matter, and pervades it in all its phases and all its varied ramifications—makes matter as penetrable to spiritual communication as the atmosphere is to our mortal vision and bodies; so this powerful agent does away, in a manner, with time, distance, and the obstructions of matter, so effectually, as to make the movements of the inner, spiritual being, in any direction, optional.

Dreams are of different kinds and are given for various purposes; each

true one, however, being applicable to the situation and requirements of the individual receiving it, or, of the people about whom it contains directions. Dreams must be divided into two kinds or classes, true and false; the former are given for a definite purpose, either as warnings of judgments to come, or telling of duties to perform in the present or the future; the latter are delusive, treacherous and not to be counted as proceeding from a good source. Those beneficial to us and productive of happiness and joy, are from a good and holy source, and are given for the purpose of strengthening our determinations and confirming our faith, or of warning us of difficulties which will be presented before us by the Adversary, to daunt our courage and lure us on to destruction by the seductive arts of the siren Pleasure; and, by a proper and becoming attention to such warnings, we may know how to avoid disastrous consequences. Others proceed from the whisperings of evil spirits, and are illusive and deceptive; and though at times they may be very grand, yet are they to be dreaded in their approach as much as should the mirage of the dreary desert to the weary and thirsty traveller. But, by far the greater number of dreams we have are owing more to the disordered state of the body or mind at the time they are experienced, than they are to anything else. Some physiologists go so far as to say, that were we always in a healthy and vigorous state we would never dream; yet the child dreams, and of angels, too, or the bright smile which at times decks its ruddy cheeks and wreathes its infantile lips, does not speak truly; but that point they must themselves settle, enough for our present purpose for us to know that God at times does, by spiritual manifestations, make known in dreams, at night, his will to his children here on earth. That the greater part of our dreams are, however, owing to disordered action of bodily function, we think few will deny, who have made their own nature and their own experience their proper study; for, when the mind is in a feverish state of mental incertitude, dreams are more apt to affright us than they are when the

spirit is calm and unruffled, rest being in the former instance broken by fits and starts, in the latter, tranquil and refreshing as the slumber of a child. The mind cannot become diseased in its action without affecting the body, nor can the energies of the latter be wasted without a decrease of the power of the former. Perfect health, of both mind and body, produces calm, tranquil and refreshing slumber; sickness and disease, broken rest and disagreeable sensations. Nightmare is a hideous kind of dream brought upon us by a cessation of the arterial flow, the turgid stream refusing to answer the beatings of the heart, whilst the various functions of the body are in such a morbid state that, until circulation is again commenced and equilibrium is restored, the subject is in a manner dead to all the purposes and designs of life. We find that so fine and close is the connection between mind and matter, that while the former is effected the latter has not its usual healthy action, but is worked upon more or less by the other, consequently disagreeable dreams are experienced, and *vice versa*.

But it is not our design to enter physiologically or metaphysically into the causes which produce dreams, as treated upon by the wisdom of men, for, thus considered, there are many of which we can give no account. In the New Testament we are told that different men were given divers gifts. One has all the powers and privileges of a Seer, another has the gift of prophecy, another great power of faith, another the power to dream true dreams, and to another the power to interpret them, or, in rare instances, all those great and glorious gifts have been centred in one individual. It is not often, however, that all these gifts are centred in one person; few, indeed, have had that inestimable privilege. Joseph, in Egypt, had the power of interpreting dreams, as he truthfully foretold the famine which would come upon that land, as prefigured to the mind of Pharaoh in the fat and lean kine, and in the filled and the mildewed ears of corn, and, by means of this good gift, Joseph not only gained his own liberation from prison and exaltation to power, but,

likewise, he saved the entire people of Egypt from perishing of famine, as well as proving a savior to his father's house. He had, as well as the power to interpret, that likewise of dreaming true dreams, and it was by means of these manifestations that God accomplished his purposes with regard to Israel. Because Joseph dreamed dreams seemingly showing that he should be master of his brethren, and that they should bow down to him as to a temporal prince, their anger was enkindled against him, and they sold him as a slave into Egypt, the very place they afterwards went to for corn, and they there bowed down to him as his dreams foretold, not knowing who he was, that they might obtain food for their wives and little ones. When we reflect upon the purposes of the Almighty, we are surprised, many times, at the beauty and regularity which pervades them all, and at the magnitude of that power which brings them all to a successful termination. The most tortuous difficulty becomes plain and simple to the Spirit of the Lord, and, indeed, the "wrath of man" is made to praise him in ten thousand different ways. The wisest of the plans of man appear but folly beside those of the Lord, and we are led to exclaim involuntarily,—“How great thy power, O God! and thy wisdom, how infinite.”

The difference between a dream and a vision seems to be, that the former is seen or witnessed by the spirit when the body is at rest, whilst the latter is beheld by the spirit through and by the aid of the natural eyes. The former, many times, answers all the purposes of the latter of convincing the mind and of strengthening the judgment, but it is a less open and sensible manifestation of the power and goodness of God; and, with some whose unbelief may be more stubborn, and whose faith may be less than that of another's, the greater proof may be necessary to dispel the darkness enveloping the understanding, as with Paul the Apostle and with Alma the son of Alma. Many great and glorious manifestations of the purposes of God have been made plain to the minds of his servants by means of dreams they have had, as witness those of Nephi

and his father Lehi, as recorded in the Book of Mormon.

We have already said that some dreams are given by our heavenly Father to warn his children of impending danger, or to prepare them for the approach of certain events, all without asking, as those to Joseph, which so angered his brethren; others are given to individuals not favorites of our Father's, that some one of his servants, by his power of interpretation, may be placed in such a position as to fulfil the purposes of the Almighty; whilst others, again, are obtained only by fasting and prayer, as those that Daniel received, and by means of which he saved his own and his brethren's lives, that had been forfeited to the brutal rage of a tyrant. But no difference how obtained, if they are true dreams they are equally given by the power and goodness of Almighty God. The wise men who were sent by Herod to spy out our Savior, and to return to him bringing him word of his appearance, were warned in a dream not to do so, and they, obedient to its counsels, journeyed to their own country without returning to him. Sometimes individuals have even made up their minds to perform a certain thing—their matured judgments have caused them to come to a decision, and in the silent slumbers of the succeeding night they have been warned to desist and turn from the accomplishment of their purposes, or they would be doing wrong, and they would be smitten by the judgments of God; as Abimelech was told in a dream to give up Sarah, Abraham wife, or he would be a dead man; and as Joseph, the husband of Mary, was told that the separation he purposed from her was contrary to the mind and will of God. When danger approaches, God sometimes warns an individual to flee from it, as the angel of the Lord appeared unto Joseph again, warning him that the officers of Herod were coming to destroy the child, and that he was to take him and his mother and go for safety into Egypt; and he, obedient, did so, and was greatly blessed in so doing. He was, likewise, told when the danger was over and he could return, in a similar manner.

We have many other examples wherein men who received dreams from God, and were obedient to their teachings, realized blessings at his hands. They had faith in God sufficient to know truth from error; but, now-a-days, we may look a long while before we can find, amongst the people of the world, an individual who has thus faith enough to forsake his home and journey into a strange land in obedience to the requirements of God manifested in a dream. Scepticism is too rampant, infidelity is too prevalent, to allow such simple confidence to exist; worldly wisdom pretends to know more than does the inspiration of God's Spirit, were its expounder to be the judge; and those who will not listen to, nor believe in the revelations of His will to man in this age, will have still less confidence in dreams which chain their wandering fancies through the night. And, indeed, while they enjoy so little of the Spirit of God as they do, they are justified in not believing the dreams that they have given unto them, for they are delusive and vain, and are calculated to lead them astray; but to those of an inspired servant of God they are equally unbelieving, and, by being so, grovel in still greater darkness than before.

Dreams are great and glorious gifts of God to man, and they are given for his benefit, or his holiest and most deserving servants would not alone receive them, or be called upon to interpret them. They are promised, however, by the Apostle to all believers in Jesus Christ, and are a proof, along with other gifts, to those who receive them, that they are, indeed, believers, and that they are in that road which will lead them on to salvation. They are given to strengthen the faith of individual Saints, and pertain alone to such as receive them; for, when for the benefit of the entire Church, or of a part of it, God will send them through the proper channel of his Holy Priesthood, it being neither proper nor right that an individual in a subordinate position should dictate those above him in authority; and when a dream causes any one to interfere or meddle with that which does not concern him, it is from the

Devil, and is given for the purpose of leading him astray and of creating confusion in the Church. A good dream from the Spirit of God is very easily told; it will make persons wiser, more humble and more obedient than they have ever been before, and will cause them, rather than to boastfully declare their superior blessings, to be prayerfully diligent and careful that they do not grieve the Spirit of God, thus losing the light and consolation they enjoy.

It is fashionable now in the Christian world to believe that the signs promised to follow believers are no longer necessary, and that when the Gospel form was established its power was withdrawn. Such seems to be the belief with regard to dreams and visions; but the Prophet Joel tells us that "afterwards" God will bestow his Spirit upon all flesh, and that they shall dream and prophecy as they did anciently. The same promises are reiterated by the Apostles, and all who live deservedly before God shall obtain them. Corrupt Christianity may say they are not necessary, but, by so doing, they place themselves under the curse pronounced by Paul upon all who would dare to preach any other doctrine than that he preached; and that had miraculous signs and gifts followed all who believed, therefore, all who have not these gifts are unbelievers, and will come into condemnation. The wonderful progress man has made in learning has increased his stubbornness and pride, and he calls that a dark and benighted age in which his forefathers held converse with angels, and even witnessed the glory and power of God. He would call it retrogression to return again to the simplicity and purity of a Patriarchal government, and he seems to value those laws the most highly which are most complex in nature and difficult in administration; dreams, visions, gifts and heavenly blessings are, according to his philosophy, signs of a low state of civilization—they are no longer necessary to man, for, has he not college learning to supply its place? Such manifestations are but the inexperience of an early, immature age, not of the manhood of nations! Such sophistry is the reasoning of pretended

Bible believers, while we, Latter-day Saints, do believe in such things, although we have the unenviable credit of being *unbelievers*. "O, but the Bible does not mean what it says—you are deluded! You must not pray and expect to receive an answer to your prayers—such simplicity is absurd in this enlightened age."

The following dream may not be out of place. I remember reading, in that part of the journal of my father written in Nauvoo, the account of a remarkable dream had by the Prophet Joseph Smith, and by him related to the Saints from the Stand, which seemed to have an almost literal fulfilment in the events following. He dreamt that he was driving in his carriage alone across the prairie, some miles from the city, and the road he was travelling skirted a belt of timber, such as is common in that country. When he arrived abreast of this timber, he saw two men coming from it toward him, and upon their nearer approach he knew them to be William Law and Dr. Foster; and, as he was intimate and friendly with them, he felt no alarm at meeting them, thus alone and defenceless upon the prairie. When they had come up to the side of the carriage, however, they seized and roughly dragged him out of it, at the same time calling him all kinds of vile names; and, having him in their power, they hurried him across the prairie toward the belt of timber we have mentioned, near which was a deep and dark pit, into which they cast him. The depth of the pit was such that he was powerless to effect his escape without aid, and he knew

that he would have to stay there until some of his friends would liberate him. He had not been long in it, however, before he heard a loud outcry and the voices of the two men, who had just left him, calling on him by name to come and help them, in accents of the wildest terror, and knowing by their outcries and frantic shrieks that something terrible was transpiring, he sprang up as far as he possibly could, and was enabled to catch the sides of the pit, and, by a great exertion of strength, he drew himself up so that he could just see what was going on around. Directed by their cries he looked, and what he saw almost chilled him to his heart's core. He saw Dr. Foster struggling in the crushing embrace of a huge bear, and, not far from him, writhed William Law, enveloped in the contracting folds of a great and terrible serpent. They called on Joseph repeatedly for help, but he cried to them,—"I cannot come; you have put me where it is impossible for me to help you." His strength became exhausted, and he dropped down into the pit, and in a short time he awoke.

This dream would seem to have had its fulfilment in the actions of those two men, for all who are acquainted with their proceedings know that they plotted against the Prophet, and did all they could to overthrow his authority; and, finally, by apostatizing, they put themselves where it was no longer possible for him to help them to their salvation. I have given this dream as near as my recollection serves me, it being now several years since I read it.

NEVER SHRINK FROM DUTY.

Never flinch from a difficulty, if it lies in the pathway of duty. You may shirk it or avoid it, or get round it in some way now,—but it is sure to confront you again at some future time, when you least expect it, and when it will, probably, be less easy to evade, while it will be more difficult to overcome. Every time you flinch

from duty you lose a portion of your manhood, your self-respect, your liberty,—while you forge the chains that bind you in slavery. While there is any duty which you have failed to perform, any sacrifice you are unwilling to make, any trial or suffering you are afraid to endure, so long are you living in slavery and fear; so

long is it impossible for you to progress in the true dignity of manhood. There stands that same duty, or sacrifice, or trial, as a terrible phantom to alarm and discourage you; and though, when you shrink back it disappears, yet, whenever you attempt to again go forward in the path of progression, you will find it confronting you in the very same spot it did before, and there it will remain until you boldly attack it, when you will invariably find it vanish into "thin air."

You can never "rise above all things" until you have learned what it is to "descend below all things." You can never be truly free so long as there is anything you are afraid of. If it is physical or mental suffering, the loss of friends, poverty, shame, persecution, death, or anything else that might be mentioned, that you live in dread of, you are a slave to it in proportion as you fear it; and the only way to enable you to conquer this feeling is to bring you right up "to the mark," to make you "face the music," grapple with the spectre or pass through the fiery furnace, as the case may be. Like children, we fear, or wonder at, what we do not understand; but once let the mystery

be dispelled, and our wonder and fear cease, and we no longer live in fear—even of death.

If there is any one thing we are living in fear of, we may rest assured God will, eventually, cause us to pass through that very trial,—not in order to fret or annoy or torment us, or to make us turn away from the truth if possible, nor yet because He takes pleasure in the sufferings of his children; but, for our own good and the development of our own powers and faculties of mind and body; and, because so long as there is any possible contingency which we are fearful of, the Lord cannot place that confidence in, and bestow that power upon us which he desires, as Satan, by working upon our fears, might cause us to neglect our duty and sacrifice our integrity.

Then never flinch from duty or trial. If you do, you will find that very duty or trial the Rubicon which you must cross before you can make any progress; it will stand there as a barrier in your way—as the armed legions you must vanquish before you proceed to further victories.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 281.)

Sept. 4.—Accompanied by H. C. Kimball, Orson Pratt, Geo. A. Smith and John E. Page, we crossed the Sound from New York to Providence, Rhode Island; from thence to Boston, where we arrived on the 5th, and called on Mr. Tewkesbury, 82, Commercial-street, who directed us to brother Dudley's, sister Dudley received us kindly. The brethren were distributed among the Saints in Boston.

→6.—Elder Kimball and I went through Salem to Marble Head, and heard brother P. P. Pratt preach in the evening.

→7.—We returned to Salem and staid all night.

→8.—Returned to Boston.

→9, 10 and 11.—Attended Confe-

rence at Boylston Hall, Boston; there were eight of our Quorum present. Elders and members were present from most of the Branches in New England. Many of the citizens also attended, some of whom were very rude and unmannerly in their behavior; it was evident that either their parents had not taught them good manners, or they had made bad use of their early education. I gave them several sharp reproofs for their meanness and unbecoming conduct, which I accompanied by lessons of instruction which, if heeded, would have a tendency to improve their manners materially; but I must say that I never saw more of a spirit of rowdiness manifest in any congregation where I ever preached, than was manifested in the good,

Christian city of Boston. I visited Lowell and instructed the Saints.

I counselled Elder Addison Pratt to engage passages for himself, Elders Noah Rogers, Knowlton F. Hanks and B. F. Grouard, to the Pacific Islands, although they had not means wherewith to pay for them.

—20.—At the request and expense of Elder L. R. Foster, I visited Mr. O. S. Fowler, the phrenologist, at Marlborough Chapel, with Elders Kimball, Woodruff and Geo. A. Smith. He examined our heads and gave us charts. After giving me a very good chart for \$1, I will give him a chart gratis. My opinion of him is, that he is just as nigh being an idiot as a man can be, and have any sense left to pass through the world decently; and it appeared to me that the cause of his success was the amount of impudence and self-importance he possessed, and the high opinion he entertained of his own abilities.

—22.—I visited the harbor of Boston, the State House, the Charleston navy yard, the U. S. steamship of war *Mississippi*, the *Ohio* and *Franklin*, 74 gun ships, the sloop of war *Boston*, lying in the dry docks, the frigates *Potomac* and *Cumberland*, and also visited the *Virginia* and the *Vermont*, the largest class of ships in the U. S. navy, which had been lying unfinished on the stocks since the war of 1812, enclosed in ship-houses; the Bunker Hill monument on Breed's Hill, the U. S. rope-walk, and passed through the State Prison to Charleston. In the evening we preached in the Boylston Hall.

I also visited Lyne, Salem and Marble Head. I counselled brother Philip B. Lewis, of New Bedford, to supply the brethren going to the islands with what money they were deficient of to pay their passages. He expressed an anxiety to go along with the mission; I told him he would have the privilege of going on a mission to the islands at some future time.

—29.—I left Boston for New York. Brother Woodruff and I staid at brother L. R. Foster's on the 30th.

Oct. 1.—Proceeded to Philadelphia and attended meeting in the evening.

—3.—In company with Elders Kimball, Hyde, Woodruff, G. A. Smith

and J. M. Grant, visited the Saints in Philadelphia; dined at brother J. B. Nicolson's, and in the evening partook of an oyster-supper at Mr. Jeffrey's, who undertook to get us drunk, but only succeeded in intoxicating himself. We consecrated several bottles of oil.

—4.—We left Philadelphia for Nauvoo by way of Pittsburgh, by canal and railway. While on the canal boat, which was crowded with well-behaved passengers, I was attacked by a Campbellite preacher, who was very anxious for a debate, and at the request of the passengers I delivered an address on the principles of our religion, which was very satisfactory to them, but discomfited the Campbellite preacher so much that he would not reply.

In the evening a gang of about a dozen Baptist ministers came on board, returning to Pittsburgh from a Conference. The Campbellite preacher told them there were "Mormons" on board; they immediately surrounded brother Geo. A. Smith, and challenged him to debate, which he declined on the ground that it was not a proper place to discuss on religious subjects. They accused him of pretending to have the truth and not being willing to preach it to them. He proposed to preach in their churches in Pittsburgh any time they would open them, to which they would not consent. He then told them he considered that they not only refused to hear the truth themselves, but shut the gate against their congregations, like the Scribes and Pharisees in the days of Jesus. They commenced a tirade of abuse against him, half a dozen talking at once, and making use of every foul epithet their clerical learning had put them in possession of, and so crowded round him that he was prevented from going to supper, they having taken theirs before coming on board.

After supper, brother Kimball went to George A's. assistance, and told them that he had been a Baptist himself three weeks, but when he was a Baptist, Baptist ministers were gentlemen. Brother Kimball made several quotations, knowing they were not from the Scriptures. The ministers would frequently interrupt him and say,—“That quotation is not in the

Bible." Brother Kimball frequently turned to brother George A. and said,—"Will you find that passage?" He opened his Bible as if to search, when the ministers all remembered the passages.

I came up and inquired what was the meaning of this loud talk? The ministers answered that they had challenged the "Mormons" to debate, but they would not debate with them; they understood there had been gambling on the boat, and they wished to banish such wickedness. I told them if there had been gambling, the gamblers had minded their own business and behaved like gentlemen, for there had been no disorder on board, since starting from Philadelphia, except what was made by a tip-o-tail of a Campbellite minister; and if they pretended to be ministers of the Gospel of Jesus Christ, their conduct belied their profession, for they had abused Elder Smith ridiculously for an hour, and prevented him from getting his supper by blocking up the door, while he had submitted to their abuse with com-

mendable patience; upon which the passengers told the captain, if he did not stop that gang of Baptist preachers from insulting the "Mormon" Elders, who had shown themselves gentlemen all the way, they would put them in the canal. The captain then dispersed them.

We arrived at Pittsburgh on the 8th, at ten a.m., and at eleven shipped on board the *Rariton* for St. Louis. We found brother Bradford W. Elliot and two sisters on board.

We arrived at Cincinnati on the 12th. The river being low, the boat lay on sand-bars some time. Sister Cobb, who accompanied us from Boston, had a child very sick, who died in Cincinnati; she had it put in a tin coffin and took it with her. We were transferred to the steamer *Nautilus*, which left on the 14th and reached St. Louis on the 19th, where we re-shipped for Nauvoo, and arrived on the 22nd, and went into council with Joseph, Hyrum and others, when ordinances were administered to William Marks and wife.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY, 7, 1864.

MODERN WORSHIP AND ITS FRUITS.

THE spectacle which is now to be witnessed in Europe, in the progress and management of the war which is raging between Prussia and Austria on the one side, and Denmark on the other, ought to attract the attention and arouse the thoughts of every reflecting man who is familiar with the combataunts and their character. Especially should it be pondered upon by those who profess to believe that modern Christianity, so-called, is a divine, truthful and saving form of doctrine. The greatest being who ever dwelt among men on the earth once gave to the world a rule to the effect, that as trees were known by their fruit—every good tree bringing forth good fruit, and every evil tree bringing forth evil fruit—so men, and the systems which they taught and practiced should be known by their fruit. By this rule, we should be pleased to see the-

believers in modern orthodox religion test the systems which they rely upon, and ascertain whether the fruit which they now exhibit is of such a character as to warrant them in accepting such as means of salvation. Did we not know by experience that men will, with strange inconsistency, despite every proof of their falsity, cling to their old forms of belief, it would be incredible that, with the scenes which are now transpiring in Christendom, they could any longer have confidence in the religion which is taught unto them. He, after whose name they improperly call their religion, enunciated, as one of his greatest promises, the encouraging sentiment—"Blessed are the peace-makers, for they shall be called the children of God." Of course, the conclusion from this sentiment must be, that they who are not peace-makers, and will promote or countenance strife, *cannot* be called the children of God. The whole of His teachings and doctrine had, for their object among men, the development of peace and good-will, and the abolition of war and its miserable train of associate evils. These were the fruits which were produced by the adoption and practice of His system of religion. But how wofully destitute of such blessed results is that portion of mankind which asserts that it possesses the same Christianity which he taught ! Lutheran Prussia and Catholic Austria are, to-day, banded together to fight Lutheran Denmark. The deadly cannon and rifle and sword, with all the improved appliances of modern warfare, are being used by one Christian nation against another Christian nation, of the same form of faith, killing their men, abusing their women, plundering and burning their towns, and making the whole land groan through the vigorous and vindictive cruelty which they exercise ; and, while this work of destruction is going on, Prussian priests supplicate God to sanctify and approve of their cause, and to allow victory to perch on their banners in the war which they wage against their fellow-believers, in whose ranks, also, priests are found offering supplication to the same God, in the same forms of worship, for him to give *them* success in their efforts to defend themselves and to slay and destroy, to the extent of their power, their brethren of the same church. This is the spectacle which the practice of modern Christianity, in Christendom, now presents to the world ; and, yet, its believers vaunt as loudly about their religion and its effects as though, instead of war and confusion, every nation was dwelling in the enjoyment of undisturbed peace and harmony ! Can it be wondered at that men indulge in infidelity while these scenes are being enacted in the broad light of day, by nations who profess to reverence the meek and lowly Jesus as the Fountain and Author of their religion, and represent themselves as the incarnation of the virtues which he inculcated ? The only wonder is, that amid so much hypocrisy, violence and fraud, so much inconsistency and corruption on the part of those who profess to be the practicers of the Divine will, there are not more avowed infidels. Were men to depend upon external evidences, alone, and were they not possessed of a sufficient portion of the Spirit of the Deity to make them instinctively feel that there is a God and a future beyond the portals of the tomb, they would, under the existing state of things in Christendom, be hopeless infidels. As it is, the great majority, while clinging to a form of belief which their priests and religious guides tell them emanated from God, are, nevertheless, practical infidels, and act without any more reference to the Divine Creator, than if he had no existence. Would it be possible for a nation who has any genuine belief in God and in his justice, with religious teachers in abundance in their midst, to deliberately go to war

with a neighboring nation, of the same belief and belonging to the same church as themselves, and endeavor, by the use of the most dreadful means, to exterminate them from the face of the earth? The effects of the teaching and practice of modern Christianity among the nations are heart-rending. A more gross form of idolatry, and one attended with more baneful effects upon man in his individual, family and national capacity, never was taught among any people professing to be enlightened. Well may the Lord threaten to overthrow and destroy the nations of the earth if they will not repent. There is no species of wickedness that man can conceive of, that is not practiced, to a greater or lesser extent, among the nations which adhere to this form of belief. Were this effete form of worship—so powerless to save from evil, yet so destructive to the faith which pleases God—to continue to hold sway and prevail in the midst of the earth, unchecked by the avenging hand of God, the earth would continue to be the pandemonium which it is, and, indeed, wax worse and worse, instead of being made the abode of peace, truth and righteousness, and those who love such blessings. Would that men would ponder on their ways and seek to understand the principles which God has ever taught unto his children upon the earth, for their salvation and happiness. Heart-burnings, confusion, misrule and war would then be likely to disappear from the earth, and the heavenly principles of order, love, justice and peace would take their place, and the heavens would smile upon the earth and its inhabitants, and the bounteous blessings of an almighty and loving Father would descend upon them. Let the principles and laws which, as observed in heaven, make it a place of happiness and bliss and of exquisite enjoyment, but be observed by man on the earth, and this planet of ours will be a place which God and angels will visit with delight, instead of it being shunned by them as it has been for so many past generations.

DEPARTURE.—We had the pleasure of clearing the ship *Monarch of the Sea* (Captain Kirkaldy) for the port of New York, on Tuesday, the 26th inst. This ship was chartered to sail on the 23rd inst. ; but, owing to unavoidable detention in loading and unloading the cargo, through having to change her berth in the dock, she could not be got ready for clearing before Tuesday. She did not sail until the morning of Thursday, the 28th inst. This further delay was attributable to the difficulty in obtaining sailors. So many ships having been prevented from reaching the port by the strong easterly winds which have lately prevailed, and the bounty offered by the American navy inducing so many sailors to enter into their service, there has been a great scarcity of that class of men, of late, in this port.

This goodly ship has sailed with 973 souls of the Saints on board, nearly every one of whom have paid their way through to Wyoming. This is the largest company of Saints, we believe, which has ever sailed from the shores of Europe for America. Though they have had some inconveniences to endure, through the ship not being completely prepared to receive them at the time they were advised to come forward, good feelings and good order were noticeable in their midst, and they formed no exception, in this respect, to the many companies of Saints which have left these shores for Zion. On Sunday, the 24th, a public meeting was held on board the ship, in the Bramley-Moore

Dock, at which meeting several of the Elders spoke, in Danish and English, and imparted much instruction, pertinent to the occasion and the circumstances which surrounded the Saints, and which, if treasured up by the Saints, would be profitable to them on their journey. The company was also organized at this meeting. Elder John Smith (Patriarch) was appointed to preside, and Elders John D. Chase, J. P. R. Johnson and Parley P. Pratt were appointed his counsellors, and to assist him in taking charge of the Saints. Elders to preside over the various wards, into which the ship will be divided, were also selected at this meeting. Five Elders who were sent from Zion on missions to Europe sailed on this ship. Their names are—John Smith, John D. Chase, J. P. R. Johnson, Parley P. Pratt and Christoffer Holberg. Elder John Smith was appointed a mission to Denmark in the spring of 1862, and reached his field of labor in the month of September, in that year, since which time he has continued there. Elder Johnson was also appointed a mission to that land, in the month of September, 1860; leaving Zion in that same month, he reached his field of labor in January, 1861, since which time he has labored continuously in the ministry, part of the time as Travelling Elder, and as President of the Fredericia Conference, in Denmark, and the Christiania Conference, in Norway. Elder Holberg left Zion in the spring of 1862, and, since September of that year, has labored in Sweden, travelling and preaching in the Gottenburg and Skaane Conferences. Elders Chase and Pratt reached England, on their missions, in July, 1861, having been appointed to labor in Europe at the previous April Conference. The former has labored in the capacity of Travelling Elder in the Nottingham Conference, afterwards President of that Conference, and, finally, as President of that District, comprising the Nottingham, Leicestershire, Derbyshire and Lincolnshire Conferences. The latter was first appointed Travelling Elder in the Sheffield Conference; he afterwards presided over the Hull Conference, and from there was taken to preside over the Nottingham Conference. These Elders, as far as we know, have labored diligently and endeavored to magnify their callings. We trust that the lessons of experience which they have gained since they left home, will be of benefit to them, and that their future progress will be commensurate with their past experience. Beside these Elders, there were a number of native Elders, who have been engaged in the ministry for a number of years, sailed on this vessel. Elder William Warnock, who has been laboring as Travelling Elder in the Glasgow and Edinburgh Conferences, and John R. Howard, who has been laboring in a similar capacity in the Norwich Conference, were among the number. The remainder were from Scandinavia :—N. C. Edlefsen, President of the Copenhagen Conference; P. C. Geertsen, President of the Aarhus Conference; P. C. Carstensen, formerly President of the Fyen Conference; J. Hansen, formerly President of the Lolland Conference; J. C. Olsen, formerly President of the Fredericia Conference; N. C. Flygare, President of the Stockholm Conference; A. P. Söderborg, President of the Gottenburg Conference; L. Nilsson, President of the Norrköping Conference; A. Swedlund, President of the Sundsvall Conference, and J. M. H. Börglum, K. J. Therning, H. Jörgensen, N. P. Hansen, O. C. Ovesen, N. P. Christensen, S. Petersen, N. L. Lund, B. P. Wulff, O. N. Widerborg, O. Andelin, T. Hallgren, J. H. Holmberg and P. Henriksen. We pray the Lord to look favorably upon this ship, with its precious freight, and give it a safe and prosperous voyage across the mighty Atlantic, and health and life to all on board.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Elder Ensign I. Stocking, in this Mission, has kindly submitted to us, for publication, a letter from Elder Henry Arnold, written on the 31st of December last, from Fort Hereman, G. S. L. county, U.T. We readily avail ourself of the privilege of publishing in the STAR a portion of his letter, as the items therein contained may prove interesting to our readers, and, especially, to brother Arnold's acquaintances, of whom he has many in England. He says :

"All things appear to be going on in the right manner, on this side of the big mountain ; but on the other side the Devil reigns and triumphs in the anarchy and bloodshed which prevail. The Prophet Joseph's prediction must be fulfilled, and already, in the rebellion in South Carolina, we see the partial fulfilment of his words. None can hinder its fulfilment ; and 'he that will not take up the sword against his neighbor, must needs flee to Zion.' How great is the means of deliverance which has been devised by the economy of our heavenly Father, for the Saints ! They are enjoying peace and plenty, while those who have rejected the message of salvation are beginning to feel the chastening hand of the Almighty. Here, there is no lamentation or mourning for the loss of brothers and sons ; no sorrow or anguish of widows and fatherless children, who have been deprived of their husbands and fathers by the calamity that has befallen this great nation. No,—in our domestic circles there is a peace only known to the Saints of God. Yes, Ensign, declare it to the world, that in this, the nineteenth century, when murder, seduction, and every other crime, are stalking abroad throughout the nations of Christendom, there is in the fastnesses of these mountains an united band of one hundred thousand human souls, who have come here to serve their Creator and obey His laws, and among whom the seducer, the murderer and the thief dare not lift their heads. It is the kingdom of God in embryo—that kingdom which, it has been said, should be set up in the last days, and break in pieces and subdue all other kingdoms and stand forever. The newspapers which you sent came duly to hand ; and, to me, it was almost sickening to read the amount of crime which they record,—husbands murdering their wives and children, and wives their husbands and children, &c. I thank God for the refuge and seclusion which he has afforded the Saints in these peaceful valleys, where they can live away from the wickedness and corruption which are tolerated in the world. Nearly twelve years I have been in these Valleys, and in that whole period of time I have never seen one person begging bread ; there is work for all and bread for all ; and virtue, honesty and sobriety never were more strictly taught and observed by any people than by the Saints. But are all who are living in the Valleys satisfied ? No ; it is not to be expected that, in a population of one hundred thousand people, all will be satisfied. People of almost every grade and profession have come to this place, with various ideas and for various purposes ; and some, finding the place unsuited to the practices of the vile, and the laws and institutions too rigid for the lustful and Mammon-worshipping portion, have left for a more congenial clime. It is from such that a great many of the false and slanderous reports, concerning this people, have emanated. In my last letter I alluded to the occupants of Camp Douglas. Things there, at present, have a more pacific appearance. They have since humbled themselves very much. They sent for Bishop John Sharp, some time ago, and told him that he must now be their Bishop, for they were short of breadstuff, and that there was no other alternative but to throw themselves upon our hands. The matter being represented to the First Presidency, it was considered the best policy to feed them. This contract, increased by the great demand for the gold mines, is causing provisions, of all kinds, to rise in price most rapidly. Flour finds a ready market at

12 dollars per 100 lbs., and everything else in proportion. The First Presidency foresaw this scarcity last Fall, and made it obligatory on all the Bishops to see that every family in their respective wards had sufficient to last them until another harvest."

WORCESTERSHIRE CONFERENCE.—Elder Franklin Merrill writes to us, under date of the 2nd ult., expressing his feelings in relation to his labors in the ministry. He goes on to say :—"I am fully convinced that while I am laboring for the building up of the kingdom of God, I am benefiting and blessing myself. I am now in a position to appreciate the counsel and instruction given to the young Elders at the General Council. I can learn a lesson every day by acting upon what I heard there. As regards the Work here, I cannot give as favorable a report of it as I could desire ; still, I know it might be worse. This Conference has been, in years past, one of the best in the Mission ; but, like many other Conferences, I suppose, it has become greatly reduced. I have been once through the entire Conference, which takes in a large extent of country. It reaches some considerable distance into Shropshire and Herefordshire, and in most parts the Saints are widely scattered. I have to travel from five to twenty-eight miles from one family of Saints to another, and, in that distance, I pass through many large towns and villages where there is not a Saint to be found. However, I am of a sanguine disposition, and hope, by being humble and obedient, that the Lord will make me a useful instrument in doing good. A number of persons have expressed their intention of being baptized."

CHELTEMHAM CONFERENCE.—Elder John L. Dolten, writing from Cheltenham, under date of March 8th, says,—“Since I have been in this Conference I have enjoyed myself very well. I never felt better in my life than at the present time. The Saints also feel well, where I travel, and they are a good people. The most of them are as good a people as I could desire to travel among. Yet there are some who might do a great deal better, if they had the inclination to do so. As a general thing, the Saints want to emigrate very much, and they can hardly wait for the time to come ; while, on the other hand, there are others who do not seem to care whether they ever emigrate or not,—they sit down as contentedly as can be, and make no effort to get away from Babylon. So far as their practice is concerned, one would naturally conclude that they have very little interest in their own salvation. This class, however, I am pleased to say, does not represent the feelings of the entire body of Saints among whom I labor. They are very limited in number, and have no weight or influence with the good majority. I have baptized a few since I have been in this Conference, and there is a good prospect for more joining the Church. I am confident that much good can be done in these lands, for there are many honest-hearted people who desire to know the truth.”

C O R R E S P O N D E N C E .

ENGLAND.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, March 19, 1864.

President Cannon.

Dear Brother,—As I have an oppor-

tunity to write a few lines, I thought I could not do better than give you some idea of my doings since I last saw you at the General Council in Birmingham. Since that time I have

been travelling through the Newcastle-on-Tyne District, in company with brother M. F. Farnsworth, as long as he remained here, and since then with brother Joseph H. Felt in the Durham Conference, and brother Charles W. Stayner in the Newcastle-on-Tyne Conference. I have visited nearly all the Saints, and I can say that I rejoice in my labors with them, for the Saints enjoy the spirit of the Gospel and manifest a determination to do all they can to advance the Work in this part of the Lord's vineyard. I rejoice in their midst, and feel assured that the Lord blesses me with his good Spirit, to guide and comfort me.

The more I see the wicked revile and scoff at the Work of God, the more anxious I am to be counted worthy of being an *active* member in the Church of Jesus Christ of Latter-day Saints. There is one thing that grieves me, and that is, that I cannot accomplish more than I do in so good a cause; but I know if we will do the *best* we can, and labor to the extent of our knowledge and ability, God will bless us with greater knowledge and power.

During the last few days I have been visiting the various Branches in the Durham Conference. I find the Saints are striving to live in faithfulness and with a view of working out their salvation. Brother Felt, who is laboring in their midst, is humble and manifests a very anxious desire to be made useful while on his mission. I find brother Stayner is equally as desirous to see the Work spread in his Conference.

The Conference, held here on the 31st of January last, you were informed of in brother Farnsworth's letter of the 1st of February. The Saints all seemed to enjoy themselves in meeting together, and the same spirit of peace and love, enjoyed at our General Council in Birmingham, was with us here. The Saints agreed to try again to clear off the old debt, and we hope, with care and economy, to be free in a short time. We also had a tea-party on the evening of the 1st of February, where, again, all seemed to enjoy themselves. The proceedings were enlivened by some good recitations and songs. I am well

pleased with the Saints and those I am associated with.

I fear the emigration from this District will be a small one this year. There are many *hoping* to go, but few are certain.

Praying God to bless and sustain you through all your trials and labors, I remain, as ever, your brother in the New and Everlasting Covenant,

FREDERICK W. COX.

DORSETSHIRE CONFERENCE.

Bridport, April 1, 1864.

President Cannon.

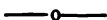
Dear Brother,—I take this opportunity to let you know a little of my progress. At present, I am in good health and spirits, and feel grateful to my Father in heaven for the mercies and blessings which he has bestowed upon me, since I have been in this country. I rejoice in having the privilege of working for the kingdom of God. I feel it a pleasure in laboring among so good a people as are in this Conference. They, as a general thing, evince a great desire to serve the Almighty and keep those commandments which are revealed through His servants to the children of men. I am trying to disseminate the principles of the Gospel among those who know not the plan of salvation. We have good meetings, although our numbers are small. We do not have large attendances of strangers, but there are a few who regularly attend our places of worship and are evidently interested in the principles. It seems that the people, as a general thing, do not care much for the Gospel. The Saints are looked upon as the outcasts of society; but it will not be long before men will desire the society and intercourse of the Saints—when the kingdom of God has attained to its independence and supremacy over the nations of the earth. But, I fear, it will be when they have no longer the privilege of associating with the people of God, and when the Gospel has ceased to be sounded in their ears. The Lord will speak to them in a different manner to what he at present does. It will be by the voice of thunder and lightning and by earthquakes; for he has declared he would send these calamities upon

those who rejected the message his servants bore. They have already commenced to be poured out, and many, who rejected the truth and killed those who were inspired and anointed by the Almighty, are now feeling the inevitable consequences of their wickedness. To think of the persecutions, sufferings and privations which the Saints of God, in these last days, have been compelled to undergo, through the wickedness of the enemies of truth, it is enough to make the feelings of men rise in indignation and take human vengeance upon the guilty;

but the Saints are consoled and governed by the reflection that the Almighty will avenge the blood and sufferings of his Saints, and visit, in his own due time, with wrath and destruction, those who have sought the overthrow and annihilation of his Church and kingdom. The Lord is at the helm of the great ship Zion, and he will steer her clear of the shoals and difficulties that lie in her onward course.

Ever praying for your happiness and prosperity, I remain your brother,
JUNIOUS S. FULLMER.

SUMMARY OF NEWS.



ENGLAND.—The Shakspeare Tercentenary was celebrated on Saturday, 23rd ult., in many of the chief cities and towns in the kingdom. The chief interest was centred in the demonstration at Stratford on Avon, where the Earl of Carlisle presided. General Garibaldi took his departure from the shores of England on the 26th ult., and sailed for Caprera. His departure occurred rather suddenly and created considerable disappointment in the provinces, as it was presumed he would visit some of the most prominent cities and towns. It is whispered that his departure was somewhat hurried by the Government in consequence of the jealous interference of some of the crowned heads of Europe. The ship *Monarch of the Sea* sailed from Liverpool, for New York, on the morning of the 28th ult., with 973 Latter-day Saints on board, mostly all of whom intended to go through to Utah Territory this season.

DENMARK.—The Prussians have advanced into Jutland, after encountering the Danish outposts, and they have occupied Horsens, where, it was stated, 8000 Danes were fortifying themselves. As no details of an engagement have been received it is supposed they retreated as the Prussians advanced. The Prussians are strengthening their batteries between Røgebol and Alsen Sound, and have advanced a strong force into Jutland. The Danes, feeling their position in the Isle of Alsen untenable, have by this time removed the head-quarters of their staff to the island of Funen.

AMERICA.—East Tennessee is said to have been completely evacuated by the Confederates. They are stated to have destroyed all the bridges in their retreat. Johnston's army is being reinforced by Beauregard's and Polk's troops. News from Texas and Mexico was to the effect that Corpus Christi had been reoccupied by the Federals, who captured 800 prisoners. Immense quantities of cotton were falling into Federal hands. The Federal cavalry has occupied Eagle Pass, 400 miles above Brownsville, Texas, driving out the Confederates. The latter made extensive use of this point for the purpose of running cotton into Mexico. Numbers of men were flying from the Confederate conscription and were said to be flocking into the Federal lines daily. The Confederates had made a desperate attempt to blow up Admiral Lee's flagship; the *Minnesota*, by means of a torpedo, off Newport, on the night of the 9th ult. The *Minnesota*, however, received very little damage.

NICE CASTOR OIL.—One drop of the essence of bitter almonds will communicate an agreeable taste and smell to an ounce of the castor oil of commerce, and will not at all affect its medicinal action. Persons taking this medicine should order it to be thus flavored.

VARIETIES.

If a flock of geese see one of their number drink, they will drink too. Men often make geese of themselves.

Why will America's emblem outlive those of England, France, Ireland and Scotland? Because the rose must fade—the lily droop—the shamrock die—the thistle wither, but the stars are eternal.

"As neither of us seems to be acquainted here," said a wag to a friend of his, whose wife had invited him to *her* party, "suppose we go to the club."

"Will some one *move* that I may take the *chair*?" said Sheridan, when he went to a crowded meeting before it was organized.

"Mr. Smith," said the counsel, "you say you once officiated in a pulpit—do you mean that you preached?"—"No, sir; I held the candle for a man who did."—"Ah, the court understood you differently. They supposed that the discourse came from you."—"No, sir; I only threw a light on it."

LIVE WITHOUT TRIALS.—Would you wish to live without a trial? Then you would wish to die but half a man. Without trial you cannot guess at your strength. Men do not learn to swim on a table; they must go into deep water, and buffet the surges. If you wish to understand their true character—if you would know their whole strength—of what they are capable—throw them overboard! Over with them—and if they are worth saving, they will swim ashore of themselves.

P O E T R Y .

UTAH, DEAR UTAH.

TUNE—"Let me kiss him for his mother."

Let me go and dwell in Utah,
That land so pure and free,
Where the saints enjoy the blessings
And sweets of liberty;
Where oppression is resisted,
And the laws of Heav'n go forth,
By the power of God assisted,
To cleanse and bless the earth.

Chorus—Utah, dear Utah,
I'd make my home in Utah;
And toil, mankind to save,
With righteous men in Utah.

Let me go and dwell in Utah,
And hear the Prophet's voice,
Where Saints, from every land and clime,
In peace and hope rejoice;

Macleanfield.

While famine, war and pestilence,
Are sweeping o'er each land,
Because the Gospel they reject,
By heavenly wisdom planned.
Chorus—Utah, &c.

Let me go and dwell in Utah,
While life and health remain,
That I, with God's anointed may,
Celestial glory gain;
For my hope is in the Gospel,
As restored in these last days,—
Sent to cheer the honest-hearted,
Who love Jehovah's ways.
Chorus—Utah, &c.

EDMUND A. STANSFIELD.

CONTENTS.

Dreams.....	289	Abstract of Correspondence ..	299
Never shrink from Duty	293	Correspondence.—Eng. and: Letters from Elders	
History of Brigham Young.....	294	Frederick W. Cox and Junius S. Fuller...	291
Editorial.—Modern Worship and its Fruits.....	296	Summary of News ..	293
Departure.....	298	Poetry.—Utah, dear Utah	304

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Price One Penny.

OPPOSITION.

BY ELDER RICHARD L. KEARSLEY.

There are certain individuals who never seem satisfied unless they are in a position to oppose,—no matter how a person talks, when he talks, or what he talks about, they must be on the opposite side. Certain it is that opposition is necessary to man's exaltation; for, without it, truth and error never could be contrasted. But, though opposition, as an abstract principle, is necessary to man's exaltation, I have yet to learn that any man has any occasion to be, what may be termed, an opposite character. Reason and revelation, combined with the operations of nature, go to show that man, to be happy, must be an observer of the laws issued by a wise and beneficent Creator, for the governing of his creatures. The practical observance of these laws will show, to the reflective mind, the absurdity of opposition when considered in any other light than an abstract principle; but, considered in this light, it is a principle of great value. For instance, see it manifested in the times and seasons, summer and winter, as also in the case of animals, fish, &c.,—in fact, numberless illustrations of the neces-

sity and beneficial effects of opposition, as an abstract principle, are to be found in every department of the world's organization. Notwithstanding this apparently universal antagonism, we see no confusion, no jarring of elements, no tendency to destruction, but everything working in harmony, carrying out, in every particular, the designs of an Infinite wisdom. How is this apparently contradictory state of things to be accounted for? Simply because nature is governed, in all her operations, by one law—namely, order—which, we are informed, is one of heaven's first laws. Thus, it will be perceived that, though the operations of nature, in detail, appear to be of a universally contradictory character, there is nothing in the whole that opposes in any way the law of order that governs them.

How different is this kind of opposition to that alluded to in the commencement of this article. In the former we see opposition manifested to right and wrong indiscriminately,—in the latter we see discrimination manifested in the arrangements of Providence, by which beauty and harmony

are evolved from apparently conflicting opposites. Thus, opposition, as an abstract principle, is only the perfect development of discrimination. But that kind of opposition manifested by individuals against the principles of truth, is of quite a different character to this; whereas, the former only develops more and more the infinite wisdom of the Almighty, in placing his creatures in a state of never-ending happiness, and opening to the view of his children a field wherein they may exercise all the faculties and abilities he has blessed them with, for their individual advancement in knowledge, until they arrive at the same exaltation he himself has attained to,—while the latter is but an instrument used by the Adversary for the accomplishment of his purposes, which are—the overturning of the government of God, the disorganization of the world, and the ultimate annihilation of every principle of truth and justice. In proof of this, trace the history of the people of God in every age of the world, from the fall down to this the dispensation of the fulness of times,—the Devil has never ceased to use this

instrument against God's authority. Thus, when Joseph Smith first laid before this generation the requirements of heaven, calling upon all men everywhere to repent of their sins, and to be baptized for the remission of them, that they might receive the Holy Ghost, the hosts of hell were arrayed against him, and never ceased to oppose and persecute him until his blood was shed upon the earth as a seal to his testimony.

But the time is coming, and now is, when the principle of opposition, so craftily used by the Devil for the accomplishment of his designs, will, by the wisdom of the Almighty, be made the means of counteracting those designs, and, in the end, of destroying all the schemes and plans of the Devil and his agents. By this means the wicked will destroy the wicked,—nations, kingdoms and empires be overturned,—wickedness, with all that pertains thereto, be annihilated, making way for the government of God, which will extend over the face of the whole earth, as the waters do over the face of the mighty deep.

TEASING AND JOKING.

"How I do like to tease him," is an expression used by many thoughtless individuals who, though they may not desire to be particularly unkind, nevertheless often inflict severe pain upon those calculated to be true friends, if not too badly treated. In the first place, the disposition to relish another's discomfiture may, occasionally, be attributed to doubtful kindness of heart. Many persons, who cannot easily be annoyed in some particular way, think that all others should be so constituted; and, if their associates should evince symptoms of uneasiness on being probed on any point, the teasers, apparently rejoicing over finding the tender spot, continue their proings and, on being remonstrated with, try to excuse themselves by saying that their friends must not be so weak and foolish as to be annoyed in

that way, and that it is well enough to worry them until they learn better. Such reasoning may, to some, appear quite logical,—but I have observed that the most of those so arguing, when something is thrust at them which they do not exactly relish, are about as easily vexed as their neighbors. Again, the course which they lay down for teaching patience, endurance, &c., is often followed up until the, once, true friend has been unwillingly goaded into a bitter enemy. Many acts of violence have resulted from such practices, and for what?—only to furnish a little sport which perishes with the handling. Sport, though pleasant enough in its way, is, nevertheless, much too dear when purchased at the price of outraged feeling, sacrificed friendship, or lost respect and influence. Should a person, after being tormented beyond

ordinary human endurance, commit any violent act, the originators of the mischief put on long faces, and deplore his wickedness, but entirely overlook the fact that, had it not been for their own actions, no such result would have happened.

Any reflecting person is aware that an individual, unless really hardened, is uncomfortable after doing anything of a violent nature, and the next thing to be decided is,—Who should be most blamed, the naturally unwilling consummator, or the deliberate originator of what led to it? This is not intended as an apology for any violent acts whatever, but merely to give an opportunity for reflection on this point. It is by no means strange that unpleasant consequences should follow such practices, because not many persons are strongly enough constituted to long endure having pins, needles, rusty nails and splinters stuck into their bodies, without, at least, making an effort to get rid of the grievance; and what person of observation and reflection will not say that the feelings of the heart are as tender as those of the body? It may be thought that a person is morbidly sensitive on some points; but who is to be the judge of that? Certainly not those who wish to make sport of the supposed weakness. And if an individual *should* be unreasonably sensitive in a few respects, what is the proper course to pursue? Certainly not by repeated irritation to produce an incurable ulcer in the feelings of that person, or cause inflammation which, if ever healed, will leave a hard calloused substance, effectually closing all avenues to the better feelings of the heart. We are all poor, mortal creatures, dependent, more or less, upon each other, and encumbered, to a greater or less extent, with frailties; and if any one is stronger than his fellow-creatures, he ought to thank God for so blessing him, and use the extra strength, thus possessed, in assisting them over the somewhat rough road of life, instead of employing it in putting obstacles in their way. Many unprincipled men endeavor to excuse themselves for destroying the respectability of weak females, by saying that girls should

know better than to allow such conduct, and that when they are foolish enough to permit it, there is no harm in learning them better through bitter experience; but, in my opinion, at the final reckoning day, such individuals will find, to their sorrow, how their mode of teaching wisdom will be appreciated. Should we see that a friend is sensitive, good breeding—laying aside the higher claims of brotherly love—imperatively enjoins upon us to carefully avoid wounding those delicate feelings. If a person should have a wound on the side, or be afflicted with an affection of the liver, would he be likely to thank everybody meeting him for elbowing him in the vicinity of the ribs? When a man has corns, will he be likely to relish having them trod upon, even though it should be excused as being intended for a kind joke? True, he ought not to have corns,—but bruising them, with nail-bottomed No. 10 brogans, will not remove them. It is folly for any of us to think that we are too strongly constituted to be annoyed in some way, even in a joking manner; we all have feelings, which, if not tender on some points, are, nevertheless, so on others. Some people are so constituted that they experience no pleasure whatever in teasing their associates, and as they will not condescend to use the weapons in their defence which are directed against them, tormenting persons of that kind is much like fighting a man destitute of the means of defence, which is certainly very much like cowardice. "Well," some may ask, "are we to have no amusement at all by joking?" Certainly; but let us always remember that a malicious thrust, or direct or indirect *in iudendo*, is by no means a joke,—but, on the other hand, a cowardly insult. True, with no design to do so, we will, occasionally, hurt each other's feelings, on account of not always properly understanding each other; but that only shows the necessity of care on that point. Care should be exercised in selecting topics to joke upon. If a woman has just eloped from a husband who loved her dearly, it is hardly proper to joke in his presence about the tickleness of the fair sex, or the weakness of men

for adoring them. If a man has lost quite a sum of money by dishonest agents, joking him exultingly about putting his trust in the arm of flesh, will not be likely to cause him to feel any better or love us any more. Should we be at a man's house when his darling son is brought home beastly drunk, it would hardly be in place to joke him on that occasion, or soon after, upon the felicities of a good spree, or the exhilarating feelings experienced while getting over it. If a cherished sister has been seduced, it, perhaps, would be best not to joke in the brother's presence about the proneness of girls to walk in by and forbidden paths. If an individual has been hanged, joking in the presence of his father, mother, brothers, sisters or friends, about seeing hemp pulled under serious circumstances, will not be likely to bring overly pleasant remembrances to their minds. If a man's wife has caused him to writhe in acute agony by the profusion of her acrimonious "curtain lectures," joking him about the strange conversational powers of some married women will not strengthen him much toward bearing his burden through life. Should any persons be crippled, deformed, destitute of brilliant intellect, or in any respect be deficient in those qualities which are considered to give grace to the creature called man, joking them or their friends about their misfortune is, to say the least of it, entirely out of place, and the individuals so doing show, plainly, that the blessings of the Almighty are but poorly appreciated by them. In short, we should carefully avoid joking on anything which is in the least calculated to give pain, because the instant pain is produced, the proper end of joking has been missed.

I am far from agreeing with those who claim that we should always be very methodical in all our conversation, because I do think that a little proper, well-directed, good-natured pleasantry often does much good, by lightening up the hearts of those who, through care, have become dull. True, we read that an account must be given for every idle word; but joking words, when used upon proper subjects, and followed with good

effects, I think are not idle,—from the fact that they do good. I consider them only idle when they fail to bring forth any good results. We often lose our influence over persons by joking them in unpleasant ways, or unnecessarily tormenting them. Such should not be the case with gentlemen of the world; but how much more important is it for the Elders in Israel to avoid doing the least thing which will diminish their influence, and thereby weaken their abilities of doing good. We never should joke our friends in a manner to make them think that we do not respect them, because, the moment they come to that conclusion, our good influence over them has been greatly weakened, if not wholly destroyed. Many a time a man's feelings may be hurt, but, out of prudence, he may conceal the fact. The pain is, however, none the less acute on that account. Very great caution should be used in joking those in the discharge of public duties, or occupying prominent positions, in order to avoid the appearance of impudence. Should they kindly endeavor to put us at our ease, while in their society, they may not wish us all of a sudden to become so very intimate as to call them nicknames, or, while in their rooms, go to their drawers and help ourselves to enough of their private letters to furnish us a few hours' interesting reading, or take out our big jack-knives and amuse ourselves by whittling the furniture. Officials ought, also, to be careful not to joke their inferiors in a style to give just reason for supposing that they think they have been made out of better clay than their fellow-creatures occupying inferior positions in society. Several of us, perhaps, can remember times when fatigued with toil and bowed down with care, friends have come and spoken enlivening words which have operated upon the heart like a gentle April shower upon the earth, causing, as it were, beautiful flowers with delicious fragrance to spring up in our bosoms, making us feel blessed ourselves and like blessing everything around us; but, when their remarks come like half frozen snakes crawling over our body, they produce far different feelings. Some may ask if we can always

know just how to joke without giving offence? Perhaps not; but by a little care we can generally be able to know what is unpleasant to our friends, and, on finding that out, avoid it. While we should be careful not to hurt others' feelings, we should also endeavor to avoid taking offence before knowing that positive unkindness is intended, because a friend, not realizing the real state of our feelings, may hurt them without the least design whatever of doing so. We should try to judge from the designs of the heart, and not always by the effects produced. No one should give a joke without being prepared to take a similar one in return; and, for that reason, it might be well, before giving jokes so freely, to just think how we would like similarly-shaped ones coming to us. I have endeavored to put this rule in practice, and, since then, have given much less offence to my friends than I had done formerly.

Because one individual, however, likes a certain style of joking, it does not follow that he must have the privilege of compelling all others to come to his standard. Some persons are so organized that they wish but few liberties taken with them, while others will allow their dining-rooms to be converted into bowling-alleys, their drawing-rooms into pig-styes, their bed-rooms into chicken-coops, and their whole premises into miniature representations of bedlam, without making the least resistance. I think, however, that when we fall in with such strangely good-natured people, our self-respect ought to restrain us from committing improprieties. I know that, sometimes, in order to have a joke spicy, it is necessary to have it fit well; but at most it should never produce more than a peculiar itching or fuziness of feeling, which may be said to be the dividing line between

pleasant and unpleasant sensations. I will add that, as first impressions made on the minds of children are very hard to be eradicated, teasing them, as many do, is altogether wrong, because it spoils their tempers and gives them soured dispositions to overcome or be troubled with in after life.

Some may think that the foregoing is not spiritual, and be slightly puzzled to see wherein it has any connection with the Gospel; but, as the happiness or misery of life is mostly dependent upon the observance of little things, and as the Saints have the task before them of restoring lost confidence and bringing about a better state of affairs, they, of all persons, should carefully avoid anything calculated to produce an alienation of feeling or confusion of any kind. Our beloved Prophet has said this on many occasions. The magnitude of the work devolving upon the Elders of Israel is such that they have no time to indulge in fun at the expense of each other's feelings; but, on the contrary, they should at all times have the goodwill and confidence of each other, standing shoulder to shoulder, and, like valiant men, combating the powers of darkness and rolling on the great Work of the last days. Some may say,—“We perfectly understand these things, but we evidently do not pay the attention to them that we should.” Well, brethren and friends, I hope that this chat will not be without good effects to us all. Let us, by our integrity to what is right and our delicate regard for each other's feelings, not only preserve our present confidence and friendship, but add to its store continually. By doing this we will merit and receive the approbation and blessings of our heavenly Father.

W. P. NEBEKER.

PRAYER.

There are a great many duties that devolve on the Saints of God, and none, perhaps, as great, or of such importance, as prayer; it claims the especial attention of every true Latter-

day Saint. It is through prayer that we approach the Deity, and in the name of Jesus Christ, the only-begotten of the Father, ask for those things that we stand in need of. We are

commanded to pray in Holy Writ. "Ask and ye shall receive, knock and it shall be opened to you." Jesus Christ, that meek and lowly one, who was born in a stable and cradled in a manger, taught his disciples to pray, saying,—“Our Father which art in heaven, hallowed be thy name, &c.”

When we engage in prayer, whether in secret or in public, it behoves us to approach our heavenly Father in an humble attitude, feeling our own simplicity and our dependence upon Him for the guidance of his Holy Spirit. If we were to approach any earthly potentate to ask for any favor or gift, we would be very careful to do so in a solicitous and respectful manner; we would endeavor, in our deportment and conversation, to treat him as a person superior in rank and intelligence to ourselves; how much more so, then, ought we to feel meek and humble in approaching Him who is “King of kings and Lord of lords.”

When any of our little children come unto us in a simple, humble manner, and ask us for any favor or gift,—oh, how our hearts yearn toward them, and we feel ready to grant their request; yet, sometimes, we withhold from them the things that they desire, knowing that they would be injurious to them, and we, in that way, bestow blessings upon our children, although they cannot, perhaps, at that time, understand our motives. How much more so does our heavenly Father, with his superior knowledge and wisdom, know what things we stand in need of, and what to grant and what to withhold for our benefit. We read in the New Testament, that without faith it is impossible to please God; therefore, when we kneel to pray, it is necessary that we should exercise a strong faith in God the eternal Father, in order to receive those gifts and blessings He has in store for the faithful. “For he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek him.” The Apostle Paul says,—“Pray without ceasing;” that is, we ought to be continually grateful for the blessings that we are receiving

from our heavenly Father, for it is in him we live, move and have our being; and were he to withhold one of his smallest blessings from us, we would soon cease to exist, and would return to our mother earth. The Prophet Daniel, when forbidden to pray, and threatened, if he continued to call upon his God, with being thrown into the lion’s den, heeded it not, but continued to call upon the Lord, as he had been used to do, three times a day, and what was the result? The Lord sent his angel and closed the lion’s mouths, so that they could do Daniel no harm. The three young men prayed unto God and were saved in the fiery furnace. Our beloved Prophet and martyr, Joseph Smith, through mighty prayer, received the keys of this last dispensation; and many times, when surrounded by his enemies, called mightily upon the Lord and was delivered in a miraculous manner. We are taught to call upon the Lord in the day of trouble, and he will hear us; but if we forget him in our prosperity, let us be careful lest he forgets us in our adversity. Oh! how delightful and refreshing to the soul it is, to throw away the cares and turmoil of the world for a short time, and go into our closet and shut the door, and there commune in secret with our heavenly Father, and pour out our souls before him; it enables us to live closer to our duty, and to press forward with joy for the mark and prize of our high and holy calling; it refreshes the soul and makes us feel to rejoice in the God of our salvation. May we all be found in the line of our duty, at all times prayerful and humble, that we may be able to say with David of old,—“Oh, give thanks unto the Lord, for he is good, for his mercy endureth forever.” That we may have the privilege of being brought back to the presence of our Father and our God, through availing ourselves of this privilege, and through obedience to every principle revealed for our salvation, is my unceasing desire and prayer.

JOHN SOUTH.

“Better to be alone than in bad company.” True, but unfortunately many persons are never in such bad company as when they are alone.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 296.)

Oct. 23. —With Elders H. C. Kimball and Geo. A. Smith I visited the Prophet Joseph, who was glad to see us. We paid him every cent of the means we had collected for the Temple and Nauvoo House. He taught us many principles illustrating the doctrine of celestial marriage, concerning which God had given him a revelation, July 12th.

—29.—I attended meeting and taught the Saints.

November 2.—I attended Council with Presidents Joseph and Hyrum and the Twelve. We wrote a short epistle to the Elders and Branches abroad, and asked the Elders to use their influence to circulate our publications.

—7.—Met in Council with the Twelve, when Elders P. P. Pratt, W. Woodruff, John Taylor and myself were chosen a committee to raise \$500 to procure paper on which to print another edition of the *Doctrine and Covenants*.

—21.—Met in Council with the Twelve.

—25.—Attended Council with Joseph, the Twelve Apostles and the High Council. We wrote a letter to John E. Page, directing him to go to Washington.

—26(Sunday).—Met in Council with Joseph, Hyrum, the Twelve and Col. Frierson, in relation to getting up a memorial to Congress for redress of grievances. The testimony before the Municipal Court of July last was read.

—27.—I attended prayer-meeting in the evening at President Joseph Smith's. Bishop N. K. Whitney and wife were anointed.

—29.—Four, p.m., I was appointed chairman at a meeting of the citizens in the Assembly Room, for the purpose of petitioning Congress for redress of grievances. I selected committees to get the names of memorialists in Nauvoo, La Harpe, Ramus and other places. President Joseph Smith made a few remarks, and brother Phelps read General Joseph Smith's appeal to the Green Mountain Boys.

December 2.—Met in the Assembly Room with Joseph, Hyrum and the Twelve, when the ordinances of endowment were administered to Elders Orson Hyde, Parley P. Pratt, W. Woodruff, Geo. A. Smith and Orson Spencer. We received instructions on the Priesthood from Joseph.

—3 (Sunday).—Met in the Assembly Room and received instructions from Joseph. His appeal to the Green Mountain Boys was read and dedicated by prayer.

—4.—Attended the adjourned meeting in the Assembly Room, which was crowded. President Smith delivered a lengthy and interesting address.

—5.—Attended Council with Joseph and the Twelve.

—8.—I attended City Council, which passed "An extra ordinance for the extra case of Joseph Smith and others."

—9.—Met with the Quorum in the Assembly Room. Elders W. W. Phelps, Levi Richards and C. P. Lott received ordinances.

—10.—I attended prayer-meeting in the Assembly Room. President Joseph Smith being absent, I presided and instructed the brethren upon the necessity of following our file leader, and our Savior, in all his laws and commandments, without asking any questions why they were so. I was followed by P. P. Pratt and others, who expressed their minds freely. Several sick persons were prayed for.

—12.—Attended City Council.

—16.—Attended City Council. We signed officially the memorial to Congress. Evening, attended prayer-meeting; I took the lead.

—17 (Sunday).—I met in the Assembly Room with the Quorum. Brother Samuel H. Smith received his endowments. Brother Joseph preached to us.

—21.—I presided in the City Council, and, in company with the Council, signed another memorial to Congress for the redress of our wrongs.

—23.—I spent the day with the Quorum in the Assembly Room. Brother Isaac Morley and wife received their endowments.

—24.—Attended a prayer-meeting with the Presidency and Twelve in the Assembly Room.

—25.—I married Dr. Levi Richards and Sarah Griffiths.

—28.—I attended meeting with brother Woodruff; had a full house. I exhorted the Saints to be subject to the powers that be; said our sufferings are permitted that we may learn by experience the contrast between good and evil, in order to obtain power; "never suffer anger to find a seat in your breast, never get angry, treat all mildly, govern yourselves, control your passions, and it will give you power. When the Temple is done I expect we shall be baptized, washed,

anointed, ordained, and receive the keys and signs of the Priesthood for our dead, that they may have a full salvation, and thus we shall be saviors on Mount Zion according to the Scriptures."

—30.—I attended a meeting with the Quorum in the Assembly Room. President Joseph Smith preached on the principles of integrity, and showed that the lack of sustaining this principle led men to apostacy.

—31.—I met with the High Priest's Quorum, and instructed them in relation to their duties. Evening, attended prayer-meeting in the Assembly Room.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY, 14, 1864.

THE FUTURE PROSPECTS OF THE SAINTS.

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WE find that that which the enemies of the Work of God have so long feared, is now beginning to come to pass. It is simply this: the Latter-day Saints are beginning to consider themselves a separate nationality, altogether distinct from other people. This result has been brought about by the very means adopted to prevent it. The people of the world have labored assiduously to show that the Latter-day Saints belong to no recognized caste, thinking, thereby, to induce them, from a sense of the loneliness of their position, to retrace their steps; holding out the alluring inducements that, if they will only return to the arms of former associates, all estrangements shall be forgotten, and a liberal division of scanty honors shall be shared among the returning pilgrims. But, as the Saints do not wish to be of the world, or like the world, they are not discouraged by the isolation of their position, and are rejoiced to find that their principles, or rather that the practice of them, has wrought so marked a change in their condition, that the great mass of their neighbors decline to fraternize with them, for the fact is becoming pretty well known, that the Saints will not compromise the integrity of their principles for all the advantages a politician ever dreamed of. Not being recognized or classified among the elements of the great political caldron which is continually boiling, seething and overflowing around them, the Saints, thus left to themselves,

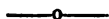
cannot avoid looking forward to the great future, as holding in store for them a noble destiny, in which they figure in the vanguard of human progress and improvement.

The Saints look forward to the time foreshadowed in the dim predictions of the past, when they shall hold the balance of power, for a mighty nation, learning, by the lessons of experience, to shun the fatal weaknesses of other governments, and to cultivate the principles of heaven-born liberty of conscience. Thus, while disquiet and trouble are abroad in the land—while the hearts of statesmen are failing them for fear, and to guide the ship of state passes their understanding, the Saints look forward with trusting confidence, believing that God, who has sustained them through so many dangers, will guide them still, and will gather around them the great and wise and noble of the earth, to assist in rearing that proud structure upon which the kingdom of God shall rise in majesty. Standing on the eve of mighty changes, it may not be unprofitable to the Saints to give one thought to a subject so fraught with mighty issues, the results of which none can understand save by the aid of inspiration. It is well for the Saints to familiarize themselves with the thought that, influenced by their union, and the high sense of right so much cherished by the Saints, the renowned and the mighty of the earth will, at no distant day, seek unto them, and assist them in their labor of regeneration by their wisdom, their prudence and integrity, and solemnly vow eternal fealty to that government so dear to them, which, in the glorious ideal of their minds, they have learned to call the kingdom of God. By cherishing such thoughts, a spirit of contentedness will rest down upon those souls who have taken upon themselves the obligations of the Gospel; they will find, in each other's society, full compensation for that which they may have forsaken; and the neglect of the world will also prove a blessing to God's people, by teaching two great lessons of the highest importance to be correctly appreciated—namely, first to rely upon God, and for the rest upon themselves.

All the elements of growth, increase and stability are found among the Saints, and they have shown, hitherto, excellent abilities for governing themselves. Had they not cared for themselves in these particulars, others would not have cared for them; but having, by the blessing of God, been enabled to surmount every obstacle which has hindered their temporal advancement, their old neighbors have begun to regard them with admiration, and to attribute to worldly wisdom, prudence and foresight, the prosperity and well-being enjoyed by them, which the Saints, on their side, ascribe to the blessings and favor of Heaven. These facts have a direct bearing upon the immediate future which, as it unfolds itself, will clearly prove that, through faith and prayer, Divine assistance can be obtained, as well in founding governments and nations as in the every-day transactions of life; for the same Great Disposer, who takes cognizance of each individual member of the great human family, when they approach him aright, being all-powerful, raises up nations or humbles them at his pleasure, according as it shall advance his purposes on the earth.

DEPARTURE.—Elder Joseph A. Young, who, during his brief stay in England, has visited several Conferences and met with the Elders and Saints, sailed on the steamship *Africa* on Saturday, 30th ult., for Boston, U.S.A., to resume his duties on that side of the water.

ABSTRACT OF CORRESPONDENCE.

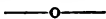


AMERICA.—The following extracts are taken from a recent letter received by us from President Heber C. Kimball. He says :—"I do not feel now to say much about matters and things here, only, that the leaven of righteousness has commenced ; but what the result of all these matters will be, you have just as good a right to know as I have myself. I will now give you a small figure to prove it. We will say, for instance, I have got an apple-tree in my garden that has fifty limbs upon it, and two-thirds of them have got apples upon them, and the others have not. Those that partake of every attribute which belongs to the tree and root absolutely, show it by their fruits,—the others are connected to the tree, but do not make it manifest by their fruits. I am a full believer that every man who abides in Christ, and partakes of his attributes and the attributes of his Father, will be endowed with the Holy Ghost, which will take of the things of the Father and show them unto him ; then, of course, he will be inspired with the revelations of Jesus Christ. Elders Ezra T. Benson, Lorenzo Snow, Joseph F. Smith, William W. Cluff and Alma Smith started on the evening of March 2nd for the Sandwich Isles. Brother George, you, with all the rest of the Elders in that land, have my very kind and good feelings. God bless you all. Peace, health, life and the spirit of eternal lives be and abide with you and them forever ; and, if you will be faithful, I will promise you all the trials and perplexities you want, for they are the heritage of the Saints in this life, and peace and every good the heart of man can require, or imagine, will be enjoyed by them in the life to come. The health of the First Presidency has been rather poor, and they have not been to meeting this winter, in the Tabernacle. The winter has been cold and chilly, but little wind ; deep snow in many parts. The snow has lain at my upper mill all winter about two feet deep ; nearly the whole has left the valleys, but it has not raised the streams a particle, which is rather singular."

LEICESTERSHIRE CONFERENCE.—Elder Justin C. Wixom has recently written to us from Leicester, expressing the gratification he has felt with the Saints among whom he was appointed, at the General Council held in Birmingham, to travel. He states that he has visited most of the Saints in that Conference, and has endeavored to understand the requirements of all with whom he was brought in contact, and know the influence which possessed each Saint. He has succeeded in his purpose, and is very well satisfied with the people ; believes them to be serving God to the best of their knowledge. He then goes on to say :—"I find a great desire manifested among them, to carry out the counsel of those placed over them, to instruct and strengthen them. Many are exercising their whole energies in view of obtaining the funds necessary for their deliverance. They fully realize the importance of the Gathering, and view it as the source through which many inestimable blessings will be enjoyed ; they desire to associate with those anointed of the Almighty, and breathe the pure air of Zion, where love, concord and prosperity abound. I consider that the Lord has greatly blessed me in causing his servants to send me upon this mission. It has afforded me the privilege of wholly devoting my time to the spread of those principles among men which produce everlasting happiness

upon those who receive them. Our prospects here, for an increase in number, are very good. We have little opposition to meet with ; and when we do have any, it only makes the Saints more united and devoted to the Work."

NEWS FROM CONFERENCES.



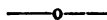
PEMBROKESHIRE CONFERENCE.—A Conference was held in Haverfordwest on Sunday, March 13th, at which Elder Thomas E. Jeremy, President of the Welsh Mission, was present. The morning meeting was chiefly occupied by the Presidents of Branches, in giving the statements of the condition of the various Branches in the Conference. It was said that some of the Saints were slow in performing the duties which devolved upon them ; they neglected their meetings and refused to pay their Tithing, or assist the Work by their contributions. Others, however, were faithful to these and every other duty which devolved upon them. These latter were recipients of many blessings from the Almighty, and were in the enjoyment of the Spirit of the Gospel and progressing in faith, knowledge, union and other heaven-born principles. During the day, Elder Jeremy advanced some very seasonable instruction to the Saints, and a good influence prevailed. A Branch was organized at New Milford.

CARMARTHEN CONFERENCE.—A Conference was also held at Carmarthen, on the 21st ult. Elders Thomas E. Jeremy, D. L. Davies, President of the Conference, George Stokes and Philip Dell were present. In the morning, after singing and prayer, Elder Davies gave a report of the condition of things in the Conference. He said that a good feeling was evinced by the Saints, generally, but that, in some instances, a decided improvement might be effected—especially in the financial affairs. Since the last Conference, twenty persons had been added to the Church there. The General Authorities of the Church were sustained in the usual manner. Elders Jeremy, Dell and Stokes addressed the Conference upon the various duties of the Priesthood.

BEDFORDSHIRE CONFERENCE.—We have received minutes of a Conference held at Bedford, on the 3rd ult., from brother James Durrant. President George Q. Cannon, Elders William Willes, Joseph Bull, Thomas O. King, David Gibson, James A. Cunningham, Benjamin F. Stringham and John Rider, were present. The morning meeting was called to order by singing and prayer ; after which President Cannon arose and expressed the pleasure he felt at the privilege of meeting once more with the Saints in Bedford. He remarked that, to employ the time to as much advantage as possible, it might be practicable to dispense with the verbal reports of the Presidents of Branches, on that occasion, and have a general report from Elder King, the President of the Conference, and the Travelling Elders. Elder Gibson first arose for that purpose, and briefly reported the condition of his district. He said that it was satisfactory, and that the prospects before them indicated the accomplishment of much good. Elder Stringham followed in the same manner, and said there were many in his district who were preparing to gather to Zion this season. Elder Cunningham then reported his field of labor, which, he said, contained many good and some bad Saints. The latter he had labored with, and striven to dissuade from continuing in the course of destruction which they had commenced to pursue. He expressed the happiness he had

ever experienced since the beginning of his mission. Elder King endorsed the statements made by the brethren, and said that the Conference was free from any indebtedness. He was glad of the privilege of returning home this year, and his joy was the more so because he left the Conference under favorable circumstances. Elder Willes spoke of President Cannon's impaired state of health, and desired the Saints to exercise faith in the Lord, that he might be restored and enabled to advance such instructions as were necessary for the advancement of the Work in that Conference, and calculated to strengthen the faith of the Saints. Elder Bull then made a few remarks in reference to the many pleasant times he had spent among the Saints who were convened there that day. He regretted to learn that there were any in the Conference who did not serve God and keep his commandments, as they covenanted to do when they were baptized into the Church of Jesus Christ. He dwelt upon the fearful condition in which a man, who would allow himself to be cut off from the Church, was placed, and how unhappy that man would be when he contemplated the precious honors he had forfeited. After making allusion to the privilege he anticipated of returning home, he concluded by desiring the faith and prayers of the Saints in his future journeyings. President Cannon then arose and, for a short time, spoke upon the tendency of men and women to go astray from the path of righteousness. He desired to see the Saints live up to the pure principles of the Gospel, and, by example, let their lights so shine that those by whom they are surrounded might be induced to glorify God and receive the Gospel. He placed much importance upon the example which men set before their neighbors. The meeting held in the afternoon, and continued until night, was addressed by Elders King and Willes and President Cannon, upon the principle of obedience. The General Authorities of the Church were sustained by vote, in an unanimous manner, by the congregation. Conference was dismissed with prayer by Elder Bull.

C O R R E S P O N D E N C E .



ENGLAND.

WARWICKSHIRE CONFERENCE.

Coventry, April 1, 1864.

President Cannon.

Dear Brother,—It is with pleasure that I sit down to write you a few lines concerning the state of affairs in this Conference.

On the 19th ult. I met brother J. M. Kay, by appointment, at Rugby, who accompanied me in visiting several of the Saints. On the following Sunday we spent a very happy time with many Saints and strangers, in the house of brother Jenkinson, of that place. At brother Kay's desire, I spoke in the afternoon upon the principle of Faith, and endeavored to show that,

by exercising it, the Saints could call down the blessings of heaven upon them,—they would have great power with the Almighty. Brother Kay followed me, on the first principles of the Gospel, and referred to his acquaintance with the Prophet Joseph, and bore a strong testimony in favor of his mission. Truly, our meeting was a joyful one, and one, too, I believe, that will not soon be forgotten by those present on the occasion. In the evening the brethren of the Priesthood were called upon to speak, which privilege they readily availed themselves of. Invariably the Priesthood expressed a strong desire to go forth this summer and proclaim, in the open air, the glad tidings of salvation, which

they, by the authority invested in them, had the right to communicate to men and women. Brother Kay and myself afterward occupied a portion of the time upon subjects which we deemed appropriate. To those who were strangers to the Gospel we addressed a few words of exhortation. We warned them of the consequences of their rejection of the truth, after once hearing it, and advised them to repent and turn unto the Lord with full purpose of heart. The Holy Spirit was felt, and I am persuaded that good results will follow the teachings and exhortations given that day under its inspiration.

The Lord, I know, is about to visit the earth with judgments, and those nations which persist in persecuting his servants, will suffer and be made to bow to the mandates of heaven. The aspect of affairs, at the present time, indicates the near approach of that time when God will take vengeance on the ungodly, and when the kingdom will be given to the Saints of the Most High to possess forever and ever.

Brother Joshua K. Whitney is laboring very energetically in his field, and promises to become a valuable aid in the great cause of human redemption. I pray God to bless you, and remain your brother,

ROBERT PIXTON.

KENT CONFERENCE.

Faversham, April 3, 1864.

President Cannon.

Dear Brother,—I have been diligently traveling among the Saints since I last wrote you, and have endeavored to instill into the minds of the people a disposition to build up the kingdom, and, by preaching, to ground the Saints in the faith of the Gospel. Elder William Sanders and myself have been over the Conference and attended to the duties of the emigration. As a general thing we have found the Saints rather scarce with means for their emigration; they are compelled to use considerable economy. Four or five months ago, it appeared that we should have had more names to forward than has been done; but some three or four large families have found it impossible to

emigrate this season, owing to the scarcity of employment.

As I travel among the Saints in this Conference, I am much gratified with the cordial reception I usually meet with. The love of the Truth is in the hearts of the Saints; they know what joy they received when they embraced this glorious Latter-day Work, and they are desirous to assist a servant of the Lord in his labors of carrying a message to others that has made them so happy.

It has often happened that when we are about to leave them for other Branches, the Saints have said, in a plaintive tone,—“Will you pray with us before you go?” Sometimes a tear bedews their eyes, evincing that the springs of love and gratitude, which lie in their souls, are touched with the love of God and rise till they overflow. Some few of our Saints have had a little affliction; but I feel that every tear of sorrow that falls from the eye of a Saint, caused by the enemies of righteousness, will turn into a well of joy and consolation for them to draw from. Our Saints remember that *they* were once sinners, and now rejoice that the Gospel has elevated them. Some, however, are slow to avail themselves of the blessings which they might obtain by more devotedness, diligence and zeal. However, the shadows of the millennial morn arouse the attention of many, and bid them hope for the coming of the Savior to bless them and to illumine their minds with still brighter rays of truth and love. They had long grovelled in darkness, and feeble indeed were their conceptions of the love of the Father; but, now that the Gospel has unfolded to their minds the designs of the Lord, and convinced them that he is full of mercy and long-suffering, they have put forth an effort to lift the curtain that veils the future, still higher, to look at the rich provision stored up by the Lord for the faithful.

Our brethren who once bowed down their heads with a fearful looking for the future, now, having been enlightened by the Spirit of Truth, have consolation when they read in the writings of St. John, that “a great multitude which no man could number” were saved, wore white robes and held in

their hands the palm of victory, praising God because they were saved. They have read in the Book of Mormon that the Lord guarded the tree of life with an angel, who waved a flaming sword, lest Adam might have eaten and lived in misery. They are personally concerned in these great truths, and they rejoice that they were born at a time when they were taught by an inspired Priesthood. Wherever I have travelled in England, I have noticed that doctrines of this kind are sources of consolation. One of the brethren always places in any tract that may be left by a sectarian distributor, one of Joseph Smith's prophecies. In this way many of those mighty messengers of truth get handed round.

The American war, great disasters and "signs in the heavens," which are frequently taking place and cause many strange conjectures on the part of the inhabitants of the earth, are subjects of interest with the Saints of this Conference. Scientific men may account for shocks of earthquakes and divers other occurrences, in any manner they please, but the Saints are taught and believe that, through these things, the purposes of the Lord are being accomplished, and that the wicked will be consumed, while the righteous will lift up their heads and rejoice.

Very remarkable success has attended the administration of the sick, whether in the Church or out of it; and when the Saints have taken our advice in temporal matters, we have noticed the Lord has caused it to prosper. At this particular time of the year, when the most important of our duties press upon us, (for the emigration business is paramount in our minds,) we feel to double our diligence, that no neglect on our part should cause you any additional labor or anxiety; but, this year, I think the people have to use more economy than in past years, and their straitened circumstances make them slow to send up their names. We have been careful to lay before them the instructions

contained in the *Star* about the weight of their luggage.

With love to yourself, I remain your brother,

GEORGE SIMS.

SCOTLAND.

GLASGOW CONFERENCE.

Glasgow, April 4, 1864.

President Cannon.

Dear Brother,—Since our late Conference I have been travelling among the Saints with brother Watson, introducing him to the district where I formerly labored. A feeling of inquiry prevails in the minds of many, at the present time, in regard to the principles of the Gospel, and, in many places, I meet with people who are anxious to learn something of the tenets of our Church. On Wednesday evening last, I baptized two persons,—one a very intelligent young man, formerly a Sabbath-school teacher in the Established Church, with whom I have had conversations on the principles of the Gospel. His entrance into the Church has created quite a stir; several of his old associates were present at his baptism, and, last night, when he was confirmed, in Glasgow meeting, twenty-one strangers were present, the greater number being his acquaintances and friends. To-morrow evening there are four baptisms appointed to take place in Rutherglen, and I expect four in Glasgow, with whom I am acquainted, to follow shortly.

I feel my weakness in the position I am called upon to occupy; but can realize that, through faithfulness and with the assistance of the Spirit of God, all things will work for good. I know that the Lord has blessed me in my labors, and I feel to thank him that I have been privileged to hear the Gospel, and proclaim the good news and glad tidings to mankind.

With love to yourself and the brethren in the office, I am your brother in the Gospel,

JOHN V. HOOD.

Many a true heart, that would have come back like a dove to the ark after its first transgression, has been frightened beyond recall by the savage character of a n. unforgiving spirit.

SUMMARY OF NEWS.

—o—

DENMARK.—In pursuance of orders issued by the Government, Fredericia has been evacuated by the Danish troops. The most valuable *material* of war and the stores of gunpowder were brought away. The guns left behind were spiked. Marshal Wrangel has despatched eleven citizens to Prussia to be detained as hostages until the payment of the war contribution of 100,000 Prussian thalers. This the inhabitants refuse to pay, preferring rather to be plundered. The division of Major-General Munster has advanced to Lyon Fiord. The whole of Jutland, except that part north of Lyon Fiord, is in the possession of the allies. The *Dagbladet* of the 30th ult., says—"The negotiations at the Conference on the question of an armistice furnish us with a measure by which to judge of the result of the Conference itself. England, under Earl Russell, has sunk so low that she has lost all feeling of honor, and, consequently, it can scarcely be expected that she will protect international rights. Should the other powers act in similar spirit, Denmark must enter into direct negotiation with the enemy, as more favorable results may be obtained in Berlin than from London. The principle thing is to preserve a small but independent Danish country and a free Danish people."

TURKEY.—Advices from Constantinople to the 28th ultimo, announce that 60,000 Russians, under the command of General Kottzebene, are said to have encamped at the mouth of the Danube, and that another body of 20,000 men are expected to follow. Austria has stationed a force of 25,000 men on the Servian frontier. The Porte has resolved that the army in Roumelia should be increased to 150,000 men. A special commission has left Constantinople to superintend the completion of the armaments of the fortresses on the Black Sea and Dardanelles.

AMERICA.—The Federals met a serious repulse at Pleasant Mill, in Louisiana, on the Red River, on the 8th ult. After a resolute attempt to stem the advance of the Confederates, who numbered 10,000, the Federal cavalry became disorganised and fell back upon the infantry, who retreated in great disorder. Finally, the 19th Army Corps, with 7000 men, came up and formed in line. They checked the Confederates, and held them until all the trains, except that of the cavalry, were saved. The Chicago Mercantile Battery lost all its guns. The Federals state that their loss amounted to about 2000; But the Confederates estimate the Federal loss at 14,000. The capture of Fort Pillow is confirmed. A large amount of stores was destroyed or carried away by the Confederates. The Confederate guerillas in Virginia are very active; no one can venture outside the Federal picket lines with safety. A large force of Confederate cavalry has been moving toward Leesburg. It is reported the Federals have suffered a defeat on Big Black River. General Kilpatrick has been relieved from his command in the army of the Potomac, and ordered to report to General Sherman. It is reported that General Grant will give M'Clellan an active command. The Confederates have withdrawn from Fort Pillow in a northerly direction. General Sherman's account of the capture of Pillow states that 300 colored troops were murdered by the Confederates. President Lincoln has made a speech at Baltimore stating, that if the reports concerning the murdering of negroes at Fort Pillow were confirmed, he should retaliate; but he asked if it would be right to take the lives of individuals or only of one man. It would be necessary to determine hereafter upon the form of retaliation. The *New York Herald* asserts that Grant has relieved General Butler from military duty, and appointed him to the civic supervision of the peninsular department. Further advices from Plymouth confirm the report of the sinking of three Federal gunboats. The Confederate ram has now possession of the river below Plymouth, cutting off communication with the garrison of that place. The garrison is well provisioned, and, it is supposed, can hold the position. Several gunboats have left Fort Monroe for Plymouth to assist the Federals.

their hands the palm of victory.

VARIETIES.

BUDDING INTO WOMANHOOD.—There is a touching beauty in the radiant look of a girl, just crossing the limits of youth, commencing her journey through the checkered space of womanhood. It is all dew-sparkle and morning-glory to her ardent, buoyant spirit, as she presses forward exulting in blissful anticipations. But the withering heat of the conflict of life creeps on; the dew-drops exhale; the garlands of hope, scattered and dead, strew the path; and too often, ere noon-tide, the brow and sweet smile are exchanged for the weary look of one longing for the evening rest, the twilight, the night.

A man being commiserated with, on account of his wife's running away, said:—
"Don't pity me till she comes back again."

"Jane," said Dobkins to his cook one morning, "These eggs are as hard as bullets; how long were they in water?" "Jist nine minutes, sir." "And didn't I tell you to boil them three minutes?" "Yes, sir, three for each egg, and bein' as there was three eggs, that's nine minutes for the lot, sir!"

MARRIED:

At Coalville, Sanpete county, U.T., on the 20th Feb, 1864, by Elder John Rees, Mr. John Anderson, of Paisley, from Baillieston, Scotland, to Miss Helena Rees, of Great Salt Lake City, from Merthyr Tydvil, South Wales.

DIED:

At Payson, U.T., Jan., 11th, 1864, John Winsby, aged 27 years and 4 months, late of Stockton-on-Tees, Durham county England.

In Great Salt Lake City, March 1st, 1864, of Child-birth, Hannah, wife of Richard V. Morris (daughter of Wm. S. Phillips), born November 21st, 1837, in Merthyr Tydvil, Wales, aged 27 years, 3 months and 9 days.

On the 16th ult., at Ardwick, Manchester, of Typhoid Fever: Elder James Walker, aged 56 years.—*Deseret News* please copy.

POETRY.

COURAGE.

Though the stern monarch of sorrow assail thee,
Never despair, Saint, what can it avail thee?
Trust in thy God and thy strength ne'er shall fail thee.
The sunny morn dawns from the shadows of night;
Then pause not on things dark and dreary to ponder,—
Press on; let thy thoughts to the bright future wander;
For Hope with her fair hair stands beckoning yonder,
Though perhaps she may now be obscured from thy sight.

Though the clouds may be thick that beset and o'er-whelm thee,
And sorrows gigantic perchance may have met thee,
Yet trust in thy God for he ne'er will forget thee;
His promise is full and he'll lighten thy care.
Courage then, Saint—never quail beneath sorrow—
From the face of creation some smiles we can borrow;
Then trust in thy God, for the light of tomorrow;
Thy strength ne'er shall fail thee, then never despair.

JULIA S. BOWRING.

CONTENTS.

Opposition.....	305	News from Conferences	316
Teasing and Joking.....	306	Correspondence.—England: Letters from Elders	316
Prayer	309	Robert Pixton and George Sims, Scotland: Letter from Elder John V. Hood	316
History of Brigham Young	311	Summary of News	319
Editorial.—The Future prospects of the Saints	312	Poetry.—Courage.....	320
Departure.....	313		
Abstract of Correspondence	314		

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

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PROPHECY.

BY ELDER GEORGE SIMS.

At various periods of time there has been men who have been called Prophets. These men have been able to foretell events that would transpire upon the earth. These predictions have been very varied in their character—sometimes predicting events that would shortly transpire, and at other times predicting events that will be fulfilled in the far distant future. The Lord has bestowed many gifts upon man, and these gifts appear in the skill, genius and talent which are exhibited. King David was eminently gifted by the Lord as a poet and musical composer. The Lord desired that Temples should be built to his glory, and he bestowed architectural and mechanical skill upon Solomon to erect one. The Lord, also, desired that Prophets should lift up their voices in the ears of the people, and proclaim the consequences of sin, and also the future blessings of the righteous, and he revealed unto the Prophets the things that he wished the people to know. Thus Prophets, in past ages, have revealed certain predictions. Very frequently they have had to warn the people that their sin-

ful course of conduct would bring certain consequences. As sinners have always been in the majority, Prophets have necessarily had to predict more sorrow than prosperity to the people, and this course has made them unpopular. Predicting the future, whether good or bad, was not the only duty that Prophets had to perform; he, as well as predicting, had also to reprove men for transgression; this practice has always brought out the hatred of men against them. The Jewish people were so notorious for their persecutions to their Prophets, that Stephen asked them "which of the Prophets have ye not slain." It is noticeable in reading the writings of the Prophets, that all of them were more or less acquainted with the same facts. The Lord had revealed to each of them his designs and purposes—He unfolded to them the great programme of the future history of the world. The Prophets have been men that have shared largely of the love and confidence of the Lord; they have been the Lord's friends, whom he has chosen to assist him in the sanctification of the righteous.

The Lord predicted, by his servants, events that would transpire, and then, by his power, fulfilled them. He revealed to the Prophet Daniel that in the latter-days he would establish a kingdom that would stand forever. He revealed to his servant John, that a time should come when an holy angel should bring the Gospel to the earth; and the Lord has remembered his promise, and the angel has come. The Lord revealed to the Prophet Isaiah, that in the last days he would gather his people, and he has been doing so. The Lord, in these last days, revealed to Joseph Smith that in America the South should rise against the North, which has been fulfilled. These never-failing prophecies convince honest minds that the Lord of Sabaoth is a great God, and a great King above all gods. Holy men and holy angels must admire the never-failing spirit of prophecy, and a number whose voices will be as the murmuring of many waters, will sing their grateful hymns of praise to the great Omnipotent, who works out His sovereign will. Zechariah prophesied that the Savior should come and stand upon the Mount of Olives, which is before Jerusalem, to fight the enemies of the Jews; and this prediction will be fulfilled literally. When intelligent and honest men notice the fulfilment of prophecy, it induces them to honor the Prophets who made the predictions, and measurably convinces them of the greatness of the Being who revealed to the Prophets these remarkable facts. Recorded prophecy affords to the investigator after truth ample means to convince him of the existence of an omnipotent and all-wise Creator.

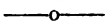
The miracles of the servants of the Lord have been closely imitated by magicians, as was the case with the magicians in the days of Moses. Wicked men may call down fire from heaven, heal the sick, and do many wondrous things; but wicked men, aided by the Adversary of our souls, have never been able to predict events that have been truthfully fulfilled as the Prophets of God have. Prophets have predicted things from the days of Adam to the time when this world shall be celestialized; but there are no

books in existence, that have been written by the wicked, that are remarkable for their prophetic predictions. There has been men who have predicted some things that are striking; for instance, John Wesley predicted that the gifts of the Gospel should be restored, and they have. Other men have predicted that the coming of the Son of Man is nigh; but the minds of such men have been nourished by reading the predictions of men to whom the Lord had revealed his purposes. The Scriptures are full of predictions that have been fulfilled, and contain many more that will be. The Apostle Peter speaks of prophecy as a sure word which we should take heed of. The Lord may give a man wisdom, and he may abuse it; He may give a man faith, and he may not exercise it; but recorded prophecy is a standing means of grace for the believer, to strengthen his faith by tracing out its fulfilment. The greatest manifestations of the goodness of God have been foretold by prophetic vision, and our fathers have rejoiced in anticipation of this day, when the Gospel should again be revealed in its fulness. It appears, from what we read, that Abraham had the highest opinion of the value of prophecy, deeming it far superior to a communication from one who might rise from the dead. Prophets are the noblest of men,—men that have the most courage, because they have to brave the scorn of the world; men of the most love, because they seek the salvation of the world; men of the most self-denial, for they give up the vanities of the world; and men who testify their sincerity by laying down their lives for the truth. Angels have been Prophets. There was an angel who would not suffer John to worship him,—who said he was of his brethren the Prophets. Now we admire Prophets,—we are warned by them, we are encouraged by them, we are blessed by them, and every Saint by faith, patience and diligence, can earn for himself the gift of prophecy; he can grow into the perfections of the Prophets—into their magnanimity of character. The gift of prophecy consists in being in the possession of the revelations of heaven.

The righteous will dwell with the Prophets when the earth is redeemed from the curse, and when Prophets can predict the continuation of eternal joys. These eternal truths are encouraging

to every Latter-day Saint to press on to the attainment of the power and glory of the Prophets, and to share with them in those delights of the Redeemer's kingdom.

TO GRUMBLERS.



There are habitual liars, habitual drunkards, and habitual grumblers; and the last, if not the most numerous, are certainly the most disagreeable. The first, nobody pays attention to, and their lies are sometimes, to say the least, amusing; the second, though disgusting, frequently become helplessly *hors de combat*, and cease to annoy you with their drunken insolence or slobbering silliness; but the third,—merciful heaven deliver us from them! There seems to be no refuge from their tongues; there is certainly nothing amusing in their grumbling, and they don't even become occasionally oblivious, like the drunkard, to surrounding objects, thereby affording you a brief respite of peace,—unless it be when they are asleep, and then, if their bed-fellow, you can hardly rest through apprehension of their waking up and commencing a curtain lecture when they ought to be peacefully reposing in the agreeable embraces of Morpheus. They are more punctual and fervent in their grumbling than in their morning devotions; it is served up as dessert to dinner, and answers for “table-talk” at tea. Suppose we take a brief glance at female grumblers at present, leaving the other and worse-grumbling sex to be attended to by-and-bye.

The female grumbler commences as soon as she can open her eyes in the morning. If her husband is asleep,—“What does he lie there for, like a log? He'd sleep if the house was burning up.” If he happens to be awake and stirring before her, “She wishes he'd learn to sleep quietly in the morning, like other folks, and let her rest.” When she comes down, if she has servants, she commences to grumble at them. They have either disturbed her with their noise too

soon, or got up too late, and nothing is done to please her. When the children make their appearance—if she has'n't grumbled too much to have any—they receive a harsh word, probably accompanied by a blow, which starts the nursery chorus and sets the house in an uproar. As soon as the husband descends,—having, for the time, exhausted herself on the other members of the family, she will commence on him, until he hastily swallows his breakfast and gladly beats a retreat from a foe whom it is impossible to vanquish with honor, and hastens to his dull routine of business in town as a relief from the duller routine of grumbling at home. And the dreary round he must endure day after day and year after year, until this she-grumbler grumbles herself to death, and he wakes up some morning, for the first time in many years, to the strange consciousness that he has no one to grumble at him. Of course he must put on a mourning suit and a long face, and shed a tear or two, or he would be considered a heathen. But, is he sorry? Well, I shouldn't be.

These matters, and a thousand others of similar character, may appear very trifling—almost too trifling to be worthy of notice. But trifles are of great importance; our lives are generally sweetened or embittered by them. Individual, domestic, social and national peace and happiness depend more upon them than upon graver and, apparently, more important affairs. So much by way of apology for noticing such *little* matters; now to our grumbling again.

There are some people who are always grumbling at Providence, as though it had a particular spite against them, and was the immediate author of all their difficulties, trials, disap-

pointments, privations and sufferings of every kind ; when, in fact, in ninety nine cases out of a hundred, men and women are the authors of their own misfortunes. It is true, a kind and wise Father is willing and ready to sanctify to us all our troubles—even those which are the immediate result of our own folly—and promises to deliver the righteous out of them all ; but if, instead of humbly seeking His guidance for the future, and his overruling blessing for the past, we grumble at Him as the author of what has been the result of our own stupidity or obstinacy, who can wonder if he leaves us to flounder in the mire of our own ignorance and wretchedness, until we learn better how to treat a friend who extends the helping hand to us in our distress.

But let us sit down now, for a few moments, and hear what your troubles are, and what you find to grumble at. "Oh, my children are so unruly and naughty, they give me a great deal of trouble and uneasiness." Well, that's your fault ; you should have trained them better ; don't grumble at any body else for that. "But I'm so weakly and poorly all the time that I can't look after them, and don't enjoy my existence any way." That's bad ; but who's to blame ? I presume you have violated some law of your nature, and are now suffering the consequences ; you must grumble at yourself again. "No ; my complaint is hereditary." Then, if you grumble at anybody, do so at those who were the authors of your existence ; but, as I presume you would not be willing to be put out of existence, notwithstanding your ailment, it proves that you have more to be thankful for than to grumble about ; and you should be rather grateful that your pain may, by inducing you to take the necessary precautions with respect to them, save your children much suffering. "Then, times are hard, and my husband doesn't bring me near so much money as he used to ; and I find it difficult to get along in household matters." For pity's sake don't grumble at your husband on that account ; you ought

rather to send a letter of grievances to Presidents Lincoln and Davis, if you want to grumble at anybody. "Oh, well, its no use to tell you any of my troubles, you can't sympathize with me ; I've a thousand other trials to bear ; but I suppose you'd make out I ought to be thankful for them all, even if I was going to die." Well, I confess I should, for then you'd be freed from a life that you seem disposed to find so much fault with. But I don't know that our friends behind the veil would participate in the feeling, for I expect you would commence to grumble as soon as your spiritual eyes were open, and you found the use of your tongue.

But now, to lay levity aside, what do you gain by all this fretting and fuming and grumbling ? It does not make you one whit happier or wiser or richer ; it does not brighten your prospect, reform your children, encourage your husband nor gain you any friends. On the contrary, it is undermining your own health and thus laying the foundation for greater poverty ; it is discouraging your husband and alienating his affections ; it is estranging your friends, destroying your peace, making your children more fretful and rebellious, and turning what might be a cheerful, happy home, into a dreary abode of wretchedness. I expect you think I have grumbled at you a good while. Well, how do *you* like it ? It is not very pleasant, is it ? Now just take my advice, and whenever you feel like grumbling, instead of giving way to the temptation, spend the time you would occupy in complaining, in seeking to the Great source of strength and wisdom, for deliverance from or strength to endure your trials, and for wisdom to enable you to make the best possible use of present blessings, and then see if your heart won't be lighter, your face more cheerful, your prospects brighter, your children better, your husband kinder, and your home happier than when you are everlastingly grumbling at everything and everybody.

W. H. S.

"Do you think," asked Mrs. Pepper rather sharply, "that a little temper is a bad thing in a woman ?" "Certainly not, ma'am," replied the gallant philosopher, "it is a good thing, and she ought never to lose it."

NEGLIGENCE.

BY ELDER WILLIAM BUNCE.

Neglect is one of the most artful schemes and, perhaps, one of the most dangerous weapons employed by Satan amongst the members of the Church of Jesus Christ of Latter-day Saints, from the fact that it creeps into the soul so gently and slowly that it produces no alarm. A small excuse, on the part of those who are guilty of neglect, is only needed to make all things appear, to them, to pass off rightly for the time being, and but little notice is taken of it; but, as we pass along from week to week, we begin to discover that many things that should have been done are left undone, and time and opportunities are thrown away which never can be recalled. It is evident that neglect of duty arises from a spirit of carelessness, rather than from any press of business matters, for it cannot be supposed that business should stand in the way of the salvation of any person. The advice of the Apostle Paul was to be diligent in business, serving the Lord, and we are inclined to think that a good business person would not neglect that part of his business which would yield him the greatest profit; so that it must be a mistake for men and women to stand up and bear testimony to the effect that they are interested in the kingdom of God, and at the same time to be neglecting their duties as members of the same. The persons who can talk the most are not the most punctual at all times; but it is those who cultivate the greatest share of the good Spirit of God—it is those who carry their religion with them from day to day, seeking the aid and assistance of the Holy Ghost to guide their steps. To such, duty seems a pleasure; and to such, is given the credit for building up the kingdom of God. It is promised that the kingdom shall be given to the Saints, and they shall possess it forever; but it requires to be built up before the Saints can take possession of it, for it must first be presented to the Father in a state of perfection; the Father

will then give it back to the Son, and it will then be at the disposal of its rightful heir, even Jesus, and he will give each of the Saints their portion, so that it will be divided amongst those that labored and toiled on the earth in all ages to build it up.

Now the Saints, one and all, should have the interest of the kingdom of God at heart, and never suffer the spirit of neglect to dwell in their bosoms; for, if it is suffered to dwell within them and is not checked, it will ultimately result in rebellion,—and all must beware of the consequences if it gets thus far. Now, as we have travelled thus far through the checkered scenes of life, we have had an opportunity of witnessing the misfortunes of many of our brethren and sisters, and can contrast our standing with their's. Where are they now? How was it that, in an evil moment, they became apostates from the Church? Some of them have nothing laid to their charge of a criminal nature; they simply neglected their duty, and apostacy was the result. To enumerate the duties imposing themselves upon the Saints would be far too tedious for me to undertake,—but a few may be mentioned. Prayer is a duty devolving upon every Saint—it is an every-day duty to invoke the good Spirit of God to be the guide of the Saints; it is necessary to attend all meetings; it is highly essential to support the Mission, to keep in motion the wheels of the kingdom, to contribute to the calls made upon us for this purpose, to clothe the naked and often to feed the hungry; it is also essential that we should pay our Tithing, and help to build up an house to the Lord, where we can get our endowments and seal our posterity to us forever, for the covenants made in that house are as eternal as the pillars of heaven; to deliver ourselves from Babylon is also a command that all will reap the benefit of who obey it, and there are many other duties which can only be determined by circum-

stances. Those duties enumerated are very great and important things,—yes, and the Saints are a great people, they belong to the nobility of heaven, and they are also the honorable of the earth, and to consummate all things and to carry out the purposes of God is their intention. But in order to accomplish all this, and to attain, finally, unto the glorious destiny which awaits all the faithful children of God,

we must be careful to guard against the first insidious approaches of negligence; for, neglect of present duty is the first step toward the commission of positive transgression, and paves the way to ultimate apostasy. It is, therefore, to be dreaded and shunned as the poisonous Upas-tree to the soul, deadening its faculties and lulling it into a false security and a fatal stupor.

PASSIONS.—THE GOSPEL.

Do we know how to control our lives in such a manner as to make every passion of our nature an instrument of blessing to us, subservient to our wills? or, are we being cursed by their seemingly ungovernable impulses, which sometimes rise even to mocking the winds in their unchained wildness, or the broken, riven thunder in their lawlessness and disorder—at the same time like the sea, in our encroachments upon the rights and liberties of others, overstepping moral boundaries as it, encroaching, overleaps its bounds? Is this the case, generally? Ask but thine observation of thyself as well as others,—and, spontaneously, ten thousand peevish groans will rise to wound thine ears.

What is the Gospel? A series of principles in which is involved, how to live, how to curb and hold

down the passions in all their attitudes and altitudes,—in laughing or in sullen mood, in cold remorse or bellish hate, still how to hold supreme decree, mustering and dismissing these, master like, as if they were our servants. It teaches this and how to live, which proves to me some nobler power than man's exists; for man has told, again and again, by his many gangrenous wounds inflicted by most contagious, withering vices, that he does not know how to live. It teaches this grand, this glorious lesson. Oh happyfying Gospel! grand universal teacher! fain would I learn of thee, for

Strange feelings in the soul are born,
And passions frenzied, wild and deep,
Like hurricane, or winged storm,
Across the bosom's ocean sweep.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 312.)

January 1, 1844.—Visited at brother E. D. Woolley's.

—3.—Attended the City Council. William Law came before the Council and complained that Joseph had administered a secret oath to the police and instructed them to kill him; but the police came forward and unanimously testified under oath to the falsity of these statements.

—5.—I went to La Harpe, and counselled with and preached to the Saints.

—13.—Attended City Council.

—14 (Sunday)—Preached in the city.

In the evening attended prayer-meeting at the Assembly Room. My wife Mary Ann and I received our second anointing.

—15.—The Twelve having invited the brethren to cut and haul wood for President Joseph Smith, the citizens to the number of 200, with 40 teams, turned out and cut 200 loads and drew 100 to his house. I wrote a short

epistle to President Morley and the Saints in Morley Settlement.

—16.—Attended City Council.

—20.—Met with the Quorum: Heber C. Kimball and his wife Vilate received their second anointing.

—21 (Sunday).—I met in the Assembly Room with the Quorum, and administered to Parley P. Pratt his second anointing.

—22.—I met with the Quorum of the Twelve at my house, for prayer and conversation.

—25.—The Quorum met at my house: Orson Hyde received his second anointing.

—26.—The Twelve met at my house: Orson Pratt received his second anointing.

—27.—We met at the Assembly Room: Willard Richards and his wife Jenetta were sealed and received their second anointing.

—28.—The Quorum met in the Assembly Room. Wilford Woodruff and his wife Phebe W. were sealed and received their second anointing.

—30.—The Quorum met at my house. John and Leonora Taylor were sealed and anointed.

—31.—I met with the Quorum at my house. George A. and Bathsheba W. Smith were anointed, having been sealed on the 20th inst.

Feb 4.—I preached at brother Chamberlain's a little north of the city. My brothers Joseph, Phinehas H. and Lorenzo D., and John Pack were present.

—6.—Partook of supper at brother John Taylor's, with Joseph, Hyrum, Sidney and the Twelve and their wives. The Twelve discussed the propriety of establishing a moot Congress for the purpose of investigating and informing ourselves on the rules of national intercourse, domestic policy and political economy. Joseph advised us not to do it, lest we might excite the jealousy of our enemies.

—10.—Attended prayer-meeting in the Assembly Room.

—13.—I returned from Bear Creek, where I had been preaching for a few days, and had spent a pleasant time.

—15.—Visited father Miletiah Luce.

—18.—I met in the evening in the Assembly Room. Brother Joseph and the Twelve were present.

—20.—Met with the Presidency and Twelve, the subject of Lyman Wight's preaching to the Indians in Wisconsin was discussed; the matter was left to brother Wight's own judgment.

—21.—I met in Council. Brother Joseph directed the Twelve to select an exploring company to go to California to select a location for the settlement of the Saints: Jonathan Dunham, David Fulmer, Phinehas H. Young and David D. Yearsly volunteered to go, and Alphonzo Young, James Emmett, George D. Watt and Daniel Spencer were selected to go.

—23.—I met with the Presidency and Twelve in relation to the Rocky Mountain Expedition, eight more volunteers gave in their names. Brother Joseph gave instructions in relation to the fit out needed. It was agreed that the company should number twenty-five.

—24.—Went to Knowlton Settlement on Bear Creek and preached twice; my brother Phinehas H. accompanied me. Information was received concerning the death of Ex-Governor Joshua Duncan of Illinois; and Reynolds of Mo., who shot himself through the head; they were two of the most inveterate enemies of the Saints.

March 2.—I visited Macedonia, accompanied by my brother Lorenzo D., and preached on Sunday, 3rd.

—5.—I attended City Council.

—7.—Attended a general meeting at the stand; there was a large assembly present. Brothers Joseph and Hyrum spoke at length, and I followed them and said,—

"I wish to speak upon the duty of lawyers, as they have been spoken of this morning.—They were first among the children of Israel to explain the laws of Moses to the common people.

I class myself as a lawyer in Israel. My business is to make peace among the people; and when any man who calls himself a lawyer, takes a course to break peace instead of making it, he is out of the line of his duty.—A lawyer's duty is to read the law well himself, then tell the people what it is, and let them act upon it, and keep peace; and let them receive pay like any laboring man.

It is desirable for justices of the peace, when men call for writs, to

enquire into the merits of the case, and tell the parties how to settle it; and thus put down lawsuits. To cure lawing, let us pay attention to our own business.

When we hear a story, never tell it again; and it will be a perfect cure. If your brother mistreats you, let him alone; If your enemy cheats you, let him go; cease to deal with men who abuse you; if all men had taken the straight-forward course that some have, we should not have such disorderly men in our midst.

I have no objection to any man coming here, but I will have nothing to do with men who will abuse me at midnight and at noon day.—Our difficulties and persecutions have always arisen from men right in our midst.

It is the lust of individuals to rob us of everything, and to take advantage of divisions that may arise among us to build themselves up. I feel that I want every man should stay, and lift up holy hands without dubiety, wrath, or doubting.

To the men who own land here I would say, do not think you can sell your lands here, and then go off and spend it somewhere else in abusing the "Mormons." I tell you nay; for know it, ye people, that Israel is here, and they are the head, and not the tail; and the people must learn it; all those who have gone from us, have gone from the head to the tail.

The grand object before us is to build the Temple this season.

We have heard the effects of slander, and we want to cure and balm; and I carry one with me all the while, and I want all of you to do the same. I will tell you what it is, it is to mind our own business, and let others alone; and suffer wrong rather than do wrong; if any one takes your property away, let them alone, and have nothing to do with them.

A Spirit has been manifest to divide the Saints; it was manifest in the last election: it was said if they did not look out, the Saints on the flat, would beat the Saints on the hill.

Great God! how such a thing looks! that the Saints should be afraid of beating one another in the election, or being beat. I would ask who built up this city? Would steamboats have

landed here, if the Saints had not come? Or could you, even the speculators, have sold your lands for anything here, if the Saints had not come? They might have sold for a few bear and wolf skins, but not for money.

If any of you wish to know how to have your bread fall butter side up, butter it on both sides, and then it will fall butter side up. Oppose this work, and it will roll over you.

When did this work ever stop since it began? Never! The only thing the Saints now want to know is, what does the Lord want of us, and we are ready to do it.

Well, then, build the temple of the Lord—keep the Law of God, ye Saints, and the hypocrite and scoundrel will flee out of your midst, and tremble, for the fire of God will be too hot for them.

I expect the Saints are so anxious to work, and so ready to do right, that God has whispered to the Prophet, 'Build the Temple, and let the Nauvoo House alone at present.' I would not sue a man if he owed me five hundred, or a thousand dollars, should he come to me and say he would not pay me."

—8.—Evening, met in Council with the Presidency and the Twelve.

—9.—Attended City Council.

—11.—Joseph commenced the organization of a Council for the purpose of taking into consideration the necessary steps to obtain redress for the wrongs which had been inflicted upon us by our persecutors, and also the best manner to settle our people in some distant and unoccupied territory; where we could enjoy our civil and religious rights, without being subject to constant oppression and mobocracy, under the protection of our own laws, subject to the Constitution.

The Council was composed of about fifty members, several of whom were not members of the Church.

We prepared several memorials to Congress for redress of grievances, and used every available means to inform ourselves of the unoccupied territory open to settlers.

We held a number of sessions, and investigated the principles upon which our national government is founded; and the true foundation and principles of all governments.

Joseph Smith was appointed chair-

man, William Clayton, clerk, and Willard Richards, historian of the Council.

—12. 13 and 14.—Attended special Councils.

—17 (Sunday).—Attended prayer meeting.

—19.—I attended the Council of Fifty.

—21.—I met in Council in the Assembly Room.

—22.—Attended prayer-meeting

with the Prophet and the Twelve in my house.

—24 (Sunday).—I attended meeting at the Stand and heard President Joseph Smith deliver an address concerning a conspiracy entered into by Chauncey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law, and others for the purpose of taking his life.

—26.—Spent the day in Council.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 21, 1864.

THE NECESSITY OF UNION TO PROMOTE SUCCESS.

At this season of the year, when the faithful Saints are again gathering home to the mountain fastnesses of Zion, there cannot but be many reflections pass through our minds. Earnestly desiring, as we do, the prosperity of the kingdom of God, and looking upon faith and obedience as the foundation of all success, everything that will promote the growth of such principles is to be sought for and practiced. Those who are acquainted with the progressive nature of truth, and the necessity which exists for a sifting to be gone through with to disunite the bad from the good, will never complain of trial and difficulty, but they will accept them as the fire in which the gold of their human nature is to be refined and purified. They who have embraced the Gospel in the expectation that their future is to be one of peace and calm serenity, will be most lamentably disappointed; and they who purpose journeying Zionward, who look for nought but perfect peace and sunshine, will find their anticipations fail them, for labor is to be performed and patience is to be cultivated.

If there is one thing which characterizes a true Saint of God from one that is half-hearted, it is that forbearance which he displays, and the alacrity with which he obeys the commands of those over him in station. There is a smile upon his lip although the labors of the day may have been heavy; there is a kind, cheerful word upon his tongue, although all surroundings are not of the most pleasant description. The smile upon the countenance of the wife cheers the husband—a kind word from him adds to her and his own happiness. So in companies. Where all is union, all is peace, there prevails the most of the Spirit of God. It is no difficulty for a President of a ship, or a captain of a company, to direct those under him where they are thus observant of the rights of each other, and of the requirements of their religion. Their faith and

prayers and labors uphold him and strengthen his hands, and whether traveling, or whether lying by, all is well, and our Father is well pleased.

How much better to journey, or even to associate together in Branches, in this manner, than to allow trifles to put us out of temper. In the latter case we are afterwards ashamed of our littleness, nor have we yet, in our experience, found a solitary individual who could defend such a course, or urge its superior utility and prosperousness. In gathering to the place the Lord has appointed for that purpose, we do not so much do him a favor as we secure our own temporal and eternal salvation. Some would almost lead us, from their actions, to believe that they suppose so, so inconsistent are they to the true requirements of the Gospel. The feeling should be one of gratitude to God that he has kindly shown us a place of safety, where we can hide whilst his fierce indignation is visiting the rebellious nations with destruction. Where this is the predominant feeling, good actions, union and brotherly and sisterly affection will characterize their proceedings.

The prosperity which has attended our emigrating Saints has, time and again, been subject to comment even by the Gentile unbelievers in the providences of God. To what is to be attributed this prosperity? Not only to actions of individuals, nor to those of assembled Saints, but also to the over-ruling goodness and kindness of our heavenly Father. We know, from the promises he has, through his servants, at different times given to his children upon the earth, that where we are deserving he will bless us. It is no difference to him where we may be, so that we are in the performance of our duty. If we are upon the ocean, the winds may blow, the waves rise and dash in wild melée against the sides of our frail vessel, yet, although a single plank is but between us and eternity, he can save us just as surely as though upon dry land. The Elders who have come forth from Zion are promised, that if they will but perform their duty that, though in the midst of famine, of pestilence, of war and carnage, they will be securely screened from the evil influences of such things. So can we promise the Saints who gather to Zion with singleness of heart and uprightness of purpose; therefore, we would advise them, as faithful guardians of their interests, to take the path of safety and of peace. The wicked, who plot the overthrow of the kingdom of God, although clad in triple steel, although supported by their disciplined armies and huge iron-clad monitors, are but as chaff in his hand; and their wicked plots will fail, their treasured schemes revert in terrible force upon themselves, while the little stone—the kingdom of God—from such small beginnings, will roll forth and fill the whole earth. Do we doubt such results? Not if we are filled with the spirit of our religion; for truth is onward, upward, expansive, and will eventually fill every crevice and corner of space, and all intelligence shall glorify God.

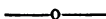
There is one thing that we seem too forgetful of—the necessity there is of constant vigilance, watchfulness and prayer. The gaining of eternal life is not a mere holiday affair, to be prosecuted when we feel in the humor. It is a lifelong labor. It requires us here in England, upon the ship as sea, in the wagon upon the desolate prairie, in the Valleys of the Mountains, everywhere, to “seek first the kingdom of heaven and His righteousness;” and, when we have done this—when we have proven our integrity before man and before God, “all things shall be added unto us.” Then, must we hesitate to obey a command of a servant of God? Must we find fault and grumble at trifling things which are unintentionally omitted for our comfort? Not if we know our duty.

The higher a man's station in the kingdom of God, the greater is his responsibility, and the more is he the servant of the people. The man or the woman who is merely a member, has time to themselves, when they can be alone to commune with their own thoughts ; but the public man has no such opportunities of isolation and self-examination. He must be spent in the service of others, to the upbuilding of the Church.

It is upon the observance of these principles that rests our prosperity and our successful journeyings to the Zion God has established in the tops of the mountains on the American Continent. It is by a continued system of kindness, condescension, sleepless vigilance, and seeking for the welfare of those confided to their charge, enlightened by the Spirit and power of God, which has made our leaders what they are. Do we wish to emulate their glorious examples ? It will surely save us if we so do. Like causes produce like effects ; and, if we enjoy the Spirit of God, it will lead us onward to the goal—salvation.

NECESSARY CAUTION.—The Saints, who are emigrating, should be very careful, in their packing, not to put up matches and other combustible articles in the midst of clothing, &c., where they will be apt to ignite by the friction incident to handling the bags, in which they are packed, on the sea and at the various points where they will have to be changed while travelling by rail and steamer from New York to Wyoming. Every person, who will reflect for a moment or two, cannot fail to perceive the importance and propriety of this caution, and the great danger there is to property, and even life, where it is neglected. A single hint upon this point should be sufficient for all.

ABSTRACT OF CORRESPONDENCE.



AMERICA.—Brother John Wright, of Birkenhead, has kindly furnished us with a letter received by him from brother Samuel Bethel, of Springville, U.T., of March 16th, 1864, from which we make a short extract which may not prove uninteresting to our readers :—"We are often visited by the Twelve, and President Young has also been here several times, preaching to us, and we feel much edified and instructed by their teachings ; their words are full of light and knowledge, and are easy to be understood. President Young is a fine, intelligent-looking man, and you would not take him to be over fifty years of age, though he is now in his sixty-fourth. The spring is opening up most beautifully, and the busy time of the year is nigh at hand, when we will have to work hard ; but what of that, we will reap our reward hereafter most bountifully. There are inconveniences here, but true Saints will readily put up with them, whilst the half-hearted ones will be driven from us by them. We have found that God truly helps those who help themselves and are industrious, and his blessings are always with the faithful. Our Territory is fast improving in different respects—gold, silver and other metals, are said to have been discovered near us—factories, mills and other buildings, are being erected, and we expect to soon become a free and independent people, producing within ourselves all we need to sustain and adorn life."

SWISS, ITALIAN AND GERMAN MISSION.—Elder William W. Biter, in writing to us from Geneva, on the 12th ult., says :—"Last week I had to appear before the *Bureau de la Post*, to show my passport and to undergo a questioning relative to my receiving so much money (emigration money), and this not satisfying them, I was obliged to undergo the same examination twice afterwards. The last that I have heard of the movement against the Saints in the Canton Granbinden, I copy from a Swiss paper :—"The Government of Granbinden is invited by the General Council to consider the question,—Can the 'Mormons' be considered as Christians?" The decision was that we were to be so considered ; but I hope we never will be considered as Christians, taking the world as a model of Christianity. The work of the Elders is quite flattering at present. Brother Hill wrote me that they have baptized nine persons lately in Canton Berne, and the prospect is still very good for more. I am very much pleased with brother Schettler's success in that Canton, as the work has been stereotyped there for some time back."

LONDON CONFERENCE.—Elder Finley C. Free writes from London on the 26th ult., and says :—"I am feeling, and ever have felt, very well in my labors, using all the energy, strength and faith I could for the advancement of the interests of God's Church. I realize that my efforts to do good have been measurably successful ; and, if I have not seen as many beneficial results flow therefrom as I could wish to, yet I have the satisfaction of knowing that I have done to the best of my ability in sustaining the cause of Truth ; therefore, I feel to leave the results with God. The first six months of my labors in England were in the Staffordshire Conference, under the direction of Elder Charles B. Taylor, where I enjoyed myself much in associating with the Saints there, and I feel in my heart to bless them. I can reflect upon my labors in my former field with joy and satisfaction, believing that it was just the place the Lord designed me to act in order to prove whether or not I was loyal to his cause. The experience I gained while there will be invaluable to me, though it is but little, comparatively speaking. Since the Birmingham Council my labors have been in the London Conference, and I can say, in truth, that I have enjoyed myself exceedingly in endeavoring to fill the duties of my calling ; and, with the aid and assistance of the Spirit that has attended me since my appointment here, I believe I have gained the love and esteem of the Saints I have formed an acquaintance with."

C O R R E S P O N D E N C E .

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, April 16, 1864.

President Cannon.

Dear Brother,—At the late General Council held in Birmingham, I was released, with other Elders, to return home the present season. Before leaving the shores of England for America, my native land, I feel de-

sirous of penning you a few lines respecting the condition of this Conference. According to appointment, I have been presiding over this Conference during the last ten months, and I can say truly that I have had joy and satisfaction in my labors, for the Spirit of the Lord has been with me, and his blessings I have enjoyed, for which I feel thankful. This Conference is composed of eight Branches.

Our Statistical Report is as follows:—Three Seventies, 45 Elders, 23 Priests, 21 Teachers, 13 Deacons and 580 members, making a total of 685. We have added to the Church by baptism, during the last nine months, 117 souls. According to present prospects, about 65 or 70 will emigrate, the present season, for Zion.

The Priesthood we have are, generally speaking, efficient and good men, and they have been united with me in the work of the ministry. Elder J. D. Chase is our District President. His labors have been greatly appreciated in this Conference, and, as far as I can learn, they have been throughout the entire District. Elder M. F. Farnsworth has been laboring in this Conference for two months and a half. His good works have been appreciated. The great majority of the Saints love the truth, and are a warm-hearted and good people. They have felt to sustain the Work and carry out the counsels of the Priesthood. I am sorry to say, however, that we have some who are luke-warm and indifferent as regards the Work of God. I would exhort the latter to repent and turn unto the Lord, and seek to bring to pass righteousness upon the earth, instead of being as clogs upon the progress of the kingdom of God. The Lord will only accept of those who love him and are willing to keep his commandments. In order for a person to gain eternal life, it requires a "noble sacrifice, a persevering aim and an arduous toil."

Since I have been on this mission (which is my first), I have felt my weakness, and I have felt continually to rely upon the Lord for strength and wisdom to enable me to magnify my calling. In my teachings I have taught the Saints to be united, for unity is strength. I have taught them to be obedient, for obedience is better than sacrifice. I have taught them respecting the law of Tithing, and of the organization of the Church, of the blessings to be obtained in Zion, and of the great necessity there was for them to gather, in order that they might separate themselves from the world and its pernicious influences, and associate themselves more intimately and closely with the people of

God, that they may be taught more fully in the laws of God, and learn to "walk in his paths." I have endeavored, by the aid of the Spirit of God, to teach the stranger to exercise a true faith in Jesus Christ, and to be baptized, by one holding authority, for the remission of his sins, and to have hands layed upon him for the reception of the Holy Ghost, so that he might enjoy the fruits of the Spirit spoken of in the last chapter of Mark, as well as many other choice blessings the Lord bestows on those who obey the Gospel.

I have not failed, when a favorable opportunity presented itself, to bear a faithful testimony to the Divine authenticity of the Work, both in private and in public—in public halls and in the market places. I have borne testimony to thousands of people of the restoration of the Gospel, and to Joseph Smith being a true Prophet of God. I know him to be a Prophet by the spirit of revelation. By the same spirit Peter could testify that Jesus was the Christ. And, again, I know Joseph Smith to be a true Prophet, because many of his predictions have been literally fulfilled. He prophesied that the Saints would be driven to the Rocky Mountains; he foretold, over thirty years ago, in unmistakable language, the division and overthrow of the American people; he foretold, as did the Savior, his own death, for, said he,—“I am going like a lamb to the slaughter.” Any person who will take his history and peruse it, will find that many, very many, of his prophecies have already come to pass. When the children of Israel wanted a key by which to discern between a false and a true Prophet, the Lord said,—“When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken.” Let those who doubt Joseph Smith being a true Prophet, apply the above rule, and mark well the result. John the Revelator said, that “The testimony of Jesus is the spirit of prophecy.” Why then should the world reject a living Prophet? It would be impossible for them to do so, had they the testimony of Jesus burning in their bosoms.

Elder Heber John Richards succeeds me as the President of this Conference. I pray the Lord to give him wisdom, and to bless and sustain him in his duties.

I shall never forget the kindness the Saints of this Conference have manifested toward me. They have fed and clothed me, and have contributed in various ways to my happiness, for which I pray they may receive a good reward. In taking my leave of the Saints, I feel to exhort them to remain faithful and true to their covenants, which, if they do, the Lord will reward them eventually with eternal life.

All being well, I shall sail from Liverpool on the 22nd inst., on the *Monarch of the Sea*, which, if I do, it will be just three years to a day since I left Great Salt Lake City on a mission to this country.

I hail with joy the opportunity I have of returning home, to enjoy the society of my family and friends in the blessed and peaceful vales of Deseret.

I remain your brother in the New Covenant,

P. P. PRATT.

LONDON DISTRICT.

London, April 26, 1864.

President Cannon.

Dear Brother,—Feeling it would be interesting to your readers to learn something of the satisfactory condition of affairs in this District at the time that I was called to be its President, and of the progress of the Work of the Lord since Elder Richard Bentley's departure from us, I would say that I have visited all the Branches in the London Conference, and that I have found a good feeling existing among the Priesthood and Saints. Many are beginning to inquire after the truth, as is evinced by the repeated attendance of strangers at our meetings, and by the additions which are being made to our numbers. In fact, in every Branch there have been baptisms, and our prospects of a further increase are very promising.

A lively interest is being taken by the Priesthood in out-door ministrations, and the reports from the Elders are very encouraging. The Saints are

living their religion more closely, and, as a consequence, a greater comfort is found in their homes, and altogether the Work is still onward.

Your late visit, with brothers Joseph A. and John W. Young, has been a source of much joy to the Saints. The counsels given, showing that those who would progress and be blessed must be guided by the Priesthood, and that those who are so never go into darkness—that our heavenly Father wants us to be trained into habits of obedience to his authority, so that order may exist in the kingdom which he is setting up among men, were appreciated by the Saints; as was also the instructive information given by Elders J. A. and J. W. Young, late from Utah, relative to the condition of things in that Territory, showing the difference between building up the kingdom of God in the Mountains, and in laboring for the same object here; that the circumstances of the Saints will change when they leave these lands, and that the Lord, in all his operations, is “always like himself,” and that he suits his teachings to the ever varying circumstances of his people, as was illustrated in the dealings of God among his children in the days of Moses, &c., were listened to with deep interest, and will be productive of much good.

I attended the Kent Conference held at Faversham, on the 10th inst., at which were present, Elders W. Sanders (President of the Conference, released to go to Zion), George Sims, who succeeds him, Ensign I. Stocking and Thomas Priday, Travelling Elders in the Conference, on which occasion I was highly gratified with the reports of the Presidents of Branches, and with the condition of things generally.

The prospects for emigration are tolerably good, and the fact that a vessel will sail from London gives great satisfaction to the Saints. The spirit of Gathering is steady on the increase, but the circumstances of many will prevent them from going home this season.

With great love, in which brother Barfoot joins, I remain, as ever, your brother,

ISAAC BUZZOCK.

SUMMARY OF NEWS.

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DENMARK.—At Randers, a town of 8000 inhabitants, mostly poor, 6000 Prussians are quartered. The houses are so full as to be uncomfortable. The soldiers plunder the shops. They demand so many hundred head of cattle, 40,000 lbs. of bread, and wine and sugar, and full food for 10,000 men daily. They also demanded \$134,000 from the town of Jook 171 horses. At Mariager, a little town with about 1000 inhabitants, they cleared in one night every eatable, levied a sum of \$1000 on the people, which was paid, and then carried away six of the chief inhabitants, together with ten chief merchants from Randers, prisoners to Rendsburg, with no change of clothing, but straw to lie on in an open wagon. An engagement took place on the afternoon of the 9th inst, off Heligoland, between five Austrian and three Danish war vessels, in which the Danes were victorious: one Austrian vessel was destroyed, the other took refuge in British waters. The Austrian frigate which was set on fire and lost her foremast and bowsprit in the naval engagement of the 9th inst, was the *Schwarzenberg*. She had 100 men killed and wounded. On board the *Radetzky* 25 men were killed and wounded. The Prussian ships have not sustained much injury. The combined squadron is now lying at anchor in the roads. It is said the Danes have also suffered severely. They are proceeding in a northerly direction. The Austrian frigate *Schwarzenberg* not only lost her foremast and bowsprit, but sustained other serious injuries. The loss of the squadron in killed and wounded is said to be 170. The engagement took place between Heligoland and the mouth of Elbe. The evening edition of the *Post Zeitung* May 10th, published the following telegram from Vienna:—"The Powers represented at the Conference have agreed to commence negotiations on Thursday for the conclusion of peace. The prospects are not unfavorable."

POLAND.—The Paris *Moniteur* says, first, that 30,000 Poles, reduced to absolute want, have accepted from the Russian Government lands which will be gratuitously distributed to them in the governments of *Brennbourg* and *Samarra*; and, secondly, that the Russian Government will put up for sale the confiscated lands of Poles in Lithuania, and that they will be sold only to Russians. "This second part" says the *Debats*, "explains the first, and assigns to it its true character. The Cabinet of St. Petersburg despoils the Poles of the national soil, and offers, in exchange, to let them go and cultivate the snow on the confines of Siberia. Russia goes even beyond that. She finds a pretext for calling spoliation munificence." "Intelligence has been received from *Opatow* which states that six innocent young Poles, who were walking in the streets of that town, were arrested and hung on the same gallows without trial."

AMERICA.—Reports from the Potomac army, up to the 30th ult, state that a brigade of cavalry under General Davis made a reconnaissance to Madison Courthouse, but found no force in that direction except a small party of rebels, whom they took prisoners. A draft is announced to take place at New Jersey May 3, to make up the deficiency of 8850 on the two previous calls. The enemy marched on Grand Ecore on the 22 ult, and Banks was going to meet them. Dahlgren has resumed his command at Charleston. A memorial from the citizens of Wisconsin, asking for an increase of 10 per cent, of the duty on foreign wool, was referred to the finance committee. Letters from admiral Porter represent Banks's expedition at a disastrous failure. He lost 4000 prisoners, 30 guns, one first-class gunboat, \$1,000,000 in greenbacks. The Confederates are said to be marching on Grand Ecore. General Banks's losses in the late campaign are larger than was at first reported. No movement is expected to be made by General Grant for several days. Yesterday General Burnside visited Grant's head-quarters. The Confederates are withdrawing troops from all quarters to reinforce Lee. The Senate has passed the bill increasing the import duties 50 per cent. for 60 days.

VARIETIES.

Thomas Hood died composing—and that, too, a humorous poem. He is said to have remarked that he was dying out of charity to the undertaker, who wished to earn a lively Hood.

Dean Swift was one time solicited to preach a sermon for the poor. When the preliminary exercises were gone through, he arose and selected the text: "He that giveth to the poor lendeth to the Lord." "Now," said the witty pastor, abruptly closing the book, "if you like the security, down with your dust!"

A KNOTTY POINT SETTLED.—A caviller in our vicinity, the other day, tried to put down his opponent with this question—"If Noah did send out a dove that never returned, where did it go to?" "Why," retorted his antagonist, "I suppose somebody shot it."

MARRIED:

At Chalford Hill, April 16th, by Elder M. P. Romney, John W. Gardiner, to Harriet Dyer.—*Deseret News* please copy.

DIED:

On the 13th of April, at Victoria, Monmouthshire, sister Ann Price, aged 65 years.

At Staveley, March 30th 1864, of consumption, Robert Drabble, aged 52 years.—*Deseret News* please copy.

At Rhyminny, Monmouthshire, April 30th 1864, Elder Morgan Eynon, aged 39 years.

In Douglas, Isle of Man, on March 26th, 1864, of consumption, Elder, William Shimmin, aged 40 years.

POETRY.

TRUST IN GOD AND THYSELF.

(From the *Deseret News*.)

A price'ess boon is a friend indeed!

Greet him as such, when his face you see;
But those who fall thee in time of need,
Shun them, as false friends shunn'd should be,
They proffer this and promise that;
But promise, alas, is a doubtful elf,
So, would'st thou weather the storms of life,
Trust thou in God and thyself.

Keep a brave heart though the waves roll high,
Let thine arm be true as the magnet's steel,
Look unto God with a steadfast eye,
And trust Him always in woe or weal:
Man may deceive, but God is true,
Mortals will wander to love of self,
Like "angel's visits," firm friends are few,
Trust thou in God and thyself.

Great Salt Lake City.

Should friends nor fortune nor home be thine
Cringe not for these, nor beg for that,
The earnest seeker will surely find,
Something to thoroughly labor at;
'Tis a cheering maxim to keep in view,
That diligence leads to plenty's shelf,
So whatsoever thine hands pursue,
Trust thou in God and thyself.

E'en though thy flesh and thy strength should fail,
Surely 'twere better to wear than rust,
Then never to try 'twere better to die,
In striving to bravely fill our trust,
But fear not thou, for God is good!
He is the giver of strength and wealth,
When faithless feelings or friends intrude,
Trust thou in God and thyself.

EMILY HILL.

CONTENTS.

Prophecy	321	Necessary Caution.....	321
To Grumblers	322	Abstract of Correspondence	321
Negligence.....	325	Correspondence.—England: Letters from Elders	322
Passions.—The Gospel	326	P. P. Pratt and Isaac Bullock	322
History of Brigham Young	326	Summary of News	325
Editorial.—The Necessity of Union to Promote	329	Poetry.—Trust in God and Thyself	329
Success	329		

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 22, Vol. XXVI.

Saturday, May 28, 1864.

Price One Penny.

THE GOSPEL.—ITS NATURE AND RESULTS.

BY ELDER G. E. GROVE.

The Gospel has rights in common with other principles. But it might be asked,—What is the Gospel? The Gospel is a revelation of God's will to man; it is a mirror which reflects the true character of every one who looks faithfully into it; it is a deliverer that points out the only way to be saved; it is a guide all through this life, and a passport to the society and association of all which is honorable, holy, pure and blessed, behind the veil. As such, it has a right to be heard, a right to be investigated and studied, a right to be obeyed, respected and honored. It claims these rights because it brings with it its own evidences, which are love, light, peace, truth, honor, power, mercy and righteousness. These it confers upon all those who obey its laws and live by its principles, as we can abundantly testify, who have obeyed its mandates as revealed from the heavens by an angel to Joseph Smith in this dispensation. The Gospel has not only rights, but it has difficulties to encounter, owing to the ignorance, pride, prejudices and darkness of the minds of the people to whom it is sent. We do not mean

that man is scholastically ignorant, nor uneducated in science or in art, but that he is ignorant of God, unless he reveals his mind and will unto him. It is impossible for man, by his own wisdom, to find out God; but, in the pride of his heart, he thinks differently, and rejects the message sent from heaven, believing he has revelation sufficient in the Bible, without anything new, as he terms it, being necessary to teach him how to gain salvation in the kingdom of God. This he has been taught by his forefathers, commentators and preachers, in whom he has believed, until his prejudices against God revealing anything more in this day, has so darkened his mind that he will not stop even to listen, much less investigate or respect anything purporting to be a revelation from heaven. A gentleman was one day endeavoring to persuade me the Book of Mormon was a wicked lie; I asked him if he had read the book; he said no, nor did he intend doing so. The influence he made upon my mind, respecting his knowledge of that book, can easily be imagined. He said the Bible was quite sufficient to regulate

our worship of God, without other aid. We admit the Bible contains a record of God's dealings with mankind during several dispensations of this world's history, as also many of the written laws of the Gospel; indeed, it would not be a record of God's dealings with mankind if it did not contain these. Since the fall of man, our Father has been endeavoring to bring us back to himself, as the Bible clearly testifies; but in every such dispensation he has spoken from the heavens, and raised up Prophets and ministers, to whom he has revealed things past, present and to come; but, through the blindness and unbelief of the people to whom they were sent, the Gospel has had a difficulty of establishing its claims. The generations following have been enabled to see how ignorant and blind past generations were in rejecting the message God sent for their salvation, but they are not equally able to see their own condition; as such, the difficulties of the Gospel have been great, because not understood and misrepresented by those to whom it was sent. It has not only rights and difficulties, but it has dignities. Everything is considered dignified that is honorable, and proceeds from an honorable parentage. The Gospel has God for its author and salvation for its object, and it is so dignified that it associates only with those that are pure and virtuous, or who desire to become so. It is a mis-

take to suppose otherwise—for it is pure and truthful in all its bearings, and has no affinity with any sin or wickedness. Wherever it dwells, everything antagonistic to truth and righteousness must be expelled; it is too dignified to allow any rival—it must possess the whole strength, mind and soul, or none at all. It is not seen in company with the murderer, adulterer, drunkard, or unclean person, except to have mercy upon them, to make them better, and to save them if it is possible, “for it is the power of God unto salvation to all that believe” and obey its principles; and, from this fact, springs its consolations and its ultimate triumphs. It will, assuredly, triumph over every foe, subdue and conquer every evil, cover the earth with righteousness, punish the wicked and rebellious, raise the dead, and “reward every man according to the deeds done in the body.” It will glorify and exalt the righteous that they may shine as stars in the firmament forever and ever, and partake of the fulness of the Godhead, which is a fulness of joy for evermore. Therefore, seeing that these things are verily so, let us strive lawfully for the mastery over every evil, that we may be found faithful representatives of that Gospel which has been revealed to us in our day, for our salvation and exaltation in the kingdom of God.

MALE GRUMBLERS.

In this class are included all those peculiar varieties of this interesting species which are to be so constantly met with in the world, from the domestic martyr who flies into a tantrum because a button is off his shirt, to the would-be philosopher who grumbles at Providence and finds fault with all its arrangements in the physical and moral world. However, it will only be possible to make examples of two or three of this mighty host of culprits, hoping that the others may take warning by their fate.

First, there is the domestic grumbler with whom nothing goes right at home, and whose keen eye is ever roaming round the sacred, narrow precincts of the female domain, in search of something to find fault with. Nothing is ever done to please him. His meat is cooked too little or too much; his meals are too early or too late; the house is either so quiet that it gives him the blues, or so noisy that it reminds him of bedlam; if he happens to find a button off his shirt once in a month,—“That’s always the way; his

clothes are never attended to ;" in short, his snarling reputation is so thoroughly established that his wife is afraid to do even anything that is right for fear it will be wrong, and his children, instead of running to meet him with laughing eyes and joyful, upturned faces, slink back into some out-of-the-way corner, where they think the withering glance of this domestic tyrant will not find them. Appear when he will, his presence causes a total eclipse of the family sunshine.

Next, there is the grumbler of "luck," who goes round with his hands in his pockets, railing at the world because it "does not appreciate him ;" when the fact is, it appreciates him too well to have anything to do with him. He will learn, by-and-bye, that, however much people may be given to grumbling themselves, they don't care for any assistance in that line, and are very averse to introducing a professional, growling biped into their homes ; a dog or bear would be more *bearable*, as you could knock them on the head when you'd had enough of their peculiar conversation. No, no ; gloomy clouds and thunderstorms may drive people into their retreats, but it is only the genial sunshine that fetches them out.

Almost every Branch and Conference and District has its representative grumbler who, from a sense of duty or—what is much more likely—from that extra sense so largely and generally possessed by the human family, viz., —*mulishness*, opposes every step which the Branch or Conference or District President may take, and every measure which he may adopt for the benefit of those under his charge, or for the advancement of the cause he is

appointed to represent. One might think these individuals had been ordained grumblers general for the Branches they belong to, and that they felt it incumbent upon them to rake up every cause of dissatisfaction, to misrepresent every motive, and to form an opposition party—such as we see in almost every government of human invention—of which they shall be the head, and whose business it shall be to oppose every motion, to thwart every effort, and to weaken the influence of every man who is placed to preside over them. Such had better take warning ; for, though not expressly named in the list of those who are not permitted to enter within the gates of the New Jerusalem, I think they will be very apt to find that grumblers, as well as liars, whoremongers, adulterers, &c., will be excluded therefrom.

Then there are the grumblers at Providence, at governments, at society, at the Church,—in short, at everything and everybody but themselves. They are so busy finding fault with everybody else that they have no time to look at themselves, or they would find plenty to occupy their attention. Now, allow me to say one word to you in confidence—as a friend. If you don't stop your whining, you will grumble away all your influence, your family and your friends, until you will be left like a lone tree on one of the great, western prairies ; and, though it may take years to bring it about, you will become a poor, miserable, isolated, shunned, dried-up, wizzen-faced, old—grumbler, whom nobody in heaven or on earth, and very few even in the other place, will want to have anything to do with.

W. H. S.

CONSCIENCE.

BY ELDER JOHN SOUTH.

How often in your visits among the Saints, when talking to them on the principles of the Gospel—such as Tithing, emigration and economy—you will hear them say—"Well, I do

my best, and my conscience is void of offence before God and man." Perhaps it is so, nor would I dare say to the contrary ; and, that many do the best they can there is no doubt, yet

there is room for improvement in us all. How many instances there are where people indulge in many vitiating habits, spending the means in frivolity which might be used for a better purpose. There are some who will still have their beer, others their tobacco, others their snuff and such like things, thus wasting that which would enable them to sustain the Work of God and bring his blessings upon them; and, because conscience may not condemn them, they pursue their own way, and pass on just as if they had never been warned to prepare for the things coming upon the earth. Many of this class wonder why the day of their deliverance has not come, and think while conscience, as it is understood by such people, is allowed to rule, that not many blessings will be obtained, and thus many begin to doubt whether the desired blessings are obtainable. No, they are not to be obtained in that way; for the history of the past has taught us that only a strict obedience to the laws of heaven will bring blessings; and it is necessary that our consciences should have a correct understanding of those laws, or else they may lead us astray, by deciding that to be right which the law of God decides to be wrong, and *vice versa*.

The only true way is to be guided by the laws of heaven, and by that Spirit which leads into all truth, which will be given to all who seek and live to enjoy it. The history of the past furnishes us with many proofs, that where conscience has ruled and held sway, it has led many into error. Had there not been a stronger power with

Samuel, when sent to anoint one of Jesse's sons king over Israel, the purposes of Jehovah would not have been fulfilled; and yet he might have said conscience told him not to do it. Saul, when he stood and held the clothes of the young men while they stoned Stephen to death, was led astray by his own conscience, which told him he was doing God service, which he afterwards confessed; and no doubt it was the same thing which caused the overthrow of Saul, king of Israel, when, as he returned from the slaughter of the Amalekites, he spared Agag the king, with many of the oxen and sheep taken from that people. Doubtless his conscience led him to think that God would accept of them as a sacrifice; but Samuel informed him to "obey was better than sacrifice, and to hearken than the fat of rams." Then, with such an abundance of proofs as these, with many others before us of the danger of being led by our own consciences, however good our intentions may be, let us strive to sacrifice our own feelings, obey the commands of Jehovah, and receive the blessings of high heaven, believing and acting upon the instruction of the Savior while upon the earth, to "seek first the kingdom of God and its righteousness, and all things shall be added unto you." The question may be asked, — What is righteousness? The Psalmist David said, — "O Lord, all thy laws are righteousness." Then if the laws of God are righteousness, we have only to obey them and then we can claim the blessings; but, if we do not, they are not ours.

A FEW PRACTICAL QUESTIONS.

BY ELDER ROBERT GILBERT.

—O—
 "A Saint, and is the title mine,
 Or have I but the name?"

These two lines contain a great deal of meaning, and a most important question which all, who have taken upon themselves the name of a Saint of Latter-days, should ask. Let them examine themselves in the following

manner, — Am I living as a Saint of the Most High God, or do I associate with evil companions where my Father's name is blasphemed? Do I frequent the gin-palace or the ale-house, where poverty, wretchedness and misery, and

almost every other evil of the land are produced? Do I partake of the drunkard's drinks that are sold in them, and associate myself with drunkards? Do I allow myself to so far forget the wife of my bosom and the children of my love that, instead of striving to make them happy and comfortable, providing them with food and raiment, and instructing them in the principles of the Gospel, I make them wretched and miserable, by spending my hard earned gains to feed, clothe and educate the publicans, their wives and families, instead of using them to feed, clothe and educate my own? I may do these things,—yea, and many more, and strive to conceal them from the Priesthood of God, and to retain the name of a Saint of Latter-days—but I cannot rightfully have the *title*; and unless I repent and cease from all evil, I have no part or lot in the Church or kingdom of God. Let us ask ourselves a few more questions. Am I living every day as though in the presence of God? Am I striving every day to aid in the upbuilding of the Church and kingdom of God? Do I return God thanks, day by day, for life, health, food and raiment, and for every other blessing I receive, both temporal and spiritual? Do I chose the Saints and servants of God for my companions, and esteem their society above that of all other people on earth? Am I watchful and prayerful at all times, in season and out of season? Am I fervent in spirit, seeking to the Lord, and do I strive to make all happy with whom I dwell? Do I lead an upright and sober life before all that I am obliged, through circumstances, to come in contact with from time to time? Do I set before them an example worthy of their imitation? Is my conversation such as becometh a Saint of God? If at the head of a family, do I counsel and instruct my offspring in the truths of the Everlasting Gospel, warning them of the evils by which they are surrounded on the right hand and on the left? Do I ask God for the aid of his Holy Spirit to give me wisdom and judgment, so that in correcting I may correct in righteousness? Do I govern my passions before others at all times, and lead my family with gentle-

ness and love? If so, the members of my household will prove a blessing to me in this life and throughout eternity. Is my habitual conduct before them and the world such as becometh a Saint of God? Do I acknowledge the hand of the Lord in all things? Am I making any progression in the kingdom of God? Have I more light, more knowledge, more faith, day by day? Do I obey the counsels and instructions of the servants of God from time to time, and am I, in all points, striving to live my religion?

If such be the frame of mind that I am in possession of, and I can say amen to these thoughts, and can answer all the questions in a satisfactory manner—then am I in possession of both the name and the title of a Saint, and can rejoice and thank God that I live in this day and dispensation of time, wherein the Gospel is revealed in all its fulness, and I can lay claim to all the blessings promised through obedience to it. Surely the blessings and privileges of the Gospel are worth living and striving for. They are worth more than silver—yea, than fine gold. There is nothing half so valuable that this world can produce. The peace, the joy, the happiness that a Saint of God is in possession of, in this probationary state, are more than the heart can conceive or the tongue can utter; and the joys and happiness they are to possess hereafter, if faithful, are far beyond our conception. The Saints of God who appreciate these things will strive to live their religion, and to keep themselves pure and unspotted from the world. They will watch and pray that they enter not into temptation, and will, at every opportunity that is given them, attend their meetings, lift up their voices in prayer and praise to God, with their brethren and sisters, and return him thanks for all blessings which they receive.

In so doing they have their spiritual strength renewed, and can rejoice more fully in the cause of Christ and his Gospel, and can appreciate what it is to have the name and title of a Saint of God. Such will not associate with the drunkard—they will not partake of his drinks; they will not enter the dens where it is sold, for they know

and understand that the Spirit of God dwelleth not in such places; for light cannot dwell with darkness, neither can a holy with an unholy, nor a pure with an impure thing. They know that everything connected with such places is dark, unholy, impure and devilish. God has commanded his Saints to come out from among the ungodly,—to be separate and touch not the unclean thing—also to have

no fellowship with the unfruitful works of darkness, lest the Spirit of God should withdraw from them and leave them in a far greater darkness than they were in before the glorious light of the Gospel fell upon them. May God the Father enable all his Saints to live their religion, and watch and pray that they enter not into temptation, is the desire and prayer of my soul.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 329.)

April 4.—I attended Council.

—5.—I attended the dedication of the Masonic Hall.

—6, 7, 8 and 9.—I attended a special Conference in Nauvoo, the stand was occupied by the Presidency, the Twelve and others, among whom were eleven Lamanite chiefs and braves, it was estimated there were about 20,000 persons present, the Conference was addressed by Presidents Joseph, Hyrum and Sidney, myself and Elders H. C. Kimball, John Taylor and A. Lyman. The Prophet declared that all North and South America was the land of Zion. At the close of the Conference 344 Elders volunteered to go on missions.

—10.—I attended Council with the Twelve, arranging appointments for Conferences the ensuing season through the United States.

—11.—Spent the day in the Council of fifty, we had an interesting time, and closed the Council with shouts of hosannah.

—12.—Met with the Twelve Apostles in Council.

—13.—Attended City Council.

—15.—With the Twelve prepared the appointments for the Conferences throughout the States for publication.

—16.—I attended Council with the Twelve.

—17.—Spent the day in Council; William and Wilson Law and Robert D. Foster were cut off from the Church.

—20.—Brother Woodruff accompanied me to Lima; staid with Father Morley.

—21 (Sunday).—I preached in the forenoon, Elder Woodruff in the afternoon, I followed him and called for volunteers to go out in the vineyard to preach, 26 volunteered.

—22.—Rainy morning, in the afternoon we harnessed up our horses and rode on to the city plot, brother Woodruff and I bought a lot each, and started for home but on reaching brother William Draper's had to take shelter for the night in consequence of a tremendous storm of hail and rain.

—23.—Returned to Nauvoo and attended a political meeting.

—25.—Spent the day in general council—Elder J. M. Grant and William Smith were present.

—28.—Attended a meeting at the stand in the forenoon, President Hyrum Smith preached, I followed him; afternoon I met with the Twelve and Seventies in their hall; evening, attended prayer-meeting.

—29.—Attended special session of the City Council.

—30.—I met with the Prophet and Hyrum Clark at my house, pertaining to the business affairs of the Church in England.

May 5.—Wrote a long communication to Elder Reuben Hedlock on the subject of emigration.

—6.—Attended general Council all day, brother J. M. Grant was added to the Council.

—8.—I was called upon as a witness in the case of "Francis M. Higbee versus Joseph Smith," and gave in my testimony.

12 (Sunday).—I attended meeting

in the forenoon; brother Joseph preached. Three p. m., attended prayer-meeting in the Council room.

—21.—I started on my mission to the East in company with Elders H. C. Kimball and L. Wight on board the steamer Osprey; Captain Anderson. On our way to St. Louis brother Wight preached.

—22.—We arrived in St. Louis; I preached in the evening; the Branch numbered about 700 members.

—23.—We left St. Louis on board the Louis Phillippe. Captain J. J. Worman, with about two hundred passengers; many of them were from the Osprey, I was called upon to deliver a lecture on the principles of the Church, which allayed some prejudice which had been manifested against the Elders on board.

—24.—William Smith preached: the passengers treated us respectfully: good captain and mate.

—26.—We reached Cincinnati; brother Kimball and I went on shore and visited the brethren, and held a meeting with the Elders on the 27th, at eight a. m. At ten a. m. proceeded on our way to Pittsburgh; brother Lyman Wight preached on board; arrived at six p. m. on the 30th.

June 1.—Brothers Kimball and Wight having proceeded to Washington, I attended Conference in Pittsburgh with Elder John E. Page.

—2 (Sunday).—I preached in the morning; afternoon, partook of the sacrament; evening Lester Brooks preached.

—3.—Went to Old Brittain and preached in the evening to an attentive congregation.

—4.—I left on board the packet Erie on the Pennsylvania and Ohio canal for Kirtland, in company with brothers F. D. Richards and L. Brooks.

—5.—Arrived in Warren and took on a large company going to Akron to an abolition convention, some of whom manifested a spirit to put down every body but themselves.

—6.—Brothers F. D. Richards, L. Brooks and I found brother Salmon Gee's family in Shalorsville; they desired us to remain with them over night, which we did, and addressed the people in the town house in the evening, on Joseph Smith's views

of the powers and policy of the government.

—7.—Lawyers and doctors called to converse with us, and obtain copies of General Smith's "Views." Afternoon, with brother Richards I went to Mantua, where we met brother Lorenzo Snow and others. We proceeded to Hiram and held a meeting in sight of the house where Joseph and Sidney were dragged out by the heels and tarred and feathered.

Arrived in Kirtland on the 8th; found my brother John Young and my sister Nancy Kent well.

—9 (Sabbath).—I preached in the Temple in the morning, and brother F. D. Richards in the afternoon. I lectured in the evening on the subject of the location of Nauvoo; the Saints were dead and cold to the things of God.

—10.—In company with my brother John and Franklin I went to Chester and visited sister Nancy Kent and family; had an excellent visit; spent the night at brother Butler's.

—12.—proceeded to Fairport and took steamer to Buffalo, where we arrived on the morning of the 13th, and went by rail cars to Albany, and from thence by steamboat to New York, and proceeded to Boston, where I arrived on the morning of Sunday 16th.

—18.—I went to Salem, and saw my daughter Vilate.

—22.—Went to Lowell.

—23 (Sunday).—I preached in Lowell. Returned to Boston.

—27.—Spent the day in Boston with brother Woodruff, who accompanied me to the railway station as I was about to take cars to Salem. In the evening, while sitting in the depot waiting, I felt a heavy depression of Spirit, and so melancholy I could not converse with any degree of pleasure. Not knowing anything concerning the tragedy enacting at this time in Cathage jail, I could not assign my reasons for my peculiar feelings.

—29 and 30.—Attended Conference in Boston.

July 1.—Attended State convention with our friends *en masse* in the Melodeon, Boston, for the nomination of an electoral ticket, General Joseph Smith for president of the United States, and appointed delegates to the

Baltimore national convention.

—2.—I attended Conference with the Twelve and Elders in the Franklin Hall, and resolved to divide into different parts of the vineyard; each one of the Twelve was appointed to take the oversight of several conferences.

—4.—Brother Kimball and I visited a grand exhibition of fireworks on the Boston common during the evening with others of the Twelve.

—6 and 7.—Attended Conference in Salem; had a good time.

—8.—Attended three meetings in the hall at Salem; had a full congrega-

tion; Elders H. C. Kimball, O. Pratt, L. Wight, D. Spencer and J. L. Heywood were present.

—9.—I heard to-day, for the first time, the rumors concerning the death of Joseph and Hyrum.

—10.—Elder O. Pratt and I went to Lowell.

—11.—We proceeded to Peterboro'

—12.—I spent the day with the brethren in Peterboro'.

—13.—Attended Conference and preached to the Saints; we ordained twenty-eight to the office of Elder; the brethren were glad to see us.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 28, 1864.

PEACE CONGRESSES CANNOT AVERT WAR.

DESPITE of repeated failures in the past, there is still a class of people who contend that, for the settlement of international difficulties, Congresses can be used to such advantage as to reduce war to extremely exceptional cases. One form of Congress which we see proposed again—the scheme not being a new one—is for representatives delegated by the several European Powers to annually meet, in some town to be chosen by lot, with the full power to define the obligations of the international code, to discuss ameliorations in it, and to adjudicate on all cases of dispute which may arise among its members. The work over, another lot would decide the place of meeting for the next year. A Congress of this character, being permanent, “would not be sudden in its action or unseasonable, if regular, in its meetings.” “It is a law of nature,” one writer says, “that in friendly discussions suggestions are thrown out and expedients devised that otherwise would never see the light. Such would be the case in an assemblage representing the birth, the wealth, the talent, the experience, and hence the conciliatory spirit of all civilized nations. The work of diplomacy simplified and lessened; the mediatory clause of Paris, now optional, established as a fixed institution, questions of debate nipped in the bud, armaments reduced, hostilities anticipated, and a neutral field provided, at which, even during war, the representatives of belligerents might meet together and devise terms of peace, — such would be the results of the proposed scheme.” It is thought by this writer that “an aggressor will scarce venture to maintain his pretensions in such an assembly. *A casus belli*, when it does

arise, will be clearly stated, and the terms of arrangement equally laid down." War, when it does occur, "will be simplified, and its effects modified" by this Congress.

This subject affords a fine field for the lover of peace to theorise upon. War is so deplorable ; its beneficial results are so rare and so much out of proportion to the sacrifices which it involves, that every man of feeling and lover of his kind would seek, by every means in his power, to avert it. The evils of war and the blessings of peace are so freely acknowledged by all classes—rulers and ruled—without an exception, that it seems, in theory, to be a tolerably easy matter to bring about such an agreement between the various Powers of Christendom, as to admit of the establishment and recognition of such a Congress as this referred to, with all its happy results. But would such a Congress, even if it were fully organized and empowered to act as a tribunal to define the obligations of international law, and to adjudicate on all cases of dispute which might arise between the nations, put an end to wars and bring about so desirable a condition of affairs as anticipated ? He who can admit that such results must attend the creation of such a body, in his anxiety and hopefulness for peace, deludes himself with his theory, and shuts his eyes to all history, contemporaneous and past. Congresses have been used in the past ; but, in every instance where they have been attended with good effects, they have followed war—when the nations who came to the Congress were tired of war, and willing and anxious for peace upon almost any terms—and have not been used with effect in time of peace to prevent war. It is argued, however, that if a Congress, composed of representatives from various nations, should be created and have a permanent character, that it would be more potent than a transitory Congress in dealing with all questions as they arise, and it would be in a position to detect and repair its own errors and readjust its own ordinances.

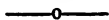
In the case of the United States we have the example of a permanent Congress, composed of representatives from the several States of the Federal Union, meeting regularly at stated times, possessed of all the power which was necessary, or which an European Congress could possibly be invested with ; but did it succeed in preserving peace and the integrity of the Union ? There is no motive that could possibly be supposed to operate upon the minds of the members of an European Congress, that did not operate with equal, and, without doubt, greater force upon the members of the United States Congress. They were bound together by ties of no ordinary character. As colonists, they had fought shoulder to shoulder in resisting oppression, making common cause, and mingling their blood in one common stream on many a battle-field, the traditions of which were of the most glorious character. The flag which waved over their heads they were attached to by no ordinary ties, for under its meteor-folds they had achieved bright renown in war and memorable triumphs in peace ; and it might have been supposed that they would never part with it, if by adjudication, compromises, concessions, or even sacrifices, they could have preserved it as a heritage for their children. We cannot conceive, in fact, of any Congress being convened, with a human and uninspired organization, which could, by any possibility, possess greater incentives to heal differences, compromise dissensions, or remove grievances, than did the Congress of the United States. Yet every one knows how signally all its efforts to preserve peace failed.

Elaborate and beautiful theories may be constructed, but they will crumble to atoms before the stern logic of facts, and leave those who adopt them in a worse predicament than they were in before they attempted to put them into practice. While man remains as he is, and as he has been, since God's revelations and direct manifestations and guidance have been withheld from him, all such schemes as these, for Peace or International Congresses, must be barren of all good and permanent results. The Emperor Napoleon proposed a Congress, a few months ago, "to regulate the present and to assure the future;" but his proposal was rejected. War has since broken out in Europe, and England has thought it advisable to invite several of the Powers to meet with her in Conference. That Conference is now being held, and the hope is sanguinely entertained, in many quarters, that the bloody shocks of war which have shaken the bases and displaced the limits of States, will now be followed by solemn transactions that will give peace again to Europe, and still the angry tumult which has been aroused by the hoarse cries of attack and defence. This is a vain hope, which the events of the next few years will rudely dissipate. The armistice which has been obtained is but a lull in the storm—a lull which may lead many to anticipate peace of a durable character; but still a lull that will only precede an angrier outbreak. The demon of war, when once aroused, cannot be easily exorcised, as Europe will yet find to her cost. The political elements are thoroughly disturbed, and it is not too much to assert, in the presence of the events that are crowding prominently forward, and the knowledge which the Lord has revealed upon the subject, that complications are likely to arise at any moment which may destroy the peace of Europe, and enkindle a conflagration in which several nations may be involved who now deem themselves secure from peril.

Conferences and Congresses are but a delusion and a snare in the present condition of affairs in Europe; they serve to lure their authors and participants, and all who place confidence in them, into greater and more inextricable difficulty, and are more than likely, in the most of instances, to bring about that which they are designed to avert. God's fiat has gone forth concerning Babylon, and no man, or nation, or combination of nations, can prevent its fulfilment. War is one of the scourges which man, by his sinfulness, has brought upon himself. There is one way—and but one way—to avert it, and that is for the people to obey God's commands, through whose power alone can this and other threatened evils be stayed. This is too simple for the great men of the earth to believe. Like their class in every preceding generation, they view such a proposition as ridiculous, and treat it with contempt, practically asserting, by their actions, that they consider their wisdom and plans as being infinitely superior to the Lord's. The day will come when they will see their folly, and be constrained to acknowledge it; but, in the most of instances, it will be when they will not have the power to avail themselves of the knowledge. There was a king in ancient times who learned the lesson, and profited by it during his lifetime. His sentiment was,—“Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper.”

It is utterly impossible for the best men to please the whole world; and the sooner this is understood, and a position taken in view of this fact, the better. Do right, though you have enemies.

ABSTRACT OF CORRESPONDENCE.



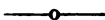
SWISS, ITALIAN AND GERMAN MISSION.—Elder Samuel H. Hill wrote to us on the 9th ult., from St. Imiers, descriptive of the progress of the Work in that land, from which letter, for the interest of our readers, we make a short extract. He says :—“It was rather tiresome for some time after my arrival in this country, on account of my not being able to speak the language of the people ; but, by applying myself diligently, and asking the Lord to assist me in my endeavors to acquire it, I found myself, in three months, able to speak in meetings, and to bear my testimony to the truth. I am, as I often think, alone, and I must put my trust in God, and by so doing I am abundantly blessed and constantly receive fresh strength from him. I have just returned to this place after a tour through the Conference, and I find a great difference here to what it is in England. The Branches are much farther apart, and the Saints are in a far more scattered condition. In the last three weeks we have added to our numbers, by baptism, ten persons, and the prospects bid fair for a further increase. In one place I visited there were strangers who had walked eighteen English miles to meeting, and after service returned home, and they seemed to be repaid for their trouble. The Branches are so far apart, and the laws are so strict, that we have to be very cautious, in all our movements, to keep out of the hands of the police ; and, as there is so little liberty for us, we have at times to travel by night. As a general thing, those in the Church are very good and watchful ; when there is going to be a meeting they will invite their friends and neighbors, those they can trust, to come, and, by so doing, they become more united for the advancement of the kingdom of God.”

SCANDINAVIAN MISSION.—Elder George M. Brown writes to us from Christiania, on the 28th ult., and says :—“The Saints, in general, are feeling well, and their greatest desires are to live their religion and help forward the great cause of truth. We hold meetings in all the Branches of this Conference. We are constantly visited by large numbers of strangers, all of whom listen with marked attention to our testimony, and they appear anxious of investigating our principles. Surely the Lord has blessed us greatly during our labors, and I rejoice in the work before me, and my determination is to go forth and do the very best I can. There is a great work to be done here, in the land of Norway, before all the honest-in-heart are gathered out, for there are thousands here who never heard the testimony we bear of the truthfulness of the Gospel, who, I believe, would gladly receive it had they the same privileges that are enjoyed by the people of England. There is a great need of Elders in this field, as you are well aware this is an extensive country, and access to the interior of it is not so easy as it is to that of most European countries. During the winter season the weather is very cold, which renders travel very difficult, and, in some places, impossible. The weather is at present very warm, and we are doing much better than we did during the winter, and I hope that a large amount of good will be accomplished during the coming summer. The opposition that we meet with is very little—the law is against us, but the people are humane and disposed to be more lenient than the inhabitants of many countries are.”

LIVERPOOL CONFERENCE.—Elder John Alexander writes to us from Birkenhead, on the 29th ult., expressive of his joy in having been called upon to labor in the ministry, and of the experience he has thus gained, which will prove to him of invaluable service in the future. He has labored, during the past year, in the Manchester, Preston and Liverpool Conferences, in each of which the Saints have proved very kind to him.

NEWCASTLE-ON-TYNE CONFERENCE.—Elder C. W. Stayner writes us from Newcastle-on-Tyne, expressive of his gratification in laboring for the upbuilding of God's kingdom and for the rolling forward of his Work. He represents the Saints, of that Conference, as striving to do their duty, and kind to himself and his brethren who labor among them. He expresses his desire to still remain faithful, and he is endeavoring to keep bright that faith and confidence he is possessed of, knowing that such a course will bring down upon him the blessings of our Father.

NEWS FROM CONFERENCES.



KENT CONFERENCE.—By letter received from Elder George Sims, we learn that a Conference was held in Faversham, on Sunday, the 10th ult., at which were present Elder Isaac Bullock, President of the London District, William Sanders, President of the Conference, and Travelling Elders Ensign I. Stocking and Thomas Friday, together with a large number of Saints and strangers. The usual business of Conference was gone through with, and the Saints were represented as generally striving to perform their duties, and to live up to the requirements of their religion. Much good instruction was given them by Elders Isaac Bullock, William Sanders and others, and encouragement and satisfaction were reaped by the people present. The Spirit of God was enjoyed by the assembled Saints, and they felt to rejoice in the goodness of God unto them. On the Monday evening following, a tea-party was held in the same place, and the Saints enjoyed themselves in the innocent recreations of singing, recitations, &c.

NOTTINGHAM CONFERENCE.—Elder P. P. Pratt has informed us by letter, of a Conference which was held in Nottingham, on the 17th ult., at which some four or five hundred Saints and strangers were present. In the forenoon the different Branches were represented by their Presidents to be in a healthy, flourishing condition. In the afternoon the Authorities of the Church were presented, and, as is usual, were sustained by the unanimous vote of the assembled Saints. Elders J. D. Chase, P. P. Pratt, Heber J. Richards and M. F. Farnsworth, administered the sacrament to the people. Statistical and Financial Reports were read and accepted. Some good instructions were then given to the Saints. In the evening the meeting-hall was crowded, a goodly number of strangers being present; Elder Chase delivered an instructive discourse upon the subject of the "Great Latter-day Work." Elder P. P. Pratt followed him, bearing testimony to the divinity of the Work. The Spirit of the Lord was enjoyed richly throughout the day, and all felt instructed and blessed by the words spoken.

CORRESPONDENCE.

ENGLAND.

HULL CONFERENCE.

Hull, April 21, 1864.

President Cannon.

Dear Brother,—It is with pleasure I embrace the present opportunity of writing to inform you of the present condition and future prospects of the Work of the Lord in this Conference. I am happy to say there is a good feeling prevailing among the Saints, the majority of them are willing to do right, and manifest their willingness by doing all they can by their faith, prayers and means, to forward the interest of our Father's kingdom on the earth. True, we have some exceptions, but not many. The majority of the Saints live in the town of Hull, the rest are scattered over a distance of nearly 300 miles; at least, we have to travel that distance to see them all, and it does me good to see their smiling faces, and hear them express their thankfulness for the visits of the brethren.

We held a Conference here on Sunday, the 17th inst. We were favored with the company of Elders Joseph Bull, C. M. Gillet and John Nicholson. We had a good time, and much good instruction was given by the brethren who spoke. The Spirit of God rested upon us in rich abundance; the brethren spoke under its influence, making the hearts of the Saints rejoice. In the afternoon Elder John Nicholson preached out of doors in the market-place, the result of which was that our meeting-room was filled in the evening. The time of meeting was occupied by brothers Gillet and Nicholson very profitably, after which Elder Joseph Bull bore a faithful testimony to the divinity of the mission of the Prophet Joseph, and of the progress of the Work under the direction of the Prophet Brigham. He also gave some valuable counsel to the intending emigrants, after which the meeting was dismissed, everybody feeling well satisfied with the day's proceedings.

On the Monday following we held a

tea-party in our meeting-room, at which about 70 persons sat down. After tea the room was filled with strangers and Saints, and the rest of the evening was spent very pleasantly. The strangers enjoyed themselves as well as the Saints, many of them expressing their appreciation of our efforts to entertain them.

For myself, I feel happy. I rejoice in the Truth and in the privilege afforded me of lifting up my voice in its defence. I desire to be humble in my feelings, and discharge the duties of my calling with an eye single to the glory of God, and to earn the right to enjoy myself in Zion by my faithfulness in this land.

Praying the blessings of God our eternal Father may rest upon you, that you may live long upon the earth to help to roll forth the principles of truth and build up the kingdom, I remain your brother in the Gospel,

HENRY C. FOWLER.

ESSEX CONFERENCE.

Maldon, April 25, 1864.

President Cannon.

Dear Brother,—Being admonished by the article which lately appeared in the *Star*, headed "I can't write," and fearing lest I should, from my long silence, be numbered with those that "won't try," and, also, fearing that the Saints in this Conference might feel slighted at not being periodically represented by letter, I now proceed to report my present field of labor.

I am happy to say we are moving along steadily, now and again baptizing an honest inquirer after truth. There seems to be a spirit of inquiry among the people, and we hope, by the blessing of our heavenly Father to accomplish good the coming summer. Already we have added as many to our numbers as will emigrate, and prospects are still bright for a greater increase.

The Saints in this Conference, on account of their scattered condition, have not the privilege of meeting in a

Conference capacity, and, consequently, do not realize the "seasons of refreshing" which are experienced by their more fortunate brethren and sisters in other Conferences; however, they feel to rejoice in the principles of their holy religion, and, by applying them to their lives, realize their intrinsic value, knowing that it is by that means they will become perfect in their generation, and which will also lead them to exaltation and eternal life in the kingdom of God.

Elder Tuffs and the local Priesthood are united with me in spreading the truth in their various Branches throughout the Conference. My health is good, and I feel to rejoice in my labors, knowing that the "recompence of reward" is ours, if faithful to our trust.

Praying God, the eternal Father, to bless and strengthen you continually, I remain yours truly,

JOHN RIDER.

NOTTINGHAM CONFERENCE.

Nottingham, April 26, 1864.
President Cannon.

Dear Brother,—As the time is near at hand when I shall take my departure from this land for my home in the mountains, I take this method of bidding adieu to all those with whom I have become acquainted while laboring for the cause of truth in this country. It is with peculiar feelings that I bid adieu to so many Saints, although my joy is great at having the privilege to return home. It would be much greater were all the Saints going; yet, it is for a wise purpose in our heavenly Father, that the Saints are being tried in divers ways, and those that are debarred the pleasure of going now, if they prove faithful, as soon as they are tried sufficiently, their way will open for them to go home, and when they do bid Babylon adieu, having accomplished their deliverance by faith and works, they will appreciate the gathering and enjoy more of its blessings, perhaps, than they otherwise would, were some kind friend to step forward and assist them.

It is necessary the Saints should cultivate a living faith, and, by so doing, they will be enabled to endure the many trials that are before them,

knowing they are for their good, and that their reward will be greater in the kingdom of heaven. My heart's desire and prayers to God for Israel are, that they may be saved and gathered, and I know they will be before the day of burning, for by their faithfulness will they obtain these blessings.

Since my arrival in this land I have endeavored, in my feeble way, to discharge those duties that were assigned and expected of me as a servant of the Lord and a messenger of truth, and I know I have borne a true testimony to this people, both in public and in private, of the great Latter-day Work. I have reaped some fruit of the seeds of my own sowing, which causes me to give thanks to my Father in heaven; the praise is due to Him, for I came not in my own strength, but am only the instrument that the Lord has seen fit to use to assist in publishing the Gospel. I have experienced a peace and happiness that are indescribable, in doing my duty in crying repentance to the people, and in warning them of the judgments that the Lord is about to pour out upon the wicked nations, and in exhorting them to receive the message of salvation and to flee to a place of safety. I know the Gospel is true, and that it is the power of God unto salvation to every one that believes and obeys its principles. I know and bear testimony that Joseph was a Prophet of God; that he was chosen and called as a forerunner to prepare the way for the second advent of the Messiah; and though he was martyred, the work he commenced still lives, and the keys, powers and authority are now invested in the Prophet Brigham; and although our foes may assail us, and do their utmost to destroy this kingdom, it will still grow and increase in strength, for "it never more shall be thrown down nor given to another people, but His servant David shall rule over them." I rejoice in this Work, and know the time is near when the waste places of Zion shall be built up, an House shall be reared to His name, and the Saints shall take the kingdom and possess it, and this generation shall not pass away before these things take place. Then there will be peace, and the time will be when the law shall go

forth from Zion, and the word of the Lord from Jerusalem. I entreat the Saints to be true and steadfast, to gird up their loins, trim their lamps, and prepare for these things, for they will come, the Lord hath spoken it by his servants, and their testimony is true. That we may all prove true to Him and keep our covenants, that we may

overcome all things and inherit the promised blessings in His kingdom, is my prayer, and I ask it in the name of Jesus.

With love to yourself I remain, as ever, your brother in the New and Everlasting Covenant,

M. F. FARNSWORTH.

SUMMARY OF NEWS.

—o—

DENMARK.—It is asserted that at the sitting of the Conference, on the 12th inst., Prussia and Austria declared that in consequence of the events of the war they considered themselves released from the engagements of the treaties of 1851 and 1852. Russia and England maintain the principle of those treaties. The *Dagbladet*, of the 14th inst., says notwithstanding the armistice, the Prussians continued pillaging on the 12th and 13th instant in Aarhus, and on the 12th instant in Randers. A protest, signed by 1350 members of the different representative bodies of Germany, is published, which states that the clear right and the declared will of the people demand the separation of the Duchies of Schleswig-Holstein from Denmark; that the clear right and declared will of the people call Prince Frederick of Augustenburg to the succession in the inseparable united Duchies; that should the right be contested, the decision does not rest with any Conference of the Powers, but is vested wholly and solely in the people and its representatives.

AMERICA.—From reports up to the 4th inst., we learn:—All is quiet in Virginia. The roads are somewhat softened by rain. Lee is awaiting Grant's attack at his defences on the Rapidan. The absence of reliable news causes the circulation of sensation rumors. The Federals have burned Madison Court House. Banks has retreated to Alexandria without fighting. Eight hundred Confederates have occupied Cheneyville, 19 miles below Alexandria, in Banks's rear. Federal gunboats have arrived at Alexandria, some above and some below the falls. The Federals have evacuated Washington, North Carolina. It is rumoured that the Confederates have invested Newbern. It is not expected that Lee will change his place except for a stronger position. Banks has fallen back to Alexandria, and all the transports and gunboats, except the Eastport, have arrived safely at that place. Beauregard is said to be placed in command of the Confederate forces in North Carolina. Peck has been relieved of the Federal command in the same district, and Palmer appointed in his place. There is no news of importance from the south-west. A bill has been passed unanimously by the House of Representatives, increasing the pay of private soldiers from May the 1st to \$16 per month, and the pay of non-commissioned officers in proportion. Wilkes has been suspended from duty for three years, and reprimanded. A bill appropriating \$25,000,000 for the pay of the 100-day volunteers has passed the Senate. The *Richmond Examiner* states that a battle is impending in Tennessee. It was expected that the Federals would attack Dalton. Forrest, it is rumored, is within a few miles of Memphis, preparing to attack that city. The Confederates are again reported to be threatening Paducah. Nothing positive has been heard from Steele's column. Some statements represent him as marching on the north side of the Red River, to join Banks; others that he is surrounded on the Red River, awaiting reinforcements. The Confederates have captured and burned the Federal gunboat Petrel, two miles above Yazoo city. Congress has passed a resolution equalizing the pay of colored and white troops.

V A R I E T I E S .

Woman is like ivy—the more you are ruined the closer it clings to you. A vile bachelor adds: “Ivy is like woman—the more it clings to you, the more you are ruined.” Poor rule that won’t work both ways.

Coming home a few mornings since, we met a man attempting to walk on both sides of the street. By a skilful maneuver we passed between him.—*American Paper*.

“If a rich man wishes to live in health,” wrote Sir W. Temple, “he must live like a poor man.”

The saying “that there is more pleasure in giving than receiving,” is supposed to apply chiefly to kicks, medicine and advice.

What is mind? No matter. What is matter? Never mind. What is the nature of the soul? It is quite immaterial.

“Well, George, asked a friend of a young lawyer, “how do you like your profession?” “Alas! sir, my profession is better than my practice.”

There are two eventful periods in a woman’s life—one when she wonders whom she will have, and the other when she wonders who will have her.

D I E D :

May 1st, 1864, William Rollason, Carpenters’-lane, near Coventry, Warwickshire, aged 84 years and 10 months. He was baptized into the Church of Jesus Christ of Latter-day Saints, February the 12nd, 1846. He lived and died a Saint.—*Deseret News* please copy.

P O E T R Y .

DO THE BEST YOU CAN.

Ho! Saints arise! be at your post,
Slumber no more will do,
Cleave to the truth whatever the cost,—
God’s power will bear you through.
Let not your spirit room and say,—
“I may yet help truth’s plan,”
Go labor while it yet is day,
And do the best you can.

Delays, you know, are dang’rous things
And oft times lead to pain,
But promptness in the present brings
A never ending gain:
Your present well directed aims,
Outlive life’s narrow span,
And give you right to future gain,—
So do the best you can.

Boreland.

Satan will seek you to beguile
By whispering in your ear,—
“Sit down my friend, take rest awhile
Tell better times appear.”
While thus you hear the subtle sound,
Your present duties scan,—
Arouse! be on your watch-tower found,
And do the best you can.

Satan well knows the work begun
Will rob him of his power,
And therefore wills that you should shun
The present favored hour.
But be not lulled, hold on to right,
Seek truth’s bright flame to fan;
Emerge from lethargy to light
And do the best you can.

J. CRYSTAL.

C O N T E N T S .

The Gospel—Its Nature and Results	337	News from Conferences	348
Male Grumblers	338	Correspondence—England: Letters from Elders	
Conscience	339	Henry C. Fowler, John Rider and M. F.	
A Few Practical Questions	340	Farnsworth	349
History of Brigham Young	342	Summary of News	351
Editorial.—Peace Congress cannot avert War	344	Poetry.—Do the Best you Can	352
Abstract of Correspondence	347		

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS’ BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 23 XXXI

Saturday, June 4, 1864.

Price One Penny.

THIRTY-FOURTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

The Thirty-fourth Annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Tabernacle, Great Salt Lake City, on Wednesday, April 6th, 1864, at 10 a. m., President Brigham Young presiding.

There were on the Stand: Of the First Presidency—President Brigham Young, Heber C. Kimball and Daniel H. Wells.

Of the Twelve Apostles—Orson Hyde, Orson Pratt, John Taylor, Wilford Woodruff, Geo. A. Smith, Charles C. Rich and Franklin D. Richards.

Of the First Presidency of the Seventies—Joseph Young, Levi W. Hancock, Albert P. Rockwood and John Van Cott.

Of the Presidency of the High Priest's Quorum—Edwin D. Wooley and Samuel W. Richards.

Of the Presidency of this Stake of Zion—Daniel Spencer, David Fullmer and George B. Wallace.

Of the Presidency of the Bishopric—Edward Hunter, Leonard W. Hardy and Jesse C. Little.

Reporters—George D. Watt and John V. Long.

President Young called the meeting to order, and the choir opened the services of Conference.

Elder George A. Smith offered the opening prayer.

President Wells addressed the Conference on the claims of the Public Works; urged the necessity of the Wards in the Territory furnishing teams to haul the granite rock from the quarries during the present spring and summer, for the Temple, in order to meet the demands of workmen for labor during the fall, winter and following spring, and also called attention to the rock and timbers required for the erection of the New Tabernacle this coming fall. Reviewing the work before the Saints, he terminated his remarks by expressing his gratitude and thanksgiving to the Lord for his favors to Israel, for the protection of his people from the power of those who sought their overthrow, and, in conclusion, bore his testimony to the great Work of redemption which the Almighty had commenced in this generation.

President Kimball occupied the re-

mainder of the session in imparting instruction and counsel to the people. Brother Kimball spoke some very plain truths in his usual interesting manner.

Elder John Taylor dismissed the meeting.

Afternoon.

After prayer by Elder W. Woodruff, Elder John Taylor delivered a discourse mainly on the gathering of the Saints. He cursorily noticed the crude notions and theories of professing Christians on the predictions of the ancient Prophets respecting the gathering together of the Saints, in the latter times, into one, to learn the laws of God and to carry out his purposes upon the earth. Elder Taylor showed that the words of the Prophets could not fall to the ground unfulfilled—that the preaching of the Gospel of Jesus Christ would gather the honest and humble from all nations, and make them one people. There was no coercion needed to gather the Saints—the Spirit of truth and light led them, as it were, instinctively to seek the body of the Church; and when that light, through transgression, became darkness in professed Saints, it was as natural for them to seek other society, and they could leave as freely as they came—the world was large enough for them all. The Almighty had spoken from the heavens, and revealed the organization of his latter-day kingdom, and the Saints acknowledged his right to rule and reign over them; they would acknowledge him ruler, honor him and observe his laws. The Saints had been baptized with one baptism, and participated of one spirit—it was the work of the great God, and no mercenary speculation—it was boundless in extent, from eternity to eternity, embracing the worlds that have been, the world that is, and the worlds to come. This was the greatest work the Lord had ever introduced upon this earth—the labors of to-day uniting the present generation with the past generations of the righteous, and laying the foundation of a work for all the posterity of the Saints. The kingdom of God was onward, and the powers of the earth could do nothing to retard its progress; it would continue to advance and in-

crease in numbers, in power, light and influence, till the kingdoms of this world should become the kingdoms of our God and his Christ, and until the Creator's rule, authority and sway should extend from the rivers to the ends of the earth.

Elder George A. Smith expressed the satisfaction he experienced in attending the Conferences of the Saints, as they brought together the Authorities of the Church and many of the Saints face to face, to feel the spirit that exists in Zion—for, as iron sharpeneth iron, so does the face of man gladden his friend. He reverted, in his remarks, to the days of gloom in Nauvoo, and spoke of the spirit of light, integrity and intelligence that was ever manifested in Joseph and Brigham, notwithstanding the efforts of their enemies to destroy them. He reminded the Saints of their obligations to pray for themselves as well as to pray for the Presidency of the Church, and to watch over their own actions, remembering that it was just as necessary for the members of the Church to be good, to be just, to be upright, maintaining the dignity of their calling in everything, as it was for those who ruled over them. He alluded to the influences of the world that darkened the minds of the Saints, and exhorted them rather to lay up for themselves treasures in heaven, instead of allowing the love of earthly treasures to corrode their souls and overcome the love of truth; for these would perish with the using, while the course of the righteous would be crowned with everlasting honors and the gift of eternal lives. He exposed the seducing influences of gold, and pointed to the wreck of men who had fallen victims to its idolatry; while nobler examples were before them of those who used their success in life for the building up of the kingdom of God. He closed his remarks by assuring the faint-hearted that "Mormonism" would never be made easy and palatable to the wicked world. The powers of earth and hell might unite to destroy the Saints, but God and his Saints would ride over all opposition, and the wicked, the apostates, the fearful and the unbelieving, would be scattered to the four winds, as

the chaff of the summer thrashing-floor.

Elder W. W. Phelps dismissed the congregation.

Evening.

A meeting of the Priesthood was held at 7 o'clock.

Thursday, April 7th, forenoon.

Elder Samuel W. Richards offered prayer.

Elder George A. Smith delivered a discourse on the influence of false spirits. The Gospel was preached to accomplish the salvation of the people, and with that object they received it, and knew that they had the world afterwards to contend with; yet, many had permitted some trifling, unimportant object thrown in their path, to cause them to stumble. He had been acquainted with the Church almost from the beginning, and dark clouds had almost constantly attended its growth and progress. In such times there had always been some ready to prophecy evil against Israel, but the history of the past stood forth a monument of their folly—on which Balaam was prominently noticeable. In the early history of this Church, the development of false spirits was very attractive, and quite a number had received the gift of tongues from that source, which had led them astray, as they were not able to discern between the influence of heaven and the influence of the Devil. Wherever the Work had been extended, there had been opposition from the spiritual powers of darkness. He instanced the opposition to the first American Elders who went to England, particularly the attack made upon President Kimball at Preston, Lancashire, and what he had experienced himself when he labored in London. He considered it good for the Elders of Israel to be acquainted with historical facts relating to the powers of evil, that they might live so as to be beyond their reach. After the first endowment was given, some sixty persons apostatized and essayed to form a new church, that would get along easier with the world than the Church established by the commandment of God, but they had dropped into oblivion.

Spiritualism, table-turning, rapping and writing mediums were all emanations of the Evil One to distract the minds of the children of men from the Gospel of salvation, and it had been the experience of the Saints of the present generation, that whenever men corrupted themselves they became an easy prey to these spirits, and to the cunning devices of men who, to serve personal purposes, banded together in opposition to the kingdom of God. The Lord had organized the Priesthood, and through that channel he would reveal his will to the Church. A few months, or a year or two might pass along, and inquire for those who had been led astray by evil spirits, and they would be numbered among the things that were, while the steady stream of "Mormonism" would flow on unceasingly. The duped and deceived, with the designer and the wicked, would perish without hope, while the Saints were blessed with a testimony and hope, rich with immortality and eternal life.

President Young made a few remarks, and the congregation was dismissed by President Wells.

Afternoon.

Prayer by Elder Albert P. Rockwood.

Elder Orson Pratt preached on the Gospel of eternal salvation, comprehending within the scope of his subject the pre-existence of man, the object of his creation and destiny as revealed through the Prophet Joseph. His remarks closed in referring to his approaching mission to Europe, and he bore his testimony to the divinity of the Work of God.

Elder C. C. Rich spoke on the practical duties of life, and the labor required of the people to bring about the purposes of the Lord in the establishment of righteousness on the earth, and of the salvation from the evils of this world.

Meeting dismissed by Elder Franklin D. Richards.

Friday, April 8th, forenoon.

Elder George D. Watt prayed.

Elder F. D. Richards reviewed past history, and spoke of the wandering of the Saints in the wilderness from

the persecutions of men. Many had thought that it was hard to be thrust out from the nation, as was the case in '46; but to-day they could readily see that it was one of the greatest blessings that could have been conferred on the Saints. He gave very prudent counsel to the people in urging domestic economy for self-support and social independence, foreseeing the time when the Saints would require to rely upon their own labors for maintenance.

President Young spoke on Tithing. He wished it to be distinctly understood that he would hold no men in fellowship who would amass to themselves fortunes from the hard earnings of the people in this Territory, by selling them goods at enormous profits, and at the same time shirk paying their Tithing. He spoke of some who had paid freely, and others who had not at all, and very pleasantly announced his intention to call upon all the merchants, whether Saints or Gentiles, to contribute of their abundance for the benefit of the city and the people from whom they had made their riches.

President Kimball dismissed the meeting.

Afternoon.

Prayer by Elder W. W. Phelps.

Elder Woodruff spoke on the riches of the Gospel. The citizens of the world sought after what they called wealth and high places, but there was no wealth to compare with the wealth of the grace of God, and no honor like to the honor of membership in the Church of God. The safest thing for the people was to keep the commandments of the Almighty, and to seek to possess the Holy Ghost. When men violated the commandments, they were easily purchased for the service of the Devil. He encouraged home labor and home products, the sources of true wealth and independence.

Elder W. W. Phelps said the Lord had never turned away from a people who kept his word. The nations of the earth were at war, and vied with each other in the manufacture of the most powerful engines of human destruction. Soon there would be no peace but in Zion, and the words of

the Prophets would be fulfilled, that predicted that he who would not take up his sword against his fellow-man must needs flee to Zion. The Saints were exhorted to do right, and ever be ready, for they knew not the hour when the thief cometh that might seek to despoil them of their virtues and possessions.

Elder George A. Smith spoke of the advantages of prosecuting their labors on the Temple and Tabernacle during the present season.

Elder Daniel Spencer dismissed the meeting.

A meeting of the Priesthood was held in the evening.

Saturday, April 9th, forenoon.

Elder Orson Hyde prayed, and preached on the triumph of the Work of God, and Elder John Taylor presented the names of the Authorities of the Church, who were unanimously sustained in the following order:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball, his First, and Daniel H. Wells, his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum; Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. El-

dredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum; James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop; Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum; Richard W. McAllister and George Openshaw, his Counsellors.

Adam Spiers, President of the Teachers' Quorum; Henry I. Doremus and Martin Lenzi, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum; Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works; John Sharp, his assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells and Edward Hunter, his assistants and agents for said fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his assistant.

Meeting dismissed by Elder John V. Long.

Afternoon.

Elder John W. Hess prayed.

Elder John Taylor spoke on the Constitution of the United States, and the unwavering determination of the people of Utah to sustain it inviolate. He then presented the names of the Elders called to go on missions, who were unanimously sustained. After a short address, the names of a number of persons were put to the congregation and cut off the Church for various causes—drunkenness, crime and apostasy.

President Kimball made a few remarks and dismissed the meeting.

Sunday, April 10th, forenoon.

Prayer by Elder Lorin Farr.

President Young delivered a very impressive discourse, showing that the Gospel of the kingdom could never be powerful to save, unless the Holy Ghost dictated the speaker and carried home to the souls of the hearers the words of life—that the wisdom and learning of men never did bring the people to a knowledge of the truth. He spoke of the time when the people would come to the Saints and seek to be fed, and urged the Saints to be diligent in their labors in raising grain, and to be careful and not abuse the blessings which the Lord had bestowed upon them. He said that no person could be saved in the kingdom of God, and neglect to observe the commandments; that no ordinance had ever been revealed to man that was not binding upon him to observe.

President Kimball occupied the remainder of the session, and the congregation was dismissed by Elder Oron Hyde.

Afternoon.

Elder Brigham Young, jun., prayed.

President Kimball spoke at some length of his early youth and experience in the kingdom.

President Wells spoke of his desires to contribute to the upbuilding of the Work, and to labor for the purposes of the Most High.

Elder George A. Smith invited all the Saints who were driven out of Jackson county, Missouri, to forward to the Historian's Office, as early as possible, their names, the Branches with which they were connected, their children, and where now living. The missionaries were also invited to meet at the Historian's Office on the 22nd inst., at 1 p.m.

President Kimball moved the adjournment of the Conference till the 6th of October, and President Young blessed the Priesthood, the congregation, all Israel at home and abroad, and all the honest-in-heart throughout the world, in the name of Jesus Christ; and the Conference ended.

GEORGE D. WATT, Reporter.

Never purchase love or friendship by gifts; when thus obtained, they are lost as soon as you have stopped payments.

FAITH IN TRAVELLING.

BY ELDER GEORGE SIMS.

At this particular time, many of the Saints who are preparing to gather are somewhat oppressed in their feelings, because they suppose that their outfit is rather too scanty for the journey they are about to undertake. Many of these feelings arise in consequence of their inexperience respecting the requisites for such a journey, and also the lack of *faith in travelling*. We feel that we can accomplish almost any task that circumstances may require of us, if we have frequently performed tasks of that character before, because we have in their performance convinced ourselves of our own capabilities. The reason we lack faith in travelling is simply because we have not been used to it. Both sexes feel this way. If we had been travelling all our life-time instead of being at home, then our faith would be reversed—then we would say we know that we can travel well enough; but domestic duties seem to us very complicated. The traveller would say,—I know that pure air strengthens me, but I am very doubtful if I could retain my health shut up in a house. The sailor soon gets miserable on land, and the landsman sees less beauty in the broad, deep blue sea, than the sailor does—habits alone give these diversities of opinions. The wants of the emigrant are frequently less than those of the citizen. A coat that lasts a man four months at home, will last him the same time while emigrating. The flagstones of a city and the gravel paths of the country, wear out leather faster than the roads of the American prairies, most of which are free from stones and gravel. There is no such place where food is so much enjoyed as on the Plains; no air so appetizing as the air of the Plains. This air strengthens all the muscles, nerves and sinews, gives boldness to the character, elasticity to the limbs and buoyancy to the spirits. The Lord has arranged that the Saint who serves him should be blessed on the prairie as well as in the domicile. Angels guard the homestead, and also bless the traveller.

There are many other reasons why we have but little faith in travelling. In our sicknesses we have exercised faith in the Lord, and he has healed us; in our poverty we have called for aid, and he has answered our petitions; but the Saints who have not travelled, have not learned to exercise faith in the Lord for the blessings requisite while journeying,—while the Saint who has travelled, has found out that the Lord has blessings for him when journeying, as well as when at home—he has learned that the Lord is the same merciful being on the land or on the sea. Men exercise faith according to the requirements of their circumstances. The Indian that roams the trackless deserts has learned to pray successfully that a buffalo may stray within the range of his rifle, and that a low stream may rise high enough to let him paddle his canoe across it. The preacher seeks the inspiration of the Lord to guide his utterance. The poet waits on the Divine inspiration to guide his pen; and the holy pilgrim of latter-days, wending his way to the sacred soil of Utah, has also inspiration to adapt the many circumstances of his journey to his comfort,—he fishes in the river Platte, lights his prairie fire, and has much joy in his newly acquired arts; he feels he has learned something more of life, and faith in travelling forms in his feelings. He adds faith to faith; he had faith at home, he has now faith abroad, and, without arrogance, begins to feel his superiority over the man who has never ventured but a few miles from home. He has been faithful in his native land, and he is now faithful on a foreign soil; he has been proved worthy in one kind of circumstances, he is now faithful in another class. The Saints feel they are travelling in the wilderness away from Babylon, as their forefathers did from Egypt, to a modern Palestine or Holy Land; and, as the children of Abraham, they are doing the works of Abraham—who left his home under similar circumstances—and, on their arrival, feel the

joys of their association with their brethren, and of having, by travelling, escaped the scourges and judgments

that the unfortunate unbelievers of Babylon will have to suffer.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 344.)

—16.—While at brother Bement's house in Peterboro', I heard a letter read which brother Livingston had received from Mr. Joseph Powers, of Nauvoo, giving particulars of the murder of Joseph and Hyrum. The first thing which I thought of was, whether Joseph had taken the keys of the kingdom with him from the earth; brother Orson Pratt sat on my left; we were both leaning back on our chairs. Bringing my hand down on my knee, I said the keys of the kingdom are right here with the Church.

Received a letter from brother Woodruff confirming the news of the death of the Prophets. I started for Boston; staid at Lowell all night.

—17.—Arrived in Boston; found brothers Kimball and Woodruff.

—18.—I met in Council with Elders H. C. Kimball, O. Pratt and W. Woodruff, preparatory to returning to Nauvoo.

—21 (Sunday).—Elder Kimball and I attended meeting in Boston and preached to the Saints.

—23.—We attended meeting in the evening and ordained thirty-two Elders. Lyman Wight (for whom we had waited in Boston about a week) arrived.

—24.—I left Boston for Nauvoo in company with brothers Kimball and Wight, and on our arrival at Albany were joined by brothers Orson Hyde, Orson Pratt and W. Woodruff, who had just arrived from New York. We continued to journey night and day by railroad, stage and steamboat via Buffalo, Detroit, Chicago and Galena, and arrived in Nauvoo on the 6th day of August, where we were received with joy by our families and friends.

—7.—Attended meeting at the Seventies' Hall with the Twelve and High Council, where we heard Sidney Rigdon tell his story and deliver the message he said he had for us. I followed him and showed the brethren

the errors and follies which brother Rigdon manifested on the occasion.

—8.—I attended a meeting of all the authorities of the Church at Nauvoo, when the Twelve Apostles were sustained as the Presidency of the Church, and we organized and set in order the Church as far as was necessary for the furtherance and prosperity of the kingdom, as recorded in the Church History.

My wife Mary Ann has borne to me six children, viz:

Joseph Angell
Young, Oct. 14, 1834, Kirtland, Geauga co., Ohio.
Mary Ann Young, Dec. 18, 1836, Kirtland, Geauga co., Ohio;

(And died Aug. 21, 1843.)

Brigham Young, Dec. 18, 1836, Kirtland, Geauga co., Ohio.

Alice Young, Sept. 4, 1839, Montrose, Iowa.

Luna Caroline
Young, Aug. 1, 1842, Nauvoo, Hancock co., Illinois.

John Willard Young, Oct. 1, 1844, Nauvoo, Hancock co., Illinois.

HISTORY OF THOMAS BALDWIN MARSH.

(Written by himself in Great Salt Lake City, November, 1857.)

I was born in the town of Acton, Middlesex county, Massachusetts, November 1, 1799.

My father, James Marsh was born in Douglas, Mass., March 27, 1751

My mother, Mary, daughter of Titus Law, was born in Acton, Mass., March 18, 1759.

I spent my early life in farming at Westmoreland, New Hampshire, until I was fourteen years of age, when I ran away and went to Chester, Vermont, where I worked on a farm three months; then went to Albany, New York and engaged in a public house as a waiter, where I remained eighteen months, when I went to New York and engaged in the city hotel and remained two years; when I returned to my old situation in Albany, and after serving a year returned to New York City

Hotel for two years; then removed to Long Island, N. Y., where I engaged as groom to Edward Griswold, in whose service I remained one and a half-years; during which I became acquainted with Elizabeth Godkin, and married her on the 1st Nov., 1820.

Immediately after marrying I commenced in the grocery business, in New York, in which business I remained one and a half years, but did not succeed. I then engaged in a type foundry in Boston, where I continued seven years.

While engaged in this business I joined the Methodist church and tried for two years to be a genuine Methodist, but did not succeed any better in getting Methodist religion than I did in the grocery business. I compared Methodism with the Bible, but could not make it correspond.

I withdrew from all sects, and being about to leave Boston my old class leader wished me to take a good certificate, but I informed him I did not want it. I had a measure of the spirit

of prophecy and told him that I expected a new church would arise, which would have the truth in its purity. He said to me, you no doubt mean to be a leader in that new sect. I told him I had no such intentions. He said, he prayed that the Lord would make me a firebrand in the midst of that new religious body, as reformation was necessary.

My wife unknown to me, however, got a certificate for herself and me on one paper. I informed her that I never would attend, but I would find a suitable class for her if she wanted to join.

I remained in Boston several years engaged in the type foundry. During this period I became acquainted with several friends whose opinions concerning religion were like my own. We kept aloof from sectarians, and were called by them Quietists, because we resembled so much a sect in France known by that name professing to be led by the Spirit.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 4, 1864.

WAR AS A SCOURGE FOR SHEDDING INNOCENT BLOOD.— ITS DESPERATE CHARACTER.

FIERCE, protracted and bloody battles have again been fought in Virginia—whose soil has already been so often soaked in the blood of contending armies—by the Federal army under the command of General Grant, and the Confederate army under General Lee. The last mail brings the intelligence that upwards of a week had been spent, with scarcely any intermission, in the bloody work. General Grant opened the campaign on Thursday morning, the 5th ult., and he was still stubbornly pressing the enemy when the evening of Thursday, the 12th ult., closed upon him and his army. The Confederates retreated during that night, and the next day found Grant in pursuit, obstinately bent on closing again with his foes to resume the struggle. The bare perusal of the brief telegrams which summarise the accounts of these con-

flicts, is sufficient to horrify and make heart-sick the reader. Such carnage, so ferocious, unrelenting and revolting in all its details, has not been witnessed in the wars of modern times. It almost seems incredible that such scenes can transpire in a land where, but a few years since, all was peace, and the boast of whose people was that, however much other nations and governments might be shaken and totter, that they, at least, would be exempt from such a fate. Who would have believed such things possible in the United States of America! Who would have thought that in so short a space of time, a writer in Europe would have had it in his power to say, in reference to these battles, that "war never came before us in a shape so appalling," and that the Americans "have certainly fought more desperately, for a longer time, and with more dreadful slaughter, than any nation before them!" Such a condition of affairs might have been perceived in the visions and revelations of the Almighty by a Prophet—the manifestations of the Spirit of God might enable those unto whom it revealed itself, to obtain some glimpses and ideas of the dreadful events which were crowding forward, and which were at the threshold of the nation; but to the man who was destitute of these means of knowledge they would, a few years since, have been utterly inconceivable; a description of them would have been treated with contempt and incredulity, and the person who would have delineated them, would have been viewed as an imposter or fool, or as the victim of a distempered imagination. There was nothing to indicate, to ordinary men, such a dreadful future as this which the States are now experiencing. A few years since, a more prosperous and happy and united nation, apparently, did not exist. Few dreamed that they were on the eve of a dreadful civil and fratricidal war, during which the blood of American citizens should flow as freely as water, and that, too, by the hands of their former brethren and friends. On the contrary, the impression was all but universal that a career of peace and uninterrupted prosperity stretched out interminably before the nation, and imagination failed to assign the limit to which the extension of the power and principles of democracy would extend. "Manifest destiny," in the opinion of many, had decreed that the nation of the United States should become the dominant power on the earth, and that under the beneficent influence of its principles, with which all governments would sooner or later be leavened, the oppressed and down-trodden of every land would begin to look up, and, under ameliorated circumstances, comprehend the great idea "that all men were created equal." But why is it that this fair dream has not been fulfilled? Why is it that a nation so exalted, occupying the very pinnacle of earthly greatness and prosperity, should be visited so terribly by such dire calamities? What has she done that she must be subjected to such a baptism of blood? These are important, and, to the American people, momentous questions. Yet they are questions which were answered before they were propounded, and that, too, by One through whose power alone they can be answered.

There is no sin that a nation can commit, which the Lord avenges so speedily and fearfully, as he does the shedding of innocent blood, or, in other words, the killing of his anointed and authorized servants. No nation which has been guilty of this dreadful crime has ever escaped his vengeance. The thunderbolts of his wrath have been always launched forth for the destruction of the perpetrators of such wickedness. It is a rank offence against the majesty of Heaven and the authority of the Creator, which he never suffers to pass unre-

buked ; for such men act in his stead, and are his representatives on the earth. In this respect earthly governments somewhat resemble the government of Heaven. The most flagrant offence which one Power can commit against another, is to insult its ambassador or its representative, or its flag. A nation who can quietly submit to this, is deemed unworthy of an existence as an independent Power. But if the person of the ambassador be outraged, or he be killed, nothing but blood can efface the stain, so sacred is the person of his country's plenipotentiary considered by earthly Powers. All diplomatic and authorized intercourse between the aggrieved Power and the Power which has committed the wrong ceases, until the offenders are delivered up to justice, and the full penalty has been exacted and an ample atonement made. If earthly kings and governments, whose glory and power are only comparable to the flowers of the field, are thus punctilious and jealous respecting the treatment their representatives or ambassadors receive from those unto whom they are sent, how much more have we reason to believe it is the case with the King of heaven, whose beloved Son has said, in speaking to his authorized ambassadors, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Men acting in this ambassadorial capacity for the Lord, having been selected by him to officiate in his name, were sent to the people of the United States. After diligent labor, and the endurance of indignities and wrongs of a very gross character, the principal ones were at last cruelly murdered, others were persecuted to their graves, and all were threatened with the most dreadful and outrageous violence if they persevered in their mission of mercy in the name of heaven's King. By these acts the authority of the Almighty was defied, and treated with the greatest possible contempt, and they could not, consistently, be overlooked by him ; for he had declared to them beforehand what the results of such a course of conduct would be to them if they adopted it. For years his words on this subject had been published in their midst, as the following extract, from the Book of Mormon, will show :—

"And it came to pass that the angel spake unto me, Nephi, saying, thou hast beheld that if the Gentiles repent, it shall be well with them ; and thou also knowest concerning the covenants of the Lord unto the house of Israel ; and thou also hast heard, that whoso repenteth not, must perish ; therefore, wo, be unto the Gentiles, if it so be that they harden their hearts against the Lamb of God ; for the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men ; a work which shall be everlasting, either on the one hand or on the other : either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds, unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the Devil, of which I have spoken."

Innocent blood, the blood of Apostles and Prophets, has been shed, and it must be avenged. That vengeance cometh speedily upon the nation who suffers such crimes to be perpetrated in its borders, without taking steps to punish the guilty ; for we live in a day when God's work will be cut short in righteousness. The land of America, also, is a land upon which such wickedness cannot long flourish unpunished. It is written respecting that land, in the record of it which has been preserved, that the Lord had sworn in his wrath that whoso should possess that land, from that time henceforth and forever, should serve him, the true and only God, or they should be swept off when the fulness of his wrath should come upon them ; also, that "cursed shall be the land, yea this land [America], unto every nation, kindred, tongue and people, unto destruction which do wickedly, when they are fully ripe ;"

"for this is the cursing and blessing of God upon the land." That record—the Book of Mormon—describes the rise of two powerful nations on that land, and also traces their fall and complete destruction. The causes of their overthrow were the same as those now operating for the disintegration of the mighty nation which has succeeded them in the possession of the land. They shed innocent blood; they persecuted and maltreated the authorized servants of the Lord; they rejected his Gospel and practiced iniquity, until the cup was full and the vengeance of the Lord descended upon them. The battles which we now read of as taking place on the continent of America, seem but a repetition of those fought many centuries ago, of which the Book of Mormon gives a description. The resemblance between them is so strong, that we are struck by it whenever we read the accounts which come to hand through the newspapers. An editorial article of the *London Times*, upon the late battles, when only a portion of the news respecting them had been received, might answer—when the difference in the weapons they fought with, the names of the places and of the commanders, and the language the historian uses to describe their fighting is allowed for—as a sketch of one of the prolonged battles in the civil war between the contending factions of the Jaredites, or one of those mighty contests between the Nephites and the Lamanites, described in the Book of Mormon, and fought not far from the same ground on which the armies now fighting have met in deadly conflict. Or, *vice versa*, with a few slight alterations, a description of such a battle, from the Book of Mormon, might answer for the recent battles which have been fought. The same animus is apparent between the combatants in all cases, the same results also attending the fighting: victories which are as ruinous to the victors as the conquered,—battles which achieve no end except to make the rage of both parties more unappeasable, and which, in the former cases, eventually resulted in the total exhaustion and destruction of all concerned. The following is an extract from the article referred to:—

"The details of the great battles in America are calculated rather to enhance than diminish the sensation with which the first telegrams were received. There has been no exaggeration, no over strained description of the conflicts or the carnage. If, indeed, it be recollected that even the long reports of furious fighting which we yesterday published still leave two days of sanguinary action unaccounted for, it must be allowed that war has never come before us in a shape so appalling. Perhaps the Americans may be proud of the pre-eminence, but they have certainly fought more desperately, for a longer time, and with more dreadful slaughter than any nation before them. It would not be impossible to match the results of any one day's battle with stories from the wars of the old world; but never, we should think, in the history of man, were five such battles as these compressed into six successive days. It is hard to conceive how nature could have supported the exhaustion and the strain. We have been told that after a single day's hard fighting the lassitude and reaction in even a victorious army are such that any fresh force might snatch its laurel from it; whereas here are two armies hotly engaged in the work of slaughter from the morning of Thursday till the night of Tuesday with scarcely the intermission of an hour. On every day except Saturday there was a pitched battle, contested with the utmost fury; and even Saturday was devoted to marching and fighting on the march. Nor were these prodigious operations divided among immense numbers brought into action by relays. Neither army numbered apparently above 100,000 men and of these every man seems to have been engaged in every battle. Indeed, we are expressly told that the Federal "reserves" were brought up on the very first day.

"The desperate ferocity of the fighting may be inferred from the fact now reported that the slaughter was produced without the aid of artillery. No rifled guns or murderous shells did execution among crowded masses. The great battle of Friday, which is said to have cost the Federals alone upwards of 10,000 men, was a hand-to-hand fight. The Confederates were posted in the well-known woods in the vicinity

of Chancellorsville, where HOOKER once received so bloody a repulse, and so dense was the thicket that cannon could not come into play. Regiment against regiment, and man against man, the combatants fired and hacked at each other in this tangled wilderness till night closed in; and an intercepted report from General LEE actually tells us that, on his side, the heaviest loss was in men killed on right, and that he had comparatively few wounded. If this be a correct version of the despatch, it gives a more impressive idea of the fury of the conflict than any other of the incidents reported."

In consequence of the misfortunes which have befallen America, feelings of gratulation and pride are frequently indulged in by English writers, in contrasting their own country and its position, with the circumstances which surround the people of that land—favorable, of course, to the former, and unfavorable to the latter. But if they would view their own position in its true light, they would find no cause for these feelings. America will yet emerge from the dreadful difficulties in which she is now involved, and will yet obtain that position which has been designed by God for her to hold. She will yet occupy the chief place among the nations, and enjoy a form of government that will be copied, as a model, by surrounding peoples. But England stands, at the present time, in a slippery and dangerous path; she is encircled by evils and dangers that seriously threaten her peace and security, and from which she will yet find that it will require more than the wisdom of her statesmen to deliver her. Instead, therefore, of deluding herself with the idea that she enjoys an immunity from the evils which afflict other nations, rather let her examine well the causes which have involved them in trouble, and seek to profit by their experience.

DEPARTURE.—We had the pleasure of clearing the ship *General McClellan* (Capt. Trask) for the port of New York, on Saturday, the 21st ult. This ship was chartered to sail on the 20th ult., but, owing to the rain which set in, the upper deck could not be used for the purpose of examination of passengers, who had, consequently, to undergo inspection between decks. This put them to some inconvenience and discomfort, but, notwithstanding this, we did not hear one unkind word or one ill-natured remark from the Saints during the proceedings, which occupied some little time. In consequence of unavoidable delays, the vessel could not be cleared until next day (21st). On the morning of the 21st President Cannon, with a number of Elders, proceeded on board the vessel for the purpose of organizing the company. Appropriate instructions were given to the Saints, and Elder Thomas E. Jeremy was appointed to preside over the company, with Elders Joseph Bull and George G. Bywater to assist him as counsellors. Elder John C. Graham was chosen clerk of the company. The ship was divided off into wards, over each of which an Elder was placed to preside. On the evening of the 21st the vessel proceeded to sea, laden with her freight of precious souls, and accompanied by the best wishes and prayers of all true Saints. She had 802 souls on board, nearly all of whom have paid their fares through to Wyoming. Four Elders who had come from Zion on missions, sailed in this vessel. Their names are, Thomas E. Jeremy, Joseph Bull, George G. Bywater and M. F. Farnsworth. Elder Thomas E. Jeremy arrived in England on the 12th of December, 1860, by the steamer *City of Baltimore*. On the 29th of April, 1861, he was appointed to preside over the Welsh Mission, which position he occupied with credit and

success till released to return home. Elders Joseph Bull and George G. Bywater arrived at the same time and by the same vessel. The former was called to the Presidency of the Bedfordshire Conference, on the 19th of January, 1861, which place he filled up to the 4th of April, 1863, when he was called to preside over the Sheffield District, comprising the Sheffield, Leeds and Hull Conferences. He also labored in this office, rendering efficient assistance in issuing an edition of the Hymn Book and other works. The latter labored in the Cheltenham District, as Travelling Elder, till the 14th of March, 1861, when he was removed to preside over the Cardiff Conference, and on the 14th of May, 1863, he assumed the Presidency of the Eastern Glamorgan Conference, which place he filled till released at the General Council to return home. Elder M. F. Farnsworth arrived in England on the 14th of August, 1862, and labored in the Newcastle-on-Tyne District, as Travelling Elder, until called, on the 1st of May, 1863, to preside over it. At the last General Conference he was removed to the Nottingham District, with the view of benefiting his health, which was somewhat impaired. These Elders, we have every reason to believe, have been zealous and diligent in the discharge of duty since their arrival in this land, and our prayer to God is, that he will bless them on their return home. The following native Elders, who have been in the ministry, likewise sailed on the 21st on board the *General McClellan*:—George Swan, President of the Leeds Conference, William Gordon, President of the Glasgow Conference, James Bullock, President of the Lincolnshire Conference, D. L. Davies, President of the Llanelly Conference, F. D. Hughes, President of the Western Glamorgan Conference, D. E. Jones, President of the Carnarvonshire Conference, William North, President of the Derbyshire Conference, John C. Graham, from the *Millennial Star* office, and who has labored in this office for many years, James Lythgoe and John Alexander, the former Travelling Elder in the Manchester, and the latter in the Liverpool Conference. We are pleased to see all these Elders leaving the scenes of their labors under such favorable circumstances. Those who have been sent from Zion can return, after their lengthy mission, feeling that they have the blessings and confidence of their brethren who have been acquainted with them, and that they can, if they continue faithful, meet their families and friends and their brethren in Zion, with joyful and clear countenances. Those who go there for the first time, can enter upon their duties there with a firm reliance also upon the blessings of God—whom they have so often proved in the past—and the faith of their brethren. We pray the Lord to prosper the Saints on their voyage across the deep—that fair winds may waft them safely to their desired haven, and that prosperity may attend them in all their travelling by sea and by land.

Since writing the above, we have received the following communication from brother J. C. Graham, giving additional particulars:—

“President Cannon.

Dear Brother,—I avail myself of this opportunity of forwarding to you, through the kindness of the pilot, a few lines concerning matters here, and our doings since you returned to the shore.

Immediately after the close of the meeting convened on board at your desire, and at which you appointed Elders Jeremy, Bull and Bywater, Presidents of the company, and myself clerk, the upper and lower decks of the vessel were divided into twelve wards, and brethren were selected to preside over them. The organization of the company at present stands thus:—No 1 ward is presided over by Elder J. Anglesey; No 2, Elder George Swan; No 3, Elder J. Lythgoe; No. 4, Elder James

Bullock ; No. 5, Elder William Gordon ; No. 6, Elder William North ; No. 7, Elder D. L. Davies ; No. 8, Elder W. D. Sprunt ; No. 9, Elder D. E. Jones ; No. 10, Elder F. D. Hughes ; No. 11, Elder J. Alexander, and No. 12, Elder G. Taylor. Elder Thomas Luty is appointed captain of the guard, and his arrangements for the conducting of that essential and important trust are, I believe, of a character to ensure favorable results.

All the Saints on board seem quite satisfied with their new condition. They have not yet had time to experience the effects of sea travelling, having been only about three hours on our way, (we started from off the Landing-stage at 6. 15 p. m.); still those disagreeable effects which are invariably experienced, by poor landsmen (such, for instance, as myself) I presume will, in due time be felt by our company. At present, I can hear the notes of some beautiful hymn being sung with evident delight and happiness, by a large portion of the passengers, and I suppose their countenances bear the marks of joy and gratitude for the deliverance which is afforded them by the Almighty, judging by the feeling with which they sing the verses of the hymn. We pray that our passage may be a safe, prosperous and happy one. It has been what thousands of our brethren and sisters have realized by their faith and trust in Him, and it is what we may realize, too, if we place our dependence upon God, who is the deliverer of his Saints, and the great Captain of our salvation. I hope, that I may be true to my holy calling and ever be found trying to work out my personal salvation. I have set out for this purpose. Nothing but my religion would ever have induced me to leave my native land with those prospects which are before me. I go to Zion to serve God, and I pray that when I get there I may do so. Brothers Jeremy, Bull, Bywater, Farnsworth, and many others, are busy serving out provisions, &c.

9.30., Sunday morning.

We are just off Holyhead—all well. The boat that towed us out is just leaving. Everybody feels well, so far as I know. Those who felt a little regret before starting, now are quite satisfied and contented. I expect there will be many soon experiencing some disagreeable feelings—the ship having her sails unfurled and tossing a bit. We have now a fair wind and good prospects.”

RELEASES, CHANGES AND APPOINTMENTS.

RELEASES.

Elder Moses F. Farnsworth is released from laboring in the Nottingham District, to return home.

Elder George Swan is released from the Presidency of the Leeds Conference, to emigrate.

Elder John C. Graham is released from laboring in the *Millennial Star* office, to emigrate.

Elder David E. Jones is released from the Presidency of the Carnarvonshire Conference, to emigrate.

CHANGES.

Elder Henry C. Fowler is removed from the Presidency of the Hull Conference, to preside over the Norwich Conference.

Elder Joshua K. Whitney is removed from laboring in the Warwickshire Conference, to preside over the Hull Conference.

Elder Joseph G. Romney is removed from the Presidency of the Norwich Conference, to labor in the *Millennial Star* office.

APPOINTMENTS.

Elder James Townsend is appointed to preside over the Leeds Conference.

Elder Brigham W. Kimball is appointed to labor in the Southampton Conference, under the direction of Elder David P. Kimball.

Elder Edward Roberts is appointed to preside over the Carnarvonshire Conference.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM HOME.

There is no news of an exciting nature from our Mountain Home. Affairs there are moving on in their usual quiet and prosperous manner, intermixed occasionally, however, with a sprinkling of "civilization" from the region of Camp Douglas. The drouth, which it was feared would seriously injure this year's crops, has happily terminated, and we can anticipate a pleasing time of prosperity there. The mania still exists, in certain circles, with regard to the discovery of gold and other precious metals in the mountains round about the city, and there are not wanting those who go there desirous of suddenly acquiring wealth, though they may have yet to mourn their simplicity in believing the truthfulness of rumor. From recent numbers of the *Deseret News* we clip the following items of intelligence:—

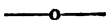
PASSING THROUGH.—On Monday forenoon, the 11th of April, the four companies of the second cavalry, California Volunteers, and the two companies of the first cavalry, Nevada Volunteers, that have been at Camp Douglas during the past winter, passed through Great Salt Lake City, going west. The horses had been out on herd ground for some time, and the cavalry were necessitated to march on foot. A large subsistence-train accompanied them.

DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—The members of this society met in the State House, at 3 p.m., on Saturday, the 16th of April, for the election of a President and eleven Directors, in conformity with the provisions of their amended charter. Hon. George A. Smith in the chair. The following gentlemen were unanimously elected:—Wilford Woodruff, President. George A. Smith, Elijah F. Sheets, John R. Winder, Thomas W. Ellerbeck, George B. Wallace, F. A. Mitchell, Abraham O. Smoot, Enoch Reese, Robert L. Campbell, William C. Staines and Albert P. Rockwood, Directors. Attest—Robert L. Campbell, Secretary of Meeting.

COMING IN.—The first of the weary pilgrims from the eastern States for Idaho, put in an appearance on the 14th of April. We saw several persons who had left the Missouri River with mule teams, as early as the first of February. They had a rough trip from the time they struck the Rocky Mountains, and were pleased to be thus far on their way to the northern mines. On Monday forenoon, five teams of Californians, who had passed the winter at Springville, drove through Great Salt Lake City heavily loaded with produce for the mines.

AT THE TABERNACLE.—On invitation of President Young, Dr. Lowe preached in the Tabernacle, on Sunday forenoon, the 17th of April, and delivered a very interesting Christian discourse on the certainty of a future judgment after death, and the strictness of that judgment. Elder John Taylor followed with some very excellent remarks in continuation of the doctor's sermon, and on the relationship of man to his Maker. Elder George A. Smith delivered an exceedingly interesting historical address, commencing with the youth of Joseph Smith the Prophet, the ministering of the angel revealing the Gospel in the latter-days, the forthcoming of the Book of Mormon, the early persecutions of the Saints, and terminated in pointing to the fulfilment of the prediction of the Prophet Isaiah on the gathering of Israel from the nations of the earth to these mountains.

VARIETIES.



"Dawtker"; said an exquisite, "I desire you should tell me what to put into my head to make it all right." "Only brains, sir, nothing but brains."

Next to twenty-four grains, there is nothing like a mean man's pocket to make a penny wait.

ERRATUM.—In the 26 No. of the current volume of the "*Star*" to an article on "Prayer," was wrongly appended by an oversight the name of John South; it should be W. H. Wayler.

TO BOOK AGENTS.—We are in want of 4 copies of the 23rd, 24th and 25th volumes of the *Millennial Star*. We will feel obliged if the Book Agents would interest themselves in obtaining these for us as early as practicable, and in forwarding them to our office. Due credit will be allowed for the same.

ADDRESSES.

W. H. Sherman care of W. C. Gregg, 33, Parade, Birmingham.

Joseph G. Romney, 42, Islington, Liverpool.

C. H. Taylor, 11, Normant Road, W. Comwell, Longton, Staffordshire.

John Bird, 3, Wat Street, Preston, Lancashire.

DIED:

At Washington city, U. T. Feb 19, of lung fever, Charles Ford, aged 56 years, 3 months and 15 days.

Deceased was born near Fuley, Shropshire, England. Emigrated to the United States in the year 1830 and settled in the State of Indiana, where he with his family joined the Church of Jesus Christ of Latter-day Saints, April 3rd, 1833, gathered with the Saints at Nauvoo, Ill., Sept. 1844; started westward with the Saints, 1846, and arrived in G. S. L. Valley in the fall of 1848, and was a resident of G. S. L. City till called on a mission to South America, October 1st, where he died. Deceased has left a large family and numerous friends to mourn his loss.

POETRY.



DREAM OF THE NIGHT.

I heard a whisper in the silent night
And thus it seemed to say:—
In the west I see a brilliant light,
It is the star of day;
To it all nations shall their tribute bring,
And see the glory of our God and King.
Thick clouds shall quickly o'er the earth be
spread
Dark as a funeral pall;
The nations, too, mysterious dead,
And their influence roll o'er all!
But the voice shall whisper: darkness soon
shall flee,
Before the dawning of eternity.

But as the sun, clear as the moon
Shall Zion in her beauty rise,
The banners wave, her temples soon
Point proudly to the skies!
And then this world of misery
No longer earth, but heaven shall be.
But first, in fury, shall God's judgments
sweep
All sin from off the land!
God's enemies in anguish weep,
And feel his heavy hand!
Famine and sorrows shall in places be,
And fierce contention sweep both land and
sea.

Natal South Africa.

A. H. Noon.

CONTENTS.

Thirty-fourth Annual Conference.....	353	Departure.....	364
Faith in travelling.....	358	Releases, Changes and Appointments.....	366
History of Brigham Young.....	359	News from home.....	367
Editorial.—War as a Scourge for Shedding Inno- cent Blood—Its Desperate Character.....	360	Poetry.—Dream of the Night.....	368

LIVE POOL:

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FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, June 11, 1864.

Price One Penny.

THE FULFILMENT OF THE PURPOSES OF GOD.

BY ELDER JOSEPH G. ROMNEY.

There is one principle that we are compelled to educe from the history of the past, which is, that sooner or later judgment will overtake man for every evil action that he performs. The same can, likewise, be said of nations, for they, as with individuals, are subject to the immutable decrees of justice. The history of the Church of Christ, in its establishment in these days, exemplifies this principle. In its infancy, when Joseph Smith was strenuously laboring to establish the divinity of his mission, and to enunciate the great principles of human regeneration, opposition to it commenced. He as one individual, and as the expounder of forgotten and startling truths, had himself first to meet the frowns of fortune and the hate of ambitious sectaries, some of whom might, perhaps, have opposed through conscientious scruples the progress of the purposes of the Almighty. Yet, from there being but one opposer, they increased in numbers to hundreds, and even into thousands. As the magnitude of the Work increased, so did the efforts of the Adversary to stay its progress and

injure its servants; but, as it is a complete system of truth, and as it is defended and upheld by the wisdom of our Father, such opposition will but result in the injury and overthrow of those using it. The rise of the Gospel in this age, or its reestablishment upon the basis of its ancient purity and simplicity, was so insignificant, that one or two individuals thought themselves sufficiently influential to overthrow it; but upon their failure, opposition spread to a neighborhood, from that to a county, from a county to a State, until at length the General Government took it in hand to crush the growing power of the kingdom of God. What has been the result? We find that wherever the virulence of mob law was introduced to crush inquiry, its evils accumulated with hydra-like facility, and that portion which was formerly healthy, speedily became diseased, and it finally reverted with a terrible fury upon the heads of those first using it.

Sedition is a wild, terrible and an ungovernable power to arouse, as was demonstrated in the French revolution. Interested demagogues, in the first stages of its progress, guided it

onward to the overthrow and destruction of rivals, and used it solely for the furtherance of their own ambitious purposes. What in the first era of its course was rulable and systematic, became afterwards a horrible engine of oppression and of destruction. The people at length discovered their power, and those who had taught them this strange lesson, had not at the same time taught them how to govern their evil passions; and, when they would have undone the terrible mischief they had brought about, they went down, like others, before the wild, uncontrollable rage of the people they had formerly led.

Similar results have followed the abandonment of constitutional right in America. That which, in the eyes of the opposers of the Gospel, was justifiable and eminently proper when used to overthrow weak and law-abiding citizens who differed in religious creed, became highly reprehensible when applied in the conduct of others to themselves. Yet they could not stay the rolling on of those demoralizing principles of mob violence which they themselves, in their insane desires to overcome the Church and kingdom of God, had brought into requisition. The evils, though long delayed, have now discovered them, and will continue to torment them until justice is satisfied. The waves of passion, like those of the ocean beating against the crumbling embankment, and effecting a breach, have beaten against the constitution of civil liberty, abutment after abutment giving way, until now, but the least tangible realization of freedom exists. The spirit of violence once aroused was, when the Saints had been driven from their midst to the fastnesses of the Rocky Mountains, not satisfied with the innocent victims it had already sacrificed, but must needs turn upon and immolate the very ones who inaugurated its reign. Neighborhoods became divided and disunited; the anarchy—always observable upon the decay and dissolution of national power—arrayed brother against brother and father against son; yet, even in this they would not acknowledge the hand of God. There are individuals in life, who are always ready to

prostitute the sacred names of liberty and law to the furtherance of ambitious desire. In revolutions, as in the commotions of troubled waters, the scum rises to the surface, for the wickedly-disposed are ever ready to carry matters with a higher hand and to greater extremes, and to dare the blackening of reputation more, to advance individual interest, than are the virtuously inclined.

Some persons affect to be surprised that such things as revolutions occur and exert such a powerful effect upon the after career of individuals and of nations. But, as with the human body, so with the political government of nations. Disease is engendered by exposure, by over exertion, or by wilful perversion, and brings irretrievably upon them the reactionary influence of returning vigor, or the disastrous consequences of extreme decrepitude. Such is the storm which is now raging in and ravaging the United States. Wilful perversion of the great and glorious blessings God bestowed upon their revolutionary fathers, has led to these disastrous consequences; and at the present time, in a country which four years ago could boast more political, intellectual and religious freedom, than any other nation upon earth, there has been upreared a despotism more powerful, and a dictatorship more potent than that of Rome, when ruled by her Marius or her Sylla. Injustice has but one final result, and, although punishment has been long delayed, and although the moving causes may be hidden from the gaze of all but the prophetic inquirer into the future, yet retribution, swift, terrible and overwhelming, overtakes and smites down the proud oppressor at the very moment of his anticipated triumph. The king of Babylon, while in the zenith of his power, requiring the divine honors of a god from his suppliant courtiers and subjects—while gazing upon the embattled towers and gilded palaces and the richly-adorned temples he had caused to be reared—was driven to the solitude of the parched desert, far from the haunts of men, to mingle in the society of the beasts of the field, at the very moment he was exultingly exalting himself above the mighty and

majestic God of Sabaoth. Belshazzar was startled by the mysterious and supernatural hand writing his doom upon his palace wall, whilst he was congratulating himself, in the midst of his obsequious flatterers, upon the impregnable nature of the defences of his city.

So, the crowning act in the iniquity of the people of the United States was in sanctioning the action of the General Government, when the army was sent by the President against the inoffensive people of Utah. Proud of the accorded station granted them by the nations of the earth, grown overbearing in consequence of the wonderful success God had caused to wait upon their labors, and corrupted by the wealth which filled their straining coffers, they determined to annihilate the people who worshipped God so unitedly. They could not prove anything against them; constitutional liberty granted them religious freedom; yet others mocked the forbearance which they displayed toward such enthusiasts and fanatics, and they determined, in an evil hour, to do away with the foul(?) institutions of such a people.

Yet, how very impotent were their exertions, and how ineffectual their threats? When they entered into the scheme they had an overflowing treasury, a disciplined army, all the munitions and implements of destruction necessary to carry on successfully such a struggle as they anticipated. But the use for such things existed not, and the illustrious general who panted to distinguish, if not to immortalize himself, had to do as a king of France once did before him:—

“The king of France, with thirty thousand men,

Marched up the hill, and then marched down again.”

Useless expenditure drained their supplies, traitors misdirected their energies, and the prophecy, which had been hanging above their heads like the naked, glittering sword over the head of the trembling courtier, Damocles, at length burst in a wild storm

upon them, and they plunged in war; into a maelstrom of seething passion, conflagration, anarchy and blood. Brother raised fratricidal hand against brother, father and son entered opposing armies, sundering, by a bloody barrier, the nearest and dearest ties of the human heart.

Do we, Latter-day Saints, rejoice to witness such manifestations of fiendish passion and determined wickedness? No, we do not; but we do rejoice that God has set up his Church and established his kingdom never more to be thrown down, and that he will guide and redeem his people. We do not expect to gain the ascendancy without a struggle, for the enemies of truth are as much opposed now, and as much on the alert as they ever were; but the Lord has said that he will fight the battles of his faithful Saints. But this struggle will be more maintained with ourselves than with others, our own passions being the greatest enemies of our salvation that we will meet with in life. The faint-hearted will drop off from our midst as trials darken and difficulties thicken, and will be no more heard of in Israel. We do rejoice in these things, and in the bountiful blessings of our God, but not in the sufferings of even our enemies; yet no amount of reproaches or tears, on our part, will do away with them. They have brought them upon themselves by the insanity of their actions. They have sown to the winds, and they can but reap destruction; their actions have been unto death, and they will meet it unless they repent while there is yet time, and they will be confronted with their errors and sins when they least expect it. So will all other nations that will persecute the Saints of God, and mourning and lamentation will be the legitimate offspring of all such abominable usurpations of prerogative. The earth is to be purified, the will of God has yet to be done upon its surface, as it is in heaven, and we, if faithful, will aid in this great and glorious work of regeneration.

THE RIGHT WAY.—Plato being told that some enemies had spoken ill of him, said, “It matters not; I will endeavor so to live that no one shall believe them.”

MEETINGS.

BY ELDER MILES P. ROMNEY.

It is in attending the meetings of the Saints that we are greatly blessed, for we there hear the words of life and salvation from the servants of God, without which we would not be able to make progress in the work of redemption. Yet, there are those in our midst who profess to be good Saints, who, seemingly, care very little whether they attend to their meetings or not; and we find, invariably, the consequence of a course of this description leads them to become indifferent to all other duties as well, until they finally forget the interests of the Work, and they return back to the element of the world. Frequently, when those persons are visited by the servants of God, to be instructed in their duties, they will make such remarks as these,—“O dear, we work so very hard during the week, that we are too tired to come. We would come if brother so-and-so was going to preach; but then, if we do go, we will only hear brother —, and he is so dry in his remarks; we will only hear the same things we have heard time after time. There are so few there that it is really dull, &c.” We know that it is often the case that people are compelled to work very hard during the week for a livelihood, and become weary and tired; but who gives us our strength, our life and our being? God; and his promise unto his faithful children is,—That our strength shall be sufficient for our day. In answer to the next objection we would say, that if the Saints are diligent and striving to live their religion, and will uphold the Priesthood by their united faith, prayers and works, the speakers will be mouthpieces of God unto them, and the Lord will cause those men to speak forth the principles of truth in simplicity and plainness, to our edification and instruction, and we would thereby be greatly blessed. In regard to hearing the same thing over so much, we would ask,—Do we fully carry out and practice every principle that we hear?

If not, it will be necessary that we hear them again and again, until we adopt them in our daily walk. When we have done this, we will be prepared to receive something new; but to keep feeding us with more and more principle, and we understanding not those principles, nor practicing them, would only bring us under greater condemnation for our negligence; and, in fact, if a person willfully neglects his meetings, he is not living his religion, and his duty needs laying before him until he reduces it to practice.

The Lord has said,—“Where two or three are gathered together in my name, there am I in the midst of them.” Now, this shows unto us that the Lord does not deprive a small congregation of power, nor hinder them from receiving his Spirit and blessings, any more than a large one; but when there are only two or three honest-hearted persons met together to worship him, he has promised to bless them. This promise should encourage us to faithfulness, though our numbers may be small. If we would always remember those promises, we would be more punctual and attentive to our meetings than many of us have been in the past. Our meetings would then be more lively, and when strangers saw our faithfulness and diligence, it would have a good effect upon them, but it has a contrary effect when there are those in a Branch who profess to be Saints, yet who are so negligent. Strangers witness their course of conduct, and it has a bad effect upon them, and the Saints themselves are to blame that such people are not so desirous of investigating the truths of the Gospel as they otherwise would be.

If a person neglects his meetings week after week, he is very liable to forget or neglect his prayers, as well as every other duty that devolves upon him, until, finally, Satan has accomplished his object, the Spirit of God has entirely forsaken him, and he is left, as it were, without a protector. He is tempted, and has not power to

resist the evil, he is overcome in an evil moment, he falls into shame and confusion. If he had but listened to the warnings of the servants of God, and had attended to his duties, the blessings of Heaven would have rested upon him, his mind would have been illumined with the Spirit of truth, and he would, thereby, have been enabled to resist the power of the Adversary, and peace, joy and contentment would be his constant companions. We would, therefore, exhort all to be attentive to their meetings, and never neglect any duty, no

matter how small it may be—little things lead to greater ones. And O! how we should hail with pleasure the time that we have the privilege of listening to men who hold the Priesthood of God,—men who are authorized by High Heaven to preach the Gospel. We must attend to our duties in order to keep pace with the Work of God. That great latter-day kingdom is established upon the earth, and it will roll forth increasing in might, majesty and dominion, until it covers the whole earth.

TRUE VIRTUE, AND THE ONLY MEANS OF ATTAINING IT.

BY ELDER G. C. FERGUSON.

—O—

Righteousness is the doing of that which is in accordance with the mind and will of God. We are required to work righteousness, and to do so from disinterested motives, for the quality of an action frequently depends upon the motive that prompts it. If we perform an act with the assurance that it is the will of God, we are sure to be right, both in the act itself and in the motive that prompts it; but, if we do not make this desire a principle of action, we may frequently flatter ourselves that we are acting from proper motives when there is meanness, or even dishonesty, lurking beneath, and we may, thereby, get condemned for doing the very thing that would have proved another person's salvation. For example:—It was the will of God that a certain young man who came to Jesus, should sell all he had and give the money to the poor; but when, for the sake of the poor, the disciples would have sold the ointment with which Mary anointed the Savior, Jesus rebuked them, not only because Judas Iscariot was a thief, and wanted to embezzle the money, but also on account of the excessively mean spirit which, under the specious guise of charity, could begrudge the Redeemer of the world a pot of ointment. Thus it is that, sometimes, even the best of men will, for a moment, be swayed by

a false spirit, and thus it is also, that even the best of men, from time to time, need the correcting touch of the great Master-mind of the universe.

To know and submit to the mind and will of God is, therefore, the first and most indispensable requisite to form a virtuous man. To think of being virtuous, in the real sense of the term, without that, is as absurd as for men who believe in their own existence, to deny that of God, their Father. How inconsistent, then, is the conduct of men in this generation, who though professedly believing in God, yet treat with scorn those revelations of his will which he has caused to be published in this age. If professed believers act thus, what wonder if some, who do not believe in God at all, set up as moralists and reformers? Though it is very plain that they who do not believe in God can neither believe in God's righteousness nor in doing God's work. They may, to some extent, be virtuous, but if they are, then, their virtue testifies to the irrationality of their unbelief, for it proves them to be in possession of a measure of the Spirit of that very God whose existence they call in question. Yet, notwithstanding their virtue, if we talk to the unbeliever, or the sectarian, about the Gospel as restored in these days, they regard it as sheer fanati-

cism. Talk to them of God's kingdom as now existing on the earth, and though some of them will, and do, admire its industrial and social institutions, they reject and repudiate the system that produced them, just as the professed unbeliever rejects and repudiates the true source whence human beings sprang. They would like to arrive at the same results, if they could obtain them, by other means, just as some believe in deriving men from apes and reptiles. Possibly, when they succeed in this, they may also succeed in producing Gospel institutions from human systems and legislation. To the faithful member of the Church of Christ alone is it given to rise to the heights, or go down to the depths of those principles whereby peace on earth, goodwill to man, and progress in the highest sense, is to be achieved.

Having received, by the laying on of hands, the Comforter—that Spirit which takes of the things of the Father, and reveals them to his children, man finds that the strange, mystical feeling with which he formerly regarded the Deity, is gone from his mind. He no longer approaches him as the great incomprehensible, unknown God, but as a child would draw near unto his father. Then, there is the Priesthood, without which the Spirit of God could not be ministered by one man to another. This Priesthood, also, holds the keys of authority to preach the Gospel, and to admit the sons and daughters of God into their Father's kingdom on earth. This Priesthood, being authorized of God, is responsible to him; for, wherever there is authority conferred, there is responsibility, both with the party authorizing and with the party authorized. Thus, when Jesus sent forth his disciples to preach he was responsible for what they taught, so long as they were obedient to his instructions, and they, on their part, were responsible to him for their teachings and conduct. Thus, without the assumption of infallibility either in man or in Church counsels, the Saint of God has the most infallible security; for, though men may forget their responsibility, the Father does not forget his, and where God is re-

sponsible to set a man or a nation right, who is he that would be afraid of wrong? That the Lord is responsible for the leading Authorities of this Church is abundantly known to every Latter-day Saint, and manifested in this oft-repeated testimony,—“I know that Joseph Smith was a Prophet of God, and that Brigham Young is his lawful successor.” To the mind capable of discerning the things of God, the above testimony announces the advent of that “man-child,” before whose presence the refuge of lies will crumble into ruins, and every system, not of God, totter to its fall.

We therefore see very plainly that they who do not believe in God, and also they who reject the living Priesthood and continued revelation of God, are, and of necessity must be, dwarfed and stunted in their development, and are hindered in their progress in virtue. No strength of intellect will ever compensate them for the lack of faith—for reason, without the Spirit of God, is as the eye without light, the intellect without faith, and as the lever without a fulcrum on which to place it; so men must exercise faith. They cannot help themselves, and if they cannot learn truth in the kingdom of God, they must learn it in the kingdom of the Adversary; or be forever shut out from the very end and object of their being. The faith they must learn is the faith that was once delivered to the Saints: a faith in God the Father, and in his Son Jesus Christ—a faith in living Apostles and Prophets, and in continued revelation—a faith in God's government and kingdom on earth—and, finally, a faith in themselves as the veritable offspring of God, and as such they must strive to maintain the dignity and glory of their exalted lineage and noble destiny. “But,” says one, “why does not the Lord write his message on the heavens in the sight of all, or send his archangel to proclaim it with a voice of thunder, in the sight and hearing of all?” It is not unlikely that he *will* do something of this kind before he gets through with his work. The Lord has only so to speak to begin his work of judgment upon the nations. He is, in the mean time, gathering out that portion of his children who

can exercise faith without these overwhelming testimonies. But he has said,—“After the voice of my servants cometh the voice of wars, famines, earthquakes, thunders, fierce and vivid lightning, &c.” He has promised signs in the sun, the moon and in the stars, together with blood and fire and vapors of smoke.

But let the man of doubt remember, that these things will not fight *his* battles; he will have the Devil to conquer and overcome the very same then as now. After having passed through all these calamities, he will only begin to enter into a similar

position to that now already occupied by the Saints. It will only be after he has begun to exercise faith in God and in his Gospel, that a man will be able to wage anything like a successful war against the great Adversary, or make any progress in the attainment of that exalted virtue which will be his passport back into the presence of God. O that man would turn and “seek first the kingdom of God and his righteousness,” then would they shine forth as the sun in his strength, being heirs with God and joint-heirs with Jesus Christ.

J. B. Harris
HISTORY OF ~~BRIGHAM YOUNG.~~

(Continued from page 360.)

I believed the Spirit of God dictated me to make a journey west. I started in company with one Benjamin Hall, who was also led by the Spirit. I went to Lima, Livingston county, New York, where I staid some three months, and then left for home. I called on my return at Lyonstown, on a family, whose names I do not recollect. On leaving there next morning the lady enquired if I had heard of the Golden Book found by a youth named Joseph Smith. I informed her I never heard anything about it, and became very anxious to know concerning the matter. On enquiring, she told me I could learn more about it from Martin Harris, in Palmyra.

I returned back westward and found Martin Harris at the printing office, in Palmyra, where the first sixteen pages of the Book of Mormon had just been struck off, the proof sheet of which I obtained from the printer and took with me. As soon as Martin Harris found out my intentions he took me to the house of Joseph Smith, sen., where Joseph Smith, jun. resided, who could give me any information I might wish. Here I found Oliver Cowdery, who gave me all the information concerning the book I desired. After staying there two days I started for Charleston, Mass., highly pleased with the information I had

obtained concerning the new found book.

After arriving home and finding my family all well, I showed my wife the sixteen pages of the Book of Mormon which I had obtained, with which she was well pleased, believing it to be the work of God. From this time for about one year I corresponded with Oliver Cowdery and Joseph Smith, jun., and prepared myself to move west.

Learning by letter that the Church of Jesus Christ had been organized on the 6th day of April, 1830, I moved to Palmyra, Ontario co., in September following, and landed at the house of Joseph Smith, sen., with my whole family. During the month I was baptized by David Whitmer, in Cayuga lake, and in a few days I was ordained an Elder by Oliver Cowdery with six Elders, at Father Whitmer's house.

Joseph received a revelation appointing me a physician to the Church.

After remaining in that State, during the fall and winter the Church moved to Ohio. In the spring of 1831 I journeyed with the main body to Kirtland.

In June, 1831, I was ordained a High Priest at a Conference held in Kirtland, where I received an appointment to go to Missouri with Ezra Thayer, and preach by the way. In

consequence of Ezra Thayer delaying so long, I went to Joseph, who received the word of the Lord appointing Selah J. Griffin in Thayer's stead, with whom I journeyed to Missouri, preaching by the way; many believed our testimony, but we did not wait to baptize any. While near the end of our journey I was attacked by chills and fever and arrived very sick. I staid at the house of brother Benjamin Slade till I got well.

Sometime in January, 1832, Bishop Partridge having furnished me with an Indian pony, I returned to Kirtland, accompanied by Cyrus Daniels. I labored, preaching through the country around Kirtland until the summer opened, when, in company with Ezra Thayer, I went on a mission through the State of New York and returned home early in the fall; and made preparations to go up to Zion in company with several other families from Kirtland. At that time an objection was raised to me being the leader owing to my inexperience, but there was divi-

sion on this subject as some considered my office entitled me to the presidency. My opposers appealed to Joseph, who decided I should lead on account of my office; still, although we started with the understanding that I was to lead the company, my opposers never became reconciled to my presidency, until we got into difficulties at the Ohio river, where we could not proceed without better order. Here they yielded to my dictation through necessity; but when we had got down the Ohio river as far as Louisville a rebellious spirit was again manifested.

At this point I seperated from the company; took my brother-in-law, Lewis Abbot and his wife, and proceeded by boat to St. Louis, where I arrived one day in advance of the company. On our arrival we found the cholera raging in St. Louis and vicinity. I went immediately to the outskirts of St. Louis, rented a house, and began my preparations to start overland to the west.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 11, 1864.

MODERN NATIONS JUDGED AND CONDEMNED BY THEIR OWN RULES.

THE great stronghold of the advocates of modern Christianity, and of the Bible as a divinely inspired record, is the fulfilment of many of the prophecies uttered by Jesus as well as by the Prophets who preceded him. If the Bible or Christianity is assailed, they triumphantly point to the recorded prophecies and their historical fulfilment, as conclusive evidence of the truth of both, and expect and demand that men should yield an unhesitating assent to their propositions in view of such—as they consider—overwhelming and irrefutable testimony; and should any still refuse to yield his judgment and his conscience to such proof, he is regarded by them as being deficient of common sense, or else incorrigibly wicked. Many sceptics, feeling themselves unable to storm this position, have sought to undermine it, by endeavoring to prove that many

of the prophecies of Jesus were fabricated by his followers after the occurrence of the facts alluded to in them, and then recorded as though uttered by the Savior during his lifetime; also, that many of the predictions of the Prophets, both before and after the lifetime of Christ, were so vague, so full of mystery and clothed in such metaphorical language, that it is impossible to tell to what events they particularly refer, and that they are capable of so varied an application, that if one event fails to fulfil them, another can be readily made to do so. It is urged, by these objectors, that the only possible object God can have in view in revealing a knowledge of the future to his creatures, is, that they may profit by it; and if, say they, He had given the revelations ascribed to Him, he would have made them so plain that all could understand them. To this latter objection, the advocates of modern Christianity reply, that it was necessary that prophecies should be clothed in metaphorical language, because, if plainly stated, men and nations might unite to prevent their fulfilment. Both these parties, though so diametrically opposed to each other in belief and effort, accept—though probably unconsciously to themselves—at least one common premiss on which they base their arguments,—viz, that future events are only known to God, and that, consequently, anyone who correctly foretells the future must be Divinely inspired. The professing Christian claims that Jesus and the Apostles and Prophets did correctly foretell the future, and, therefore, that they were sent of God. The so-called infidel, while he admits the first premiss, denies the second and the conclusion.

The principle is laid down in the Scriptures that men shall be judged out of their own mouths—that is, by the standard they have erected for themselves, and by the tests by which they have determined to decide between the true and the false, the right and the wrong. There cannot be a more just and impartial method of judging mankind than this, and yet very few are willing to abide by it when it is practically applied to them. God has left the world without excuse in these latter days, and both these large classes of individuals will be condemned out of their own mouths. They both practically assert their belief in the proposition—the truth or falsity of which is not relevant to our subject—that whoever truthfully foretells future events must be sent of God,—and yet, when men arise who claim to have received a Divine mission, and who foretell the future with such simplicity, clearness and minuteness, that no one can possibly misunderstand their words or their application, they refuse to receive or credit them as the servants of God, thus at once denying their own premises and overturning their own arguments. Never were plainer, more pointed or more important prophecies given to the world than those which the Prophet Joseph uttered; never were prophecies more literally or speedily fulfilled; and yet all classes—religious and sceptical alike—persist in their senseless, insane cry of “false prophet.” Will not their condemnation be just?

It is true, that in revealing the future God has in view the benefit of his creatures, if they will profit by the knowledge given unto them. But the world, at the present day, appears determined not to profit by any knowledge which the Almighty may impart. It is more than thirty years since the Lord foretold, through his servant, Joseph Smith, the terrible war which is now taking place in the States of North America—defining, with remarkable precision, the place of its commencement and the various stages of its continuance—and yet, so far from profiting by it, or endeavoring to prevent the ful-

fulfilment of the prophecy, the people of both sections of that once powerful and united Confederacy, have been doing all in their power to bring it literally to pass. There is no ambiguity about any portion of that prophecy—its language is so simple that any child can understand it—it foretold events which it appeared impossible should ever take place, and it was circulated far and wide throughout the civilized world, that its inhabitants might be thoroughly warned of the fate that awaited them unless they repented and turned unto the Lord. This they have refused to do, and the first act in the world's great tragedy of the last days has commenced ; the curtain has risen and displayed to our view a mighty nation engaged in desperate, bloody and fratricidal strife ; but other, if possible, more dreadful scenes are yet in store for mankind to gaze upon in the near future,—the slaves will rise against their masters, and the Indians—contemptible and disunited as they appear at present—will descend like an avalanche upon the remaining weakened and divided inhabitants of the land, and, with savage ferocity, carry rapine and cruelty and death to the hearths and homes of thousands who now dwell in security and peace, and, finally, war in its most terrible forms will spread from that land throughout the whole earth.

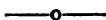
To a calm, reflecting mind, it would appear reasonable to suppose that a wise Government, having seen and experienced the fulfilment of a portion of the prophecy, would take warning and seek, if possible, to adopt those measures which would avert the remaining terrible evils, and that, with this view, it would consult with the servants of the Lord, and seek His counsel and advice through them. But, instead of this, the people and their rulers appear to be more infatuated and more determined than ever to accomplish their own destruction. They laugh to scorn the idea that the predicted evils will ever overtake them, while they pursue the very course that will inevitably bring them about ; at the same time—as the Jews did to poor Jeremiah, when he foretold the destruction of Jerusalem—they denounce and persecute, as traitors, the men who warn them of these things, and seek their lives as though they were their bitterest enemies, when, in reality, they are their only true friends.

The portion of the prophecy alluded to, respecting the Indians, must surely be fulfilled ; but we cannot but regret, for the sake of its citizens, to see the Government of the United States urged, by ambitious and designing men, into adopting a course which is certain to bring on a general and terrible Indian war. There have been, recently, several severe and bloody fights between the United States troops and various tribes of the Indians, in different portions of the continent, which have tended to alienate the latter from, and embitter them toward the Government which they have, heretofore, been accustomed to regard as their protector and friend. But these are but trifling affairs to what may be expected, if the report be true which has so recently appeared in the papers, that the most formidable expedition ever sent out against the Indians is soon to start, under the command of Brigadier-General Sully, having for its object the complete subjugation or extermination of the hostile tribes. Should such an expedition start now, or at any future time, it must inevitably result in as effectual an alienation and separation between the Indian tribes and the Washington Government, as now exists between the latter and the Confederates, and will pave the way for the speedy fulfilment of the remainder of the prophecy heretofore referred to.

The world, however, greatly wrong us in thinking that we rejoice at their

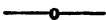
calamities ; as friends, we warn them, and entreat them to avail themselves of the only measure of safety and deliverance ; if, however, they will not, we can only grieve over and pity their obstinacy. Their sufferings they bring upon themselves.

NEWS FROM CONFERENCE.



MANCHESTER CONFERENCE.—From minutes sent to us, which we are unable, from want of space, to publish entire, we learn that there was a Conference held in the Temperance Hall, Grosvenor-street, Manchester, on the 17th of April, Present on the Stand—Of the Twelve Apostles, George Q. Cannon, President of the European Mission, Elders Thomas Taylor, President of the Manchester District, George W. Grant, President of the Manchester Conference, Jesse N. Smith, late President of the Scandinavian Mission, Elnathan Eldredge, President of the Preston Conference, Joseph A. Young and John W. Young, late from the Valley on a visit to this country, and Wilford Woodruff, jun., James Lythgoe and W. T. Crosby, Travelling Elders in the Conference. The Conference was reported to be in a thriving condition—it numbers nine hundred souls, fifty of whom have been baptized since the new year. President Cannon made some remarks upon financial matters—he was happy to learn that the Conference was free from debt, and he hoped it would continue so. He was sorry, however, to see the Tithing so low in amount, but trusted that he should see a great change and improvement in this also, that the Manchester Conference might become worthy of imitation to others. Elder Thomas Taylor followed and gave some excellent advice and counsel to the assembled Saints, and hoped that the wishes of President Cannon would be more than realized by the conduct of the Saints in the future—that they had done very well, but hoped that they would even better it in the efforts they would yet make. The Authorities of the Church were then presented and sustained, as usual, by the unanimous vote of the assembled Saints. In the afternoon, after partaking of the sacrament, Elders E. Eldredge, jun., J. A. Young, J. N. Smith and John W. Young, made some very appropriate remarks, and the Saints rejoiced under their teachings. In the evening, Elder Joseph A. Young gave a very excellent description of the condition of affairs in Zion, mingled with good instruction to the Saints, and was followed by President Cannon. The instruction to the Saints, during the day and evening, caused them to rejoice, and the liberal flow of the Spirit of God made it a happy time long to be remembered by all who were present.

C O R R E S P O N D E N C E .



ENGLAND.

BRISTOL DISTRICT.

Bristol, May 4, 1864.

President Cannon.

Dear Brother,—On leaving my pre-

sent field of labor to return to Zion, I feel it to be a duty I owe my friends to give them this farewell, and thus publicly to thank them for all their past kind acts to me, and for their

united efforts in assisting me to spread the Gospel among the people, and in gathering home the poor Saints to Zion, for I can truly say that I have been greatly helped and blessed in the performance of these duties.

It was a prominent feature in the blessing given me by President Young, when leaving to come on this mission, that I should have power in gathering the sheep of Israel, and in bringing them to Zion. Many of those now there, as well as many that are going this season, can bear testimony to the fulfilment of this prophecy, which gives me great joy; but I shall leave many warm-hearted friends behind me, which is a drawback to my present happiness. I feel happy in being able to return to my home with the Saints in the Valleys of the Mountains, and I feel that my happiness would be complete if I could take all the faithful Saints with me.

I have been differently situated from many of the Elders who have been removed from time to time from one field of labor to another, and have only made a passing acquaintance with the Saints, for it has been my lot to labor all the time in the Bristol Conference and District. I travelled in this section of country nearly all of the time from 1844 to 1853, when I left to go to Utah, and I have now labored in the same place since my arrival here in 1860, so that altogether, I have travelled with the Saints here nearly twelve years. It is twenty years since my first acquaintance with them, so that it would be impossible for me to mention all their kind actions, and the many ties of friendship that bind my heart to the good Saints here. Although I am not a perfect Saint, and have labored here so long, yet I do not know a single Saint but sends with me his prayers and best wishes. I am sure they have mine, for I have proved them to be a good, warm-hearted people. The Saints here, generally, are doing the best they can to advance the cause of truth, and to effect their own deliverance from Babylon; and although I now leave them, to go home to Zion, I will never cease using my influence for their good and salvation, while I retain the Spirit of God, and they are

faithful to themselves and their religion.

A great many of those I am now leaving behind me, are faithful men and women, some holding responsible positions, and looked up to for counsel and advice, that were only children when I was with them in 1844, while the Saints of that early date are nearly all dead or removed, thus proving the blessedness of training children in the ways of the Lord; and it will but be a few years before the present children will be the men of the world. I now say to all the Saints—yea, I would urge it with all the force of my soul—do not thoughtlessly neglect your children's best interests, but early teach them the principles of the Gospel. Keep them, as much as you possibly can, surrounded with the influence of your religion and the power of the holy Priesthood, and then, if I should return here again in a few years, I shall find that you have not been "strewing rose-leaves in your path that have become withered by the rays of the sun," but that you have been sowing rose-seeds which have sprung up; you have been beafig precious seeds themselves. I feel I could speak volumes to you on this subject, but a word to the wise is sufficient.

Beloved Saints, be assured you have my prayers and best wishes for your eternal salvation, and I greatly desire that the love and esteem that we have for each other, may continue and increase throughout all eternity. I say, God bless all the faithful, that you may continue faithful, so that living or dying, in Zion or in Babylon, you may be approved of by the Lord, and that we may all meet with the Redeemer in Zion, is the prayer of your friend and brother,

GEORGE HALLIDAY.

WALES.

Abergele, May 3, 1864.

President Cannon.

Dear Brother,—As it is some time since I wrote to you, and knowing that you are always glad to hear from the Elders and Saints in all parts of the vineyard, I now embrace this opportunity to let you know how we have prospered in North Wales since I was appointed, at the General Council at

Birmingham, to preside over the District. I have seen and conversed with all the Saints in the District, and I can truly say that I find them to be a good, warm-hearted people, striving, with a very few exceptions, to live up to their high and holy calling, and, by so doing, they are increasing in faith and good works.

The Flintshire Conference is in a flourishing condition, under the Presidency of Elder Edwin Price. The Saints there do not live so very far apart, which enables him to visit them often. Although they are not so many in number as in some of the other Conferences, yet I find, by looking over the Quarterly Financial Report, that they pay a liberal Tithing, which, no doubt, is the cause of their being prospered temporally, and also of their increase in spiritual blessings. There is an old saying, that "it is a poor rule that will not work both ways." In all my experience in the Church, I have never known the man that paid his Tithing willingly, and with a pure motive, but what verified the saying, "by their fruits ye shall know them." I know that the principle of Tithing, as well as all other principles of our holy religion, are true, because they have been given by God.

The Denbighshire Conference is in a scattered condition. The Saints live some distance apart, which makes it rather difficult for the President, Elder Robert M. Jones, to visit them as often as he would wish; yet he is doing the best he can under the circumstances. In this Conference we have been under the necessity of cutting several off from the Church. They have been persons who have been borne with for a long time, and I hope it will be a warning to others, who are inclined to walk in the same slippery paths, who will have to be dealt with in a similar manner, unless they speedily repent of their evils and turn to the Lord and serve him with an undivided heart.

The Carnarvonshire Conference extends over a large space of country, and in order to visit all the Saints, the President, Elder David E. Jones, has to walk a distance of 300 miles, and not in any place is there over three or

four Saints within several miles of each other; yet brother Jones is very assiduous in his labors, and is doing a good work in that Conference. He has to contend with a great deal of prejudice on the part of those who are not in the Church, and it is a very hard matter for any of the Elders to get a hearing. The people in that region are mostly Calvinistic Methodists, and they seem to be more prejudiced against the truth than almost any other people I am acquainted with. They are bound down in strong bonds of superstition, and the consequence is, when the truth is offered to them, it is rejected; but no doubt the day is not very far distant, when they will be glad to hear the voice of a servant of God proclaiming the glad tidings of great joy.

As the time of emigration is upon us, and President Jeremy is about to return to the bosom of his family and friends in the Valley, I feel that I shall lose a father, for such indeed has he been to me since I have been in this country, and his counsel to me has been good and timely. I know that the Saints, in general, will feel his loss, as he has gained the love and esteem of all that have been acquainted with him. I pray God to bless him and brother Bywater, and preserve them on the sea and land, that they may live long upon the earth, and be powerful instruments in helping to roll forth this great and glorious Work.

I sincerely hope that your health is daily improving, and believe me to remain, as ever, your brother in the Gospel,

— WILLIAM H. WAYLETT.

Merthyr, May 4, 1864.
President Cannon.

Dear Brother,—On the 24th ult., I attended a Conference at this place, where all the brethren who are laboring in South Wales attended. I did not invite the brethren from North Wales to attend; owing to the long distance they would be obliged to travel, as it would consequently impose upon them very heavy expenses.

The morning meeting was very profitably spent by the Presidents of Conferences, in reporting the condition of their fields of labor both finan-

cially and spiritually, and I am very happy to inform you that the reports were all very favorable. Some of the Conferences are entirely out of debt, and the others are laboring with all their might to be free from it, and the brethren are determined to clear it off in a short time. You will find, by referring to your books, that the Book Debt in Wales has materially decreased since the beginning of this year, and very soon we shall be a free people, at least as far as debt is concerned.

A most excellent feeling prevailed throughout the day, judging the brethren and sisters from their sparkling eyes and bright countenances, which I considered a good index of the inward and heavenly feeling which pervaded their bosoms.

The number of baptisms in South Wales, from the 1st of January last up to the 24th ult., are as follows:—Carmarthen, 7; Swansea, 20; Monmouthshire, 9; Cardiff, 14, and Merthyr, 37. The above number, added together, make 87 persons.

The brethren say that as soon as the emigration will be over, they intend turning more of their attention to preaching the Gospel to their fellow-man, and they are in full faith

of doing a good work this summer.

I am very thankful that my lot has been cast to labor with good men, who are filled with integrity, and who are always ready and willing to carry out my counsels, as well as yours through the columns of the *Star*, and my feelings are all the time to say, God bless my faithful brethren who are devoting their time and talent in doing good.

I attended a Conference at Swansea on the 10th ult., and a Conference at Carmarthen on the 17th, and appointed brother Evan A. Richards to preside over the Swansea Conference, and brother Philip Dell to preside over the Carmarthen Conference.

I have found the Saints very kind to me, in my travels among them, since I came on this mission, and while parting with them I saw their eyes bathed with tears, and they remarked,—"God bless you, and preserve your life to go safe to your dear family." I have been obliged, on some occasions, to turn my back and walk quietly away to give vent to my feelings, while parting.

Your brother in the New and Everlasting Covenant,

THOMAS E. JEREMY.

SUMMARY OF NEWS.

DENMARK.—The Germans mean to make a great stand about Kiel and Rendsburg as federal fortresses, and contend that if Holstein and Southern Schleswig are to become purely German territory, as the arrangement proposes, neither England nor any Power has a right to make conditions as to the use that may be made of any of the ports. Although the *Pays* gave it to be understood that France was agreed with England upon this point, some of the papers now affect to believe it impossible that England's desire to maintain her preponderance in the Baltic and prevent Germany from having a navy can be encouraged. The *Nation* goes so far as to say that this new question threatens to "compromise the efforts made by diplomacy to maintain peace." According to trustworthy information, the compromise suggested by the neutral Powers would consist in drawing a precise line of demarcation between the Danish and German element. The Duchy of Holstein and the southern part of Schleswig would be detached from the kingdom of Denmark in order to be united to Germany, and the northern portion of Schleswig would be incorporated in perpetuity with Denmark.

AMERICA.—From America accounts of the gigantic struggle now going on there have been very exciting. From the 6th to the 12th ult. the fighting was almost incessant the loss upon both sides being tremendous. Of the fighting on the 6th ult, we are told it was the most desperate that has been known in

modern times. A large number of prisoners have been both lost and captured. Nearly the whole of the 7th Pennsylvania regiment was taken. General Wadsworth was killed. Grant is reported to have lost from 2,700 to 45,000 men, killed, wounded and missing. Generals Getty, Talbot, Morris, Robinson, and Baxter have been wounded. General Warren is reported killed. General Sedgwick was killed by sharpshooters. General Lee says, in his report that four of his generals are killed and wounded; among the latter Longstreet, severely. President Lincoln recommends a special day for thanksgiving and prayer. At an early hour on the 18th General Grant's right centre opened fire and attempted to turn Lee's flank. Several charges were made upon the Confederates and their lines of rifle pits, and some prisoners were taken. Despatches of the 19th ult. say that by the action yesterday, Grant gained an advantageous position on the Confederate right. The Federal loss is estimated at 1,000 killed and wounded. The position occupied by Lee is a vast entrenched camp, strongly fortified. The battle had not been renewed on the 20th. The repulse of General Butler is confirmed. On the evening of the 19th ult. General Ewell's corps made an unsuccessful effort to turn Grant's right. The Federals captured 300 prisoners and lost 700 men killed and missing. General Beauregard is in General Butler's immediate front, preparing to assault his entrenchments. Mr. Howard, of the *Brooklyn Daily Eagle*, has been arrested, as the author of the forged proclamation, calling for 400,000 men, and he has been sent to Fort Lafayette. He has confessed his guilt and implicated others.

VARIETIES.

"What do you ask for that article?" inquired Obediah of a young Miss. "Fifteen Shillings." "Ain't you a little dear?" "Why," she replied, blushing, "all the young men tell me so."

"Julius, why don't you oblong your stay at de sea side?" "Kase, Mr. Snow, dey charge to much," "How so, Julius?" "Why, de landlord charged dis individual wid stealing de spoons."

EMIGRATION FROM GREAT BRITAIN.—The *Washington Intelligencer* has been favored with the annexed letter, dated April 22, from the American Consul at Liverpool to the Secretary of State, relative to the unprecedented emigration now in progress from that port to the United States. We understand that letters of similar import have been received from other parts of Europe:—"I perceive a notice in the papers of a recommendation for an Act to encourage emigration from Europe to the United States. This probably will be considered a sufficient excuse for my venturing to call your attention to the matter so far as this port is concerned. Emigration may be said never to have been so active as it is now. It is quite unprecedented. For the past two months all the emigrant vessels from Liverpool to the States, both with steam and sails, have taken emigrants to their utmost capacity. At the present time there are not half enough ships to carry those who want to go. I called this morning on two or three of the leading shipping houses to ascertain the true State of the business, and will briefly detail what I learnt. Inman's steamers—the Liverpool, New York, and Philadelphia line—told me that every passage on all their steamers up to the 18th of May next is now engaged; and one-half of those of the steamers to sail after this period up to the 1st of June. Guion and Co. and C. Grimshaw and Co., two other large houses, told me that all the passages on their respective vessels, to sail between now and the 1st day of June next, are already taken, and that they are turning off people every day for want of accommodation; that they are so pressed that they do not know what to do. They have not half vessels enough, and cannot procure them to carry the passengers who want to go. What they say will apply with equal force to all the other shippers at this port. A large proportion of the emigrants have had their passage paid in the States. These have a preference. They have raised the price of their tickets for passages within the last few weeks at least a third higher than they were. All the vessels sailing are

filled with passengers, and the only way emigration can now be increased, so far as England and Ireland are concerned, is to increase the means of transportation. One of the houses told me this morning that they could send out 50,000 emigrants to the States in two months if they had the ships to carry them. I do not write this with the view of interfering with the passage of the proposed Bill to facilitate emigration—it may be quite necessary for the continent—but merely to put you in possession of the facts as they exist at this place; and I am quite sure that you will rejoice with myself to learn that it is not required for England and Ireland, at least for the present, to encourage emigration."

ADDRESS.

John V. Hood, 493, Gallowgate, Glasgow.

DIED:

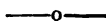
In Great Salt Lake City, April 1, 1864, Mary Ann, wife of Robert Holt, late of Broadwindsor, Dorsetshire, England, aged 64 years and 15 days.

In Greenville, Beaver county, U. S. April 4, of erysipelas, Thomas Williams.

At Bountiful, Davis county, U. S. March 22nd, after a long and severe illness, Louisa, wife of James Page, late of Birmingham, England, aged 43 years.

At Provo City, U. S. March 14th, William Nuttall, late of Liverpool, England, aged 67 years, 4 months and 14 days.

P O E T R Y .



O! LOVELY DESERET.

Tune—*Rosa May*.

O! how I long to gather, to the land beyond the sea,
Where Saints of God in peace now dwell and wait to
welcome me,
With joy I can look forward to that happy, happy
day.
When to England's shores I bid adieu and gladly
haste away.

CHORUS.—O! lovely Deseret,
To thy bosom I will flee—
Secure within thy valleys let,
Me find a home with thee.

I will heed not this world's riches, all its pleasures
I despise,
For access I've to treasures that I far more truly prize,

Hull.

And in Zion's peaceful borders 'neath a tender
Father's care,
The meek and lowly of the earth salvation's glories
share.

CHORUS.—O! lovely Deseret,
To thy bosom I will flee,
Secure within thy valleys let,
Me mingle with the free.

Whilst nations feel commotions and midst fearful
scenes of strife,
Thy children, Lord, will hasten home to serve thee,
God of life;
They shout aloud thy praises, how joyfully they sing,
Beneath thy royal standard, our Savior, Lord and
King.

CHORUS.—O! lovely Deseret,
Soon, soon I'll come to thee,
And never Lord! will I forget
Thy truth has made me free.

J. WRAY.

CONTENTS.

The Fulfilment of the Purposes of God	369	Correspondence.—England: Letter from Elder	
Meetings	372	George Halliday. Wales: Letter from Elders	
True Virtue, and the only Means of attaining it.	373	William H. Waylett and Thomas E. Jeremy	379
History of Brigham Young	375	Summary of News	382
Editorial.—Modern Nations Judged and Condemned		Varieties	383
by their own Rules	376	Poetry.—O! Lovely Deseret	384
News from Conference	379		

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and force anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE HOLY SPIRIT.

BY WILLIAM DREW.

In all ages of the world, when God has had a people upon the earth, and an agency has been employed by him to manifest to the people his requirements, it has been particularly told unto them that such agency was absolutely necessary to guide them in the path of duty. Thus, the faithful and honest-in-heart have been made acquainted with the mind and will of God, and they have ever been found humbling themselves before his throne, and entreating him to bestow upon them the gift of the Holy Spirit. Those who were blessed with the influence of the Holy Spirit in their hearts, and followed its whisperings, were made wise unto salvation; the vision of their minds was opened to comprehend great and glorious truths; they could gaze upon the distant future, and, with unerring certainty, could predict events which would transpire down to the end of time. By this Spirit Adam, after being driven from the Garden of Eden, humbled himself before the Lord, and, having obtained his favor, gathered his children around him and blessed them, predicting events that should

befal them and their posterity down to the latest generation. Enoch, the seventh from Adam, had the future opened to his enraptured vision, and beheld Jesus descending from heaven with his Saints. Noah, through possessing this gift, was preserved with his family in the ark, while the rest of the people, who despised the means by which he obtained salvation, were destroyed by a flood, because they would not listen to the testimony borne by Noah unto them, that unless they repented of their iniquities they would be destroyed. By this Spirit the Patriarch Jacob could pronounce blessings upon the heads of Ephraim and Mannassah, which have received abundant realization.

In many other instances, recorded in the Old Testament, we are permitted to see the great blessings enjoyed by those who have been favored by the Lord with this inestimable gift. Joseph, through possessing it, was elevated from a degraded condition to occupy one as second ruler in the kingdom of Egypt, and to be the means of saving that nation, as well

as his father's house, from starvation. Daniel, the Jewish captive, possessed more wisdom than all the learned men of the kingdom of Babylon, and we are told, in Scripture, that the Spirit of the Lord was with him—it lifted up the veil of futurity, and he was permitted to behold the kingdom of God rise in majesty and power, to spread over all the earth, and to be established never more to be thrown down. Not only does the Holy Spirit make itself manifest by opening to their gaze the future, but it qualifies the servants of God to perform whatever mission is assigned unto them. It gave the Apostles at Jerusalem, on the day of Pentecost, power to address, in their different languages, the assembled thousands who had gathered there to hear the word of the Lord; and, indeed, so extraordinary was the manifestation, that those who knew the Apostles to be simple fishermen, declared they were drunken. The close, however, of that day's labor of the Apostles, abundantly proves that it was most powerful in its operation. This it was which gave them such boldness to declare unto the Jewish nation that that Jesus whom they had slain was both Lord and Christ. Jesus himself considered the gift of the Holy Ghost absolutely necessary to qualify the Apostles for the important work they were about to commence, and he told them to tarry in Jerusalem until they should receive it from on high. Jesus calls it the Comforter, which should lead and guide them unto all truth, and show them things to come. It was, indeed, a comforter to them—it gave them courage and fortitude to bear up under all trials they were called upon to endure for righteousness' sake. When brought before the rulers and scourged, it was with them; when cast into prison and bound with chains, they could sing praises unto God. The Saints who received the Gospel through the Apostles' teachings, had the Holy Spirit conferred upon them through the laying on of the hands of properly authorized men, and it made itself manifest among them. For they were persecuted and endured many severe trials at the hands of their enemies: some were compelled to seek shelter in the dens

and caves of the earth—others were tortured, and the sentence of death was passed upon them—deliverance was offered to them if they would deny the faith, but the Holy Ghost buoyed them up, and, with a calm resignation, they endured all things imposed upon them, so that God might count them worthy to come forth in the morning of the first resurrection, and to enter into the kingdom prepared for them by that God in whose cause they were suffering.

Another characteristic of the Spirit is, that those who possess it are of one mind and of one soul; there are no divisions amongst them, no conflicting opinions to perplex and agitate the mind, but all, whether in things moral, social or religious, see eye to eye, as it is written,—“The watchman shall see eye to eye when the Lord brings again Zion.” Being all taught of the Lord and directed by one Spirit, no difficulties can exist, if all who profess to be the ministers of Jesus Christ, instead of depending upon their own wisdom and learning, would seek unto the Lord, in his own appointed way, for the guidance of the Holy Spirit. Differences which stand in the way and prevent their being united, and which appear now to them insuperable, would vanish like mist before the rising sun. Division would not increase, as it does at the present time, but the eyes of their understanding would be opened to see the fallacy of depending alone upon human learning; they could then understand the import of these words,—“No man can understand the things of God but by the Spirit of God.”—“If ye are not one ye are not mine.”—“See that ye all speak the same thing—one Lord, one faith, and one baptism, &c.”

The accumulated mass of error, which for ages has been allowed to embarrass the theological student, would, with one mighty sweep, were such a spirit cultivated, be hurled into the sea of oblivion, no more to come forth to distort the vision or embarrass the mind of man. Another feature of the Holy Spirit is to teach men to love each other, to be kind and affectionate; to be truthful, virtuous and

Godlike, creating in them an abhorrence of all that is base and vile, and filling them with love for the beautiful and the good. That which will raise man in the scale of being and intelligence is, by its power and influence, brought from the eternal world, and communicated unto him. Jesus said—"He shall not speak of himself, but what he hears that shall he speak." Not only does it confer blessings upon man, but the hosts of heaven partake of its sacred influence; it teaches us the principles by which Jehovah works, by which he rules the hosts of heaven, and produces all the love and harmony which exist in that celestial abode. It dwelt in the bosom of Jesus when he volunteered to leave the throne of his Father, and the blissful associations in the courts above, to come down to this lower world to suffer and to die, that He might redeem us from the curse of the law entailed upon us through the introduction of sin.

The servants of God, in this our day, go forth in their weakness to the nations of the earth, depending alone on the mighty arm of Jehovah and the influence of the Holy Spirit to support them in the discharge of their duties. They suffer reproach and scorn from those to whom they have come with a message of life—for whose sake they have sacrificed home with all its endearments, and the associations of friends rendered sacred by a thousand ties. They are slandered and reviled, their names cast out as

evil, calumniated and abused, tortured and imprisoned, still they hold on their way with an amount of fortitude and cheerfulness that, at times, those who most detest them are bound to recognize and admire. These are the effects of the Good Spirit; it teaches us to count all earthly things as dross in comparison to the glory which shall be revealed. Its words are—"Fear not them which kill the body, but rather fear Him which is able to destroy both body and soul in hell." It revealeth itself to the Church at large in the gifts of tongues, interpretations, prophecies, healing, miracles, &c. It guides and instructs the Priesthood in their respective callings, and produces, through its harmonious operations, all those celestial endowments which make the Church of Christ the pillar and ground-work of truth. There is nothing good or praiseworthy, in all the creations of God, but what it is conversant with, and will use for the benefit and salvation of all those who, in the sincerity of their hearts, seek after righteousness. O, that man would repent of his sins! be baptized by one having authority for the remission of them, and be prepared for the reception of the Holy Ghost, which will be given unto him by the laying on of hands. Then shall he know that God is the same to-day, yesterday and forever, escape the judgments He will pour out upon the wicked, and be crowned with salvation and eternal life.

ADVICE TO THE YOUNG.

BY ELDER D. R. JONES.



"But refuse profane and old wives' fables, and exercise thyself rather unto godliness."—PAUL.

Although eighteen hundred years have elapsed since the above was written, yet the saying is as true and of as much importance to-day, as it was at the time it was written,—it holds as good in every sense of the word. I, therefore, desire to call the attention of my young brethren and sisters to the words above quoted, as they were

written to one who was at that time young in the ministry. To my young brethren in the ministry I would say, that the importance of our calling is greater, and the responsibility of our stations heavier, than those of any other men upon the earth; hence, we have more work to prepare ourselves for the various duties that devolve

upon us, in order to fulfil them with honor to ourselves and glory to God our Father whom we serve. It was binding upon Timothy to refuse profane and old wives' fables, in order that he might become a faithful minister of the Gospel of Jesus Christ. The importance of our calling is as great as was Timothy's, and the necessity of our filling our stations as binding as it was upon him. No man can serve two masters, neither can we please two wills or desires; we are under the necessity of refusing the one and adopting the other. If we, at any time, give way to profane language or ungodly ways, we little by little get to commit greater sins, and begin to forget what and whose we are, and the fulfilment of our duties—such as teaching the Saints or preaching to the world—instead of being a pleasure becomes a burden. By this time we begin to find that the Spirit of God has taken its flight, and left us to grope in darkness and unbelief; and soon, unless we repent and leave off our vain practices and profane ways, we will be cut off from the Church and forfeit all claim to salvation. We have seen, from time to time, many instances of the kind, especially among the young; and, in many instances, such a deplorable result has been caused, in the first place, by a too free use of profane and old wives' fables, until those things became so engrained on the mind that there was no room left for the cultivation of pure and virtuous principles. Then, dear brethren and fellow-laborers in the vineyard of Jesus Christ, let us refuse all manner of profane words that are unbecoming, and that are hated by God and his servants, and say in our hearts that, from this time forth and

forever, nothing shall be heard from our lips but that which is pure and holy, and has a tendency to edify, and that we will at all times exercise ourselves rather unto godliness, and set a good example before the Saints and the world. If at any time, when in company with our young brethren and sisters, we should see them give way to practices that are unbecoming, or hear them use foolish, slang phrases, and other inappropriate words—as the Apostle calls them, "old wives' fables"—let us not, by any action of ours, show that we countenance such things in the least, but that we disapprove of them altogether. Let us reprove them with brotherly love, and endeavor to show them, with a father's tenderness, that such practices do not emanate from a good source, and that they are calculated in their nature, if indulged in, to grieve the Spirit of God, and that they tend to degrade the persons practicing them rather than to exalt them. On the other hand, if they will refuse such things and exercise themselves unto godliness, that it will tend to exalt them in the Church and kingdom of God; that by so doing they will fit and prepare themselves to become saviors on Mount Zion, and kings and Priests unto their Father and God.

I hope and trust that the young of both sexes in the Church, particularly the young brethren in the ministry, will strive to be wise in their day and generation, and endeavor to prepare themselves for every event that, in the wise providence of God our Eternal Father, may await them, that they may be qualified to be saved in his celestial kingdom, with all the sanctified and redeemed of his people.

POPULAR INFLUENCES.

BY ELDER RALPH HARRISON.

Among the influences that have led society astray, and caused its members to reject hearing the truth, there is, perhaps, no one that has been more fatal than that which is sent forth in

what is known as "light literature," such as romances, novels, &c., which may truly be said to be pestilential in their effects, because they destroy the appetite for truth and sound reasoning.

The proof of this is to be found in the fact, that the most simple and trifling things will attract the attention of the multitude, while the valuable time of thousands is absorbed, and worse than wasted, in reading the lives and supposed actions of men whose names are associated with crime and folly. Such works, no matter how ridiculous in their nature or demoralizing in their tendency, are eagerly sought after, bought and attentively read, as though they were the only source through which the happiness that they sought could be obtained. In too many instances important duties are neglected in order to peruse this trash, which increases the evils resulting from this pernicious practice. It appears that the Devil and his agents know the tastes of the people, and to satisfy them the press groans under the weight of the corruption and falsehood which it sends forth by millions of copies, with the titles of "The Knights of the Road," "Dick Turpin," "Jack Shephard," and many other such names; and these things are got up to suit the spirit of the times, with illustrations of the most striking incidents, to attract the attention of the young and unguarded. There is also a fine variety of love and murder tales, that will excite the passions of men, and unfit them for those things that would be of eternal benefit to mankind.

Instead of issuing such a stream of demoralizing falsehood, why does not the press send forth its millions of copies of the inspired translation of the lives of Abraham, Moses, Isaiah, Nephi, Alma, Mormon, Moroni, and the life of Joseph Smith and Jesus, with the revelations of God to man in our day? Because the mass of mankind would not read them; for this is the generation of whom the servants of God, both ancient and modern, have said, that they would make lies and love them,—and it is true, for there are a great many who take pleasure in making lies and more love to read them, while many believe them to be truth, and allow themselves to be governed by them. There are few among mankind who love the truth enough to read a tract concerning it, or to hear a man of God preach

it with any degree of interest, and if they do listen, it is with an irksome, distasteful feeling, which grieves the Spirit of God, and, not having that Spirit, they do not understand the truth. Why is this? Because they have been fed from early infancy upon fiction—mixed, perhaps, with a few grains of truth—and they cannot receive all truth at once, but want a mixture, and a very weak mixture at that. It is true that this generation is in gross darkness, and they can neither see nor understand the influences by which they are led, for instead of wasting so much of their precious time in reading such trash as is now read by the multitude, they would seek to understand the mind of God, and try to bring about and establish the kingdom of God on the earth. They seek to be happy, but without the truth there is no lasting happiness; therefore, it is necessary that we should study the truth and associate ourselves continually with those who love it, abjuring that which is not true as being of no worth and beneath our notice.

The world is flooded with falsehood, and is fast sinking under its destroying influence. We, as Saints of God, should not read those lies, nor receive of their influence, but should shun all such corrupting associations, and shield our children from them as much as possible, by not receiving such works into our houses. Do any of the Saints read them? It is to be feared that there are some who do, and who, at the same time, neglect to read the revelations of God. The latter seem dry to them, because they have used themselves to read romances, and have thus lost more or less of the good Spirit, and this is the reason that they appear dry. A few who cannot afford to purchase a *Star* once a week, can purchase one or two of these soul-destroying journals, and read them, to the neglecting the reading of the works of the Church. It is easy to discern those who read and make themselves familiar with the revelations of God, and those who do not. As God is the God of truth, we should get all the truth we can, as the more we know the nearer we get to him, until we shall have the veil drawn and we

shall be permitted to see him face to face, and be redeemed from the power of him who is the father of lies. We will thus fit ourselves to associate with

good and holy beings, and a more rational enjoyment will cause us to praise God unceasingly for his mercies unto us.

APOSTACY.

To be an apostate is to be hated by all men and to be loved by none, whilst exquisite misery is certainly his portion, evidenced by his continually striving to effect mischief, which cannot but spring from the wretchedness he is pregnant with, and which he bears about with him, go wherever he may. He is a living witness of how distasteful the truth can be to him who hates it, because it cannot be wooed by such a false lover as he is. How much happier would he have been had he never known it. Ah me! I see a poor and wandering wretch, whom none can love, none can pity, because once he said he was rejoicing beneath the sun's warm smiles, and now he cries out the sun does not

warm him as it once did, and he is miserable indeed, and he now says it never did warm him. But who can believe him, since he makes himself a liar? A man who contradicts himself, how is he to be relied on? But there are those who will believe him, or profess to do so, that they may appear justified in their hatred of the Latter-day Saints; that they may seem to have reasons for their thirst to destroy the virtuous and the good; this is their covering, and, but for this, every man, good or bad, would hate an apostate. Lord help me, and all thy servants, to shun this sad catastrophe—this unhappy fate.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 376.)

On the arrival of the other part of the company, I was sent for by them about midnight, to doctor them, but the messenger being unable to pilot me, I had to return to my house until morning, when I was sent for again, and soon found brother Blackslee, but too late to do him any good. He died the next day.

I started for Jackson county, and arrived Nov. 10, having been two weeks on the journey. I located in Jackson county with the brethren who had come from Colosville, where I was invited by brother Joseph Knight, who was very sick with the bloody flux. I attended him faithfully and my wife nursed him; he succeeded in overcoming the disease and soon got well.

I had my inheritance, about thirty acres, set off by Bishop Partridge, on the Big Blue river, Jackson county, where, before spring opened I had a

comfortable log house built, into which I moved early in the spring and commenced clearing land to raise a small crop that year. I succeeded in getting some corn and potatoes planted, which did very well. Before the year was out the mob combined together and drove us out of the county. Some of the Saints moved into Clay county; others with myself removed to Lafayette county, where we wintered, and during which time I kept a common school and taught the children of the brethren.

In the spring of 1834, having learned that Joseph and a company were coming to relieve the brethren, I moved over with many others into Clay county, where I was living when they arrived. Several of those who came up in Zion's camp remained in Missouri. I cultivated a small piece of land this summer and succeeded in

raising some corn. I was chosen one of the High Council.

In January, 1835, in company with Bishop Patridge and agreeable to revelation, I proceeded to Kirtland, where we arrived early in the spring, when I learned I had been chosen one of the Twelve Apostles.

May 4th, 1835, in company with the Twelve I left Kirtland and preached through the Eastern States, holding Conferences, regulating and organizing the Churches, and returned September 25.

In the winter of 1835-6, I attended school, studied the first English Grammar under Sidney Rigdon, and Hebrew under Professor Seixas (a Hebrew by birth), and in the spring returned to my place on Fishing River, in Clay county, Missouri, where I arrived in the month of April.

Soon after this, difficulties having occurred between the citizens of Clay county and the Saints, a meeting was held near Liberty, the county seat, for the purpose of amicably arranging matters. I was appointed a delegate from Fishing River. At that meeting a committee of twelve were appointed to draft resolutions, which were received by unanimous vote; when a committee of three,—viz., Lyman Wight, myself and Samuel bent were appointed to meet next day in Liberty for the presentation of these resolutions. I was appointed by said committee, spokesman, and was enabled to speak so feelingly in relation to our previous persecutions and expulsions, that General Atchison could not refrain from shedding tears. This meeting passed resolutions to help the Saints to seek out a new location, and appointed committees to collect means to aid the poor Saints to remove.

The Church considering the citizens were thus exerting themselves to have us removed, appointed Elisha H. Groves and myself to visit the Churches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement at the land office for the convenience of the Saints who were coming on. We started in July, and succeeded in borrowing upwards of \$1400, principally from the brethren in Kentucky and Tennessee, at 10 per cent. interest.

Sep. 19, 1836.—We parted with brother Woodruff and the Saints in Kentucky, brother D. W. Patten and his wife accompanying us to Missouri. I proceeded immediately to the new city which had been laid out, and called Far West, in our absence. On our arrival we delivered the money to those who sent us and received \$1 per day and travelling expenses, for our services while gone. We furnished our own horses. I procured a lot immediately, built a house and moved into it. During the winter I made improvements on my lot; got up my fire wood; Attended Councils and preached to the Saints.

About the month of June, 1837, I started for Kirtland in company with D. W. Patten and Wm. Smith, to try and reconcile some of the Twelve and others of high standing who had come out in opposition to the Prophet. On my journey I met brother P. P. Pratt about five miles west of Columbus, Ohio, moving to Far West; I prevailed on him to return with us to Kirtland. On our arrival I went to brother Joseph's house, where I remained all the time I was in Kirtland.

About this time a special meeting was appointed at Joseph's house, by himself, to which several of the brethren who were disaffected were invited. I was chosen moderator, and called upon the aggrieved parties to speak first. A reconciliation was effected between all parties.

July 23rd, Joseph Smith, jun., received a revelation to me concerning the Twelve apostles; and on the 27th, I started with Joseph and brother Rigdon for Canada. During this mission we visited the Churches in Canada west, and returned about the last of August.

Sep. 3.—I attended a Conference held in Kirtland, in which Luke Johnson, Lyman E. Johnson and John F. Boynton were rejected. John F. Boynton plead, as an excuse for his course, the failure of the Kirtland bank.

President Brigham Young, in a plain and energetic manner, strongly protested against his course, and was not willing to receive him into fellowship until a hearty repentance and confession were manifested. I sus-

tained brother Brigham's remarks and acquiesced in his testimony.

Soon after, in company with Hyrum Smith, I proceeded to Missouri, where we arrived in October, and in a few weeks, Presidents Joseph and Sidney arrived, and we held a Conference which sustained the Authorities of the Church.

Some time in the winter, George M. Hinkle, John Murdock and some others came to my house, and suggested the importance of calling a meeting to take into consideration the manner that W. W. Phelps and David and John Whitmer had disposed of the money which I had borrowed in the Tennessee and Kentucky Branches in 1836. Accordingly a meeting was

called Feb. 5th, 1838, and the conduct of the Presidency in Zion investigated. The Church would not sustain said Presidency, but appointed myself and brother D. W. Patten Presidents, *pro tem.*, until Joseph Smith would arrive. We also re-organized the Church in Zion, placing every officer in his proper place. Joseph arrived in Far West, March 14th, and approved of the course we had pursued.

May 18.—In company with Joseph, Sidney and others, I went north in Daviess county. We met with Oliver Cowdery, Lyman E. Johnson and others encamped, who were also exploring northward on Grand river. We soon returned to Far West.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 18, 1864.

THE GOSPEL.—THE NECESSITY OF THE SPIRIT OF GOD TO COMPREHEND THE SCRIPTURES.

THERE is a beautiful story related in ancient history, of a certain Lydian, named Gyges, who possessed a ring of such remarkable power, that when the signet was turned inwardly upon the hand, it rendered its wearer invisible to all those around. If we look upon society, we will find that there are many persons who possess this ring, only that its power is manifested in a far different way. The ignorant opposer of the Gospel, viewing its principles through the discolored and distorted medium of his prejudices, can see no beauties in them, and their purity, simplicity and harmony are all invisible to his beclouded understanding. The faithful testimony borne by the inspired servant of God unto him, cannot penetrate through this thick covering of mental imbecility and darkness, and the opposer, happy in ignorance, forgets the nobler aim of existence.

If we will take an angular piece of glass, and look through it from different positions, we will find that our view, or scene, changes with each remove; yet, there is one point where, by the favorable arrangement of light, we can see more beauty than we can from any other. So it is with regard to the holy Scriptures. The holy Book, viewed simply as a book, is seen by all alike; but, when we come to examine its contents, we find that there is but one light

that is favorable to the unravelling of its prophecies and inspired sayings, and that light is the light of the Spirit of God. For the first fourteen centuries of its being it was kept within the monkish cloisters of superstition, altogether unknown, but to the ascetic driveller from whose bosom all human sympathy had fled, so that its mission of consolation and of salvation to man could not be fulfilled.

We find, however, that when the mighty power of the printing-press had been discovered and set in motion, that it was the first book that headed the long list that has since followed, until now, the humblest peasantry of the greater portion of Europe can more readily obtain one and peruse it, than could a monarch several centuries ago. But with this increase of Scriptural and spiritual knowledge, has there come a corresponding increase of spiritual light? As men become more knowing and crafty in worldly wisdom, so do they become more stubborn and opinionated. Human learning has thus dared to place itself in opposition to the wisdom of our heavenly Father. The Jews, at one period of their history, gave all praise to Jehovah, and attributed to him all of prosperity or punishment that they met with and experienced; but, there came a time when they disregarded even the teachings of his Son—when they persecuted and put him to death. They imagined they had become wiser in their generation than their fathers were—that is, they had become wiser with regard to disputation and worldly craftiness. There were no Pharisees and Sadducees, nor Essenes, amongst them in the days of Moses—there were no learned men who dared place themselves and their puny wills in opposition to the mind and will of God. Impiety, in those days, was punishable with death, and woe be unto the liar and adulterer. Astute Christianity calls this the dark ages of religion, suited, indeed, to the low organization and imperfect knowledge of such a people as the Jews, but totally unfit for modern man, who has had the benefit of this wonderful experience gained by the long lapse of intervening time.

But, learning will not teach man the meaning of the holy Scriptures. He must have superior light to explain their mysteries unto him, would he be learned therein. He must obtain possession of the Spirit of God. Its radiance must be shed abroad upon his mind. Man's soul must feel the genial flow of its life-giving power, and his ears must be saluted with the dulcet harmonies of its celestial numbers. No amount of college learning, nor of inquisitorial exactness, will enable us to foretell the future without the Spirit of God. We must have light—we must have revelation, and then harshness is toned down into harmony, adversity is merged into necessary schooling, and we meet all trials with resignation. There is too much philosophy and too little fervor in the religion of the day; too much theory and too little practice. Unblessed by the Spirit of God, ratiocination takes the place of simplicity and ardor, in the mind of man; and when we, Latter-day Saints, would restore both reason and harmony, we are persecuted by the world.

It does seem that the simplest and most observable ordinances of the Gospel have the least attention paid to them. They are explicitly laid down and explained in the Scriptures, but they are not complex enough to suit the metaphysical tendencies of human learning. There is no glare of eloquence, no unnatural straining for effect, but the most direct method is taken to arrive at truth. Like a man who places his eyes upon a distant object, and advances toward it regardless of immediate impediments, so men who depend entirely upon

their learning, are liable to stumble and fall. They do not take the necessary precautions of surveying the approaches before they assault and strive to storm the fortress. They look at heaven, but they do not count the labor, the toil, the trial and difficulty to be met with and overcome on their journey. They place too much confidence upon their ability and power to bend circumstances to their purpose, and pay too little attention to the cultivation of the Spirit of God. They mistake darkness for light, intolerance for liberality of sentiment, and, when we would show them their error, they fly into a passion and persecute us. The ring is turned inwardly upon themselves, and they cannot see their own imperfections; and, with the Gospel we practice, they see none of its beauties, none of its blessings, and none of its enjoyments.

We are looked upon by the world as unbelievers in the Bible. We are, however, the only people upon the face of the earth who practice the principles it inculcates. The Gospel ordinances, its gifts and powers and blessings, are taught by none but by us. We are the only people who claim and receive the miraculous manifestations of the power of God. In sickness we apply to the Great Physician of all ills and disorders, and if our faith fails not he never refuses to heal us. Amid the jarring strifes of human vindictiveness, we look to him for protection and safety, and he leads us on to the haven of quiet and security. If we seek for knowledge with regard to principle, his Prophets will give it unto us, and if we are faithful he will bestow salvation upon us. We, then, are the only ones who are led by the revelations of his will and by the light of his Holy Spirit.

Cannot we do anything toward enlightening those that sit in darkness? Cannot we assist somewhat in the rolling back of this cloud of error which destroys the certainty of understanding? Yes, most assuredly we can! We have the holy Scriptures, we have the teachings of the inspired servants of God, and the light we have we are taught to dispense abroad unto others. We are told not to hide our candle "under a bushel," but to place it where it will illuminate the whole room. The humblest of the Saints of God can assist in this great Work. Each one can pray unto God that he will strengthen the hands of his faithful servants. They can live consistently with their religion, and their influence will insensibly begin to be felt. The little flower, hid away among the grass and bushes, and all unseen, is known to be there by the fragrance it distils upon the air; so the humble, faithful Saint is known to God by the ascending incense of a grateful heart, and by the rippling murmur of his prayers.

DEPARTURE.—The ship *Hudson*, captain Isaiah Pratt, master, sailed from Shadwell Basin, London, with 863 souls of the Latter-day Saints on board, on Friday, the 3rd instant, for New York. On the night of Friday she anchored a little below Gravesend, and, as we learn, hoisted anchor and pushed out to sea from there at 3 a.m. on Saturday. The Saints on board, when we parted with them on Friday evening, were feeling very well, and were indulging in sanguine hopes of a pleasant and prosperous voyage. We trust that their hopes will be fully realized, and that their voyage to New York will be as speedy as the most sanguine can reasonably desire. This ship has sailed about seventeen days later than the time we wished to have the last of the emigrating Saints go, and that number of days later than we arranged, in the beginning,

for her to depart. When we concluded the arrangement for her in the first place, it was expected by the parties of whom we chartered, that she would be in London in time to sail on the 16th of May, and with that understanding we settled upon her. She was delayed in New York, however, much beyond the time that had been assigned for her departure. Much as we were averse to this delay, we had no alternative but to submit to it, as ships were so scarce that another could not be obtained that would answer our purpose any better, either as to price or the time of departure, than the *Hudson*. Our prayer is that the winds and the waves may be so propitious that this goodly ship, with its precious freight of souls, may be wafted so speedily on its voyage, that no serious detention may occur to the Saints and the teams which are to carry them, in consequence of the vessel's departure being delayed.

The company was placed under the Presidency of Elder John M. Kay, with Elder George Halliday, John L. Smith (brother Smith having charge also of the Swiss and Holland Saints,) and Matthew M'Cune, as Counsellors. Elder Alexander Ross acted as clerk. Besides the Elders named, there were on board Elders Louis A. Bertrand, Samuel Neslen and Thomas O. King, who were returning to the Valley after finishing their missions in these lands, and Elders Alexander Ross, William Sanders, James C. Brown, George Webb, Thomas C. Patten and John Miller, who had been released from the ministry in this country to emigrate to Zion; also Elder Peter C. Neilsen, late President of the Bornholm Conference in Denmark, but who has been laboring in this country for two or three months past.

Elders Kay, Halliday, John L. Smith and King, were appointed a mission to Europe in the Fall of 1860, and started for this country directly afterwards, reaching here toward the close of that year. Elder John L. Smith was appointed to take charge of the Swiss and Italian Mission, and repaired to Switzerland, in which and adjacent lands he has continued to steadily labor until the last General Conference held in Birmingham, since which time he has been laboring in the London District in this Mission. Elder Kay was appointed to preside over the Manchester District, comprising the Manchester, Liverpool and Preston Conferences. In April, 1863, he was removed from this District and appointed to preside over the Birmingham District, where he has continued to labor up to the time of his departure. Elder Halliday was appointed to preside over the Bristol District, comprising the South, Wiltshire and Land's End Conferences, in which field he has continued ever since, only leaving there for a brief period to make a visit to the Saints in Ireland, which land had been attached to his District. Elder King labored first as a Travelling Elder in the Bristol District, then as the President of the Wiltshire Conference, afterwards as Travelling Elder in the London Conference, and, finally, since April, 1863, as President of the Bedfordshire Conference. Elders M'Cune and Neslen were appointed missions and left the Valley in the spring of 1862. They reached England in September of the same year. Brother M'Cune was appointed to travel in the Dundee Conference, and afterwards to preside over that Conference. Since the General Conference at Birmingham he has been travelling in various parts of the Mission, administering the Word unto the Saints. Elder Neslen was appointed to travel in the Norwich Conference, and since early in 1863 he has presided over that Conference. Elder Alexander Ross has been laboring for a number of years in the ministry as a Travelling Elder. In April, 1862, he was appointed to preside over the Leicester Con-

ference, where he has continued to labor up to his departure. Elder William Sanders has labored as a Travelling Elder, and, finally, as President of the Kent Conference. Elder James C. Brown has been laboring as a Travelling Elder in Scotland, and, finally, as President of the Edinburgh Conference. Elders George Webb, John Miller and Thomas C. Patten, have been laboring as Travelling Elders, the two former in the Bedfordshire District, and the latter in the Reading Conference.

These Elders leave here, as far as we know, with the good feelings and confidence of the Priesthood and Saints in the fields where they have labored. We wish them much joy and prosperity in their future labors; and though their ministrations are ended here for the present, we hope that they will not view their missions as being finished, and lay off the harness which they have worn so constantly of late, but rather go home with the full determination to be more diligent than ever in exerting every faculty and energy of mind and body in helping to roll forth and bear off the Werk of God.

Though there have been some things connected with the emigration this year that have been rather perplexing, owing to the scarcity of suitable ships and the consequent high rates of passage, yet, on the whole, we cannot contemplate the season's operations without feeling very grateful to the Almighty for his kindness in opening up our way, and the way of the Saints who have emigrated. The Lord's hand has been visible over us for good, and we cannot refrain from praising His holy name for his loving-kindness to his servants and people.

The total number of souls, who have emigrated this season, is 2,650—a rather large emigration, it may be considered, when the circumstances which surround the Saints are taken into consideration. Many of the Saints in Denmark, who were expecting to emigrate to Zion, have been prevented by the war which has broken out between the Prussians and Austrians and the Danes. The accounts from there, which we have received, give remarkable accounts of the way the Saints in Jutland have escaped the evils which always follow the occupation of a country by hostile troops. Though some of them would have emigrated, probably, had the war not broken out, yet, in remaining, they have verified the truth of God's promises to his people; and while others have been suffering to a grievous extent from war and the ravages of the soldiery, they have escaped comparatively untouched.

Friday, the 3rd inst., being a rainy day in London, the meeting to organize and instruct the Saints, which we had appointed to be held at 8 a.m., did not come off, much to the disappointment of the Saints and many strangers who were interested in the departure of so many people, and who wished to be present to hear the proceedings. However, as there are a number of experienced Elders on board, the Saints will scarcely miss this, as they will be able to receive the necessary instruction while they are journeying.

ABSTRACT OF CORRESPONDENCE.

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SOUTHAMPTON CONFERENCE.—Elder Brigham W. Kimball writes to us from Southampton, on the 4th ult., expressive of his satisfaction in his labors in the ministry, and of his determination to live for the upbuilding of the kingdom

of our Father. The Saints whom he has met in his travels, and amongst whom he has been called to labor, have been very kind to him, and he has striven, by his example and conversation, to repay them therefor by words of cheer and encouragement.

DUNDEE CONFERENCE.—Elder John Sharp, jun., writes from Dundee on the 16th ult., expressive of his thankfulness to God for his blessings unto him. He says :—"I am thankful to say that in this Conference the Work is not on the retrogression, as we still add occasionally to our numbers. We have added since the new year more, I believe, than will emigrate; and, although the places of those departing for Zion are already filled up, I am living in constant hopes of seeing yet a few more added to our numbers the coming summer. I cannot doubt, for a moment, but that there are many honest-hearted and truth-loving men and women among the inhabitants of Dundee and its surrounding villages and towns; but their minds have been poisoned by false reports and scurrilous pamphlets, written by persons entirely ignorant of our true character, so that it is next to impossible to approach them to disabuse their minds if we are known as "Mormons." I feel thankful, however, for the assurance that the time is not far distant when the name of a Latter-day Saint, or "Mormon," as the world is pleased to term us, will be more respected, and the promulgators of its principles will be listened to with more attention than they are at the present time. I feel well in the work in which I am engaged, and I am determined to do all in my power to promote the success of the great cause of righteousness, and to profit by that which I hear, or suffer, that by my experience I may become more useful to my heavenly Father."

CORRESPONDENCE.

ENGLAND.

BEDFORDSHIRE CONFERENCE.

Hemel Hempstead, May 26, 1864.
President Cannon.

Dear Brother,—It is with much pleasure that I take my pen to address you on the eve of my departure from England, and to state a few of my feelings. When I look back to the time we started from Utah to take our missions to this country, it seems but yesterday; yet many changing scenes have passed over our heads in that time. In my mission I had my difficulties, trials and temptations, but never once have I regretted that I was called to pass through them, for I have ever realized that they were necessary to perfect me and everyone else, that we might be tried in all things, and be prepared to occupy the exalted stations that will be filled by the people of God. I have reason to thank and praise my Father in heaven

for his blessings to me, in giving me health and strength, and in giving me friends on the right hand and on the left. When I have felt the weakest and most humble, my testimony is, that I have done the best. But when I felt independent, because I could talk one time to my satisfaction, and thought I should another, then invariably has it been shown me that without the blessing and power of God I could do but little, resting on my own strength, and I know that whenever I have looked to Him in humility for aid, that it has been given me. In the several Conferences that I have labored in, I have gained an experience in each that has done me much good, and I have had much joy in laboring with those brethren that have been placed over me. I know that I have my weaknesses and imperfections, and I have to thank my brethren for all the wise counsel and advice that

they have given me from time to time, and for the good that I have done I give praise to God, and I hope that, although I have not baptized every one who has come under the sound of my voice, the fruits of my labors may be seen like bread cast upon the waters, after many days. My desire has been to see this Work roll on, and I have tried, in my weakness, to assist in doing it. I can look back and see now where I could have bettered my course, and where I lacked wisdom. The experience my mission has given me, gold could not buy—it is worth more than the honors of the world; and now that I have the privilege of returning home, I want to work upon the experience gained, and never shake the harness off, for I know it is of no use to run well for a time, and then give up the race. My determination is to keep in the service of God, and do that which his servants call me to do. In leaving England I leave many dear friends; may God bless them, and they will be blessed, for they are good Saints, and He will not forget them. They may not hear often from me, but they will not be forgotten, and I trust none will think so that I have labored among. I have tried to bless and comfort them, and do them good, and I am happy to say that I have not one ill feeling toward any, but that my heart is full of blessings for them and all the people of God, wherever they may be. If I have trespassed against any, I have not done so knowingly; I hope they will forgive me as I will forgive them. I go away with a happy feeling in knowing that I have made many friends, and that I know of no one but what I shall be glad to give a hearty welcome to in the Valley, and that if ever I returned here, that I should receive the same from them. This gives me much joy. I shall always feel an interest in the Bedfordshire Conference, because my last year in England has been spent here, and my prayers will ever be that brother Gibson, who now presides over it, may be blessed, and those with him, and that the Work may roll on more rapidly than ever. A goodly number are going to the Valley this year, and prospects are good in many places for

a further increase, and for many more to go next year.

I will now conclude, praying God to bless and strengthen you in your arduous duties, that must weigh heavy upon you at this time, and that you may have a safe return home. I remain your brother in the Everlasting Covenant,

THOMAS OWEN KING.

SOUTH AFRICAN MISSION.

Port Elizabeth, April 13th, 1864.
President Cannon.

Dear Brother,—I hope that you will excuse my not writing to you before, as Elder Fotheringham has, I believe, kept you continually posted with regard to all the affairs of this Mission; but as he has been released, it now devolves upon me, and I feel it my duty, as well as a privilege, to write you a few lines, that you may know of the continued prosperity of the Work in this part of the Lord's vineyard. A few Saints have been able to leave this colony for Utah this season: one party, under the charge of Elder John Talbot, nine in number, per barque *Echo*, for New York, on the 5th inst.; another company under the care of Elders Fotheringham and Dixon, eighteen in number, to the same port, via Boston, sailed on the 10th, in the barque *Susan Pardew*; they were both English barques of the first class, and their accommodations were good. It has been by faithfulness, strictest economy and obedience to counsel, that the few Saints have been enabled, under existing circumstances, to affect their deliverance from Babylon, and they now can realize that the Lord has blessed them, and they have left with light hearts and cheerful countenances. There has not been so large an emigration as was anticipated, owing to the Saints not being able to dispose of their property to obtain the necessary means.

There are many good Saints yet in this colony, who are very anxious to gather with the people of God; many have had opportunities of doing so, but did not improve upon them, and they will now have to struggle hard if they make their escape. The Saints here are scattered, and but few can meet together, but the most of them

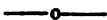
feel to do right, and to live up to their privileges. I have felt well in laboring in this land—the Lord has blessed me; and while travelling from place to place, I have endeavored, in my weakness, to preach the Gospel, and to give such counsel as would be beneficial to the Saints. I was sorry to part with the Elders from Zion; they have labored faithfully in this country in preaching the Gospel, and have done a good work, and my desire and prayer for them is, that they may return to their homes in peace and safety, with those under their charge.

I expect to leave here for Human's-dorp in a few days, to visit the Saints

there. My time will be occupied in travelling, as the Saints are very much scattered, and there are no Travelling Elders in the Mission. The Saints need visiting often, and my prayer is that the Lord will raise up faithful laborers to assist me. I feel to do the best that I can to help to roll on the Work of God. A few are investigating, and I hope to see many embrace the Gospel in this land.

I will conclude with kind love, praying God to bless you and all those who are engaged in the Work of God. Your brother in the Gospel of peace,
M. G. Arwood.

SUMMARY OF NEWS.



AMERICA.—Despatches from General Grant up to the morning of the 26th ult., state that his movement was progressing, and the result would be manifest in 24 hours. General Lee's position covers Sexton's Junction, his right resting on Little Swamp and his left on Little River. The Federals have abandoned their depots at Fredericksburg and Aquia Creek, and have established another nearer to General Grant. General Mosby has completely destroyed the bridges and blockhouses from Union Mills to the Rapidan. The withdrawal of the Federal outposts around Washington enabled him to do this.

The Confederates have commenced firing from the banks of the James River on General Butler's supply boats. General Banks has arrived at New Orleans. The Federals are evacuating Texas. General Sherman has flanked General Johnston's position at Alboona, on the Ellowah River. It is reported that Johnston will not fight, but will transfer his troops to reinforce General Lee. In the absence of any direct intelligence from the army, unreliable rumors of a disaster to Butler have been circulated. It is also reported that Grant is moving toward the Peninsula. Pope is marching from the south-west with 6,000 men to operate in the Shenandoah Valley. The capture of the blockade steamers Granite City and Wave, off Sabine Pass, has been confirmed. According to late despatches from Cairo, General Palk had detached about 10,000 of his force from Mobile to operate against General Banks. General Crook and Averill are said to have gained a series of successes in Western Virginia, in one of which they defeated Generals Mordan and Jones, near Wytheville, and captured General Jenkins, who was badly wounded, together with 300 prisoners. In the Confederate Congress, on the 23rd, a series of resolutions were introduced from North Carolina asking for the appointment of commissioners to obtain an armistice of 90 days from the Union Government, with a view to obtain a peace. The resolutions were tabled. Passengers by the City of London state that at the date of their departure from New York a general engagement was imminent between Grant and Lee, but the publication of the result was ordered to be suppressed by the Federal Government until 24 hours after receipt. The carnage during the late battles between Grant and Lee in Virginia was dreadful. The fearful rapidity with which regiments were depleted will be understood when the circumstance is given that the 9th N.Y.S.M., or 83rd Volunteers, on the last charge, numbered but fifteen enlisted men and three officers. Many other regiments occupying exposed positions were similarly diminished.

V A R I E T I E S .

Among the Romans the gift of a ring was a badge of liberation from slavery. Married people can best explain whether it is so among the moderns.

A Maltese offered his services to a dragoman at Alexandria. "Know English well, sir," said he; "have served many English gentlemen. I'm English subject, sir; I get drunk, sir—get drunk."

"Where are you going?" said a young gentleman to an elderly one in a white cravat, whom he overtook a few miles from Little Rock, Arkansas. "I am going to heaven, my son; I have been on the way eighteen years." "Well, good bye, old fellow, if you have been travelling toward heaven eighteen years, and got no nearer to it than Arkansas, I'll take another route."

D I E D :

In Cedar city, Dec. 20, 1864, of consumption, Elizabeth Summers, wife of L. C. Haight, aged 39 years, 1 month and 11 days, formerly of Cheltenham, England.

At Pleasant Grove city, Utah county, April 4 Mary Medorah, daughter of Henson and Sophrona Walker, aged 6 years, lacking 3 days.

At Starely, March 30th 1864, of consumption, Elder George Drabble, late of Whitewell, aged 52 years.—*Deseret News* please copy.

At Carlin, Holtz town, on the 31st May, 1864, of scarlatina, John, eldest son of sister Coates, aged 5 years and 3 months.—*Deseret News* please copy.

EXCOMMUNICATIONS.—At a Council of Elders, held in London, on the 1st and 3rd days of June, 1864, John E. Evans and John Gray, Travelling Elders in the Scandinavian Mission, were excommunicated from the Church of Jesus Christ of Latter-day Saints, for adulterous and un-Christianlike conduct.

GEORGE Q. CANNON, { *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

P O E T R Y .

T H E "H U D S O N."

O, speed thee fair vessel, fly over the sea,
On pinions as light as an eagle's would be;
Be proud of the burden thou bear'st on thy wings—
More precious than rubies—more sacred than kingly

As the eagle bears safely its young to its nest,
As the dove to its window flies home to its rest,
So, safely and swiftly, move over the sea,
With those whose abode in the mountains will be.

London.

Ye winds and ye waves, who our Master obey,
Be careful to waft her in safety away,
To shores which are destined ere long to be free—
As free as the zephyra—as free as the sea!

Our Father! thou hearest our prayers when our cheers
Ascended, as music, rejoicing thine ears;
Thou sawest how deep were our sympathies then,
O Bless them, and bring us together again!

J. L. BARFOOT.

C O N T E N T S .

The Holy Spirit.....	285	Departure	304
Advice to the Young.....	287	Abstract of Correspondence.....	306
Popular Influence.....	288	Correspondence.—England: Letter from Elder	
Apostasy	290	Thomas O. King, South African Mission:	
History of Brigham Young	290	Letter from Elder M. G. Atwood	307
Editorial.—The Gospel.—The Necessity of the		Summary of News	309
Spirit of God to Comprehend the Scriptures 291		Poetry.—The "Hudson"	309

L I V E R P O O L :

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L O N D O N :

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE PERFECTION ATTAINABLE THROUGH THE GOSPEL.

BY ELDER HENRY WALTERS.

It is very generally admitted that mankind in this life are passing through a probationary state, the design and ultimate result of which is a mystery that the finite mind of man is unable to solve or comprehend. It remained for the Infinite to reveal the light that should chase the darkness away, and impart to man the information so necessary to give zest and motive power to the budding and noble aspirations with which the soul is endowed. The Gospel is that revealed light incorporating both the design and ultimate result to every creature; all are interested in the knowledge which is therein contained, because it is fraught with the most momentous consequences; for the Apostle declares it to be "the savor of life unto life or of death unto death." The honest, Biblical student, whose mind is free and unchained from sophistical reasonings, will readily perceive that the Gospel comprehends, in its teachings, the upward progress of its adherents toward perfection, for not only is it the means devised to cancel sin, but it is also the regimen of life and duty. Hence the Apostle James says—"But

whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," or, as it reads in the margin, "In his doing." This perfect law is a mirror reflecting the character of its Author, whose attributes, all glorious, radiate from his Divine presence in the sublimest majesty of love, mercy and truth; wondrous magnanimity and profound loveliness shine in a halo of light, beckoning on the pilgrim to the centre of eternal bliss. It is indeed necessary we apply ourselves to become thoroughly acquainted with the Gospel, not in any one idea alone, but in its complete fulness and strength of faith and practice.

Christ is the prototype and true standard of perfective excellence, for he has opened heaven to our view, and, pioneering, bids us follow him. In his character we behold the most unswerving love of duty and integrity, bidding man practice purity, virtue, fidelity and godliness. During his sojourn among men he became our true preceptor, by the most exemplary

devotedness to righteousness and truth. The same principles must be incorporated with ourselves, that, woven in our constitution, they may become part of us, making in us a fountain of truth, equity, justice and mercy. The germ of this Divinity is within our spiritual organization, begotten in the image of the Deity; hence, the Apostle writes,—“As many as have been baptized into Christ have put on Christ;” also,—“Let the mind be in you which was also in Christ Jesus.”

That the Gospel was devised with due regard to the progress of man toward perfection, is abundantly manifested in the teachings of Scripture. All the liabilities which held us in subjection to eternal death, consequent as the natural heirs of Adam, are removed by the atonement of our Savior. We are received as little children, fed with the sincere milk of the Word, that we may grow thereby. Paul exhorts us that we be followers of God, as dear children, and he observes that the grand acme of development is a perfect man of the measure and stature of the fulness of Christ Jesus. Can we doubt the plain import of such teachings, or are they fabulous? Is the expression of the Apostle,—“Be ye perfect as your heavenly Father is perfect,” to dissolve and perish before the human mind? If so, then the Gospel is a misnomer, and its economy a cruel mockery; but such cannot be, all the statutes, commandments and ordinances issued by the Deity are given in view of our progress, to direct, as a primary power of rectitude, the character and conduct of man heavenward. The history of the past is a convincing proof of God’s design, transmitting the characters of ancient worthies down to us, whose human form was the seat of heavenly faculties, graces and virtues; exhibiting temples, not unworthy of their Maker, obeying the revelations of the Deity. Goodness in all its constituent parts, both in regard to God and man, to the understanding, the life and the regulation of the conduct, vindicates, in their character, the growth and approach of man upward. How can it be possibly otherwise, when man yields implicit

obedience to the Divine power which influences the mind to deeds of excellence.

The Gospel is potent in prospective, by the directive spirit it impresses on the soul. Expressive and intelligent, the dread clouds of mental darkness are dispelled and flee before it, and certainly richly encircles the recipient; upon the pinions of faith he soars to the plains of heaven, and basks in the sunlight of a bright future. Clouds may darken the horizon, and bitter trials strew our pathway, but the beacon-light still is gleaming, and the Omnipotent our strength ruleth. The truth is revealed not only to be believed, but also to be obeyed, that through the same, men may graduate to become like the Author of their salvation; that when He, who is their life, shall appear, they may appear with him in glory.

The Gospel is the royal standard of heaven, proclaiming to the Saints,—“The Lord their righteousness,” and “Holiness to the Lord.” Thus, also, emblematical of their ultimate character,—“For they shall be like Him.” It was in view of this truth that the royal bard of Israel declared,—“As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.” The Apostle John, in discoursing in his epistle on the same subject, says,—“We shall be like him; for we shall see him as he is.” But mark—not only is this hope awakened within the soul, but also the pith and quintessence of this article is contained in the following language of the Apostle John,—“And every man that hath this hope in him purifieth himself even as he (God) is pure.” It is thus in living in obedience to the truth, that hope becomes brighter and brighter, until the perfect day. O, then, come! let us drink deep from the stream of living waters, whose fount is in heaven, and whose springs are eternal. Feed no longer on husks, but let us eat the bread of life, which comes from the presence of the Father, which is the word of God. In so doing we shall approximate nearer to the likeness and image of the Deity, and thus we will attain to the grand aim of our Father and God. There is a brilliant and

sublime future in store for those who submit to the ordinances and commands of the Gospel, whose lives harmonize to the working of its purifying spirit. Man need not flatter himself that he can dwell in the august concourse of the redeemed and purified, without living to the righteousness of God, which has been revealed for the express purpose of directing

him thitherward, for, if he does, he will be miserably disappointed. Wouldst thou be perfect? Christ answers,—“Follow me.” Who then can doubt? Those who do are not the humble, nor can confidence in the power of God dwell in their souls. Yield to obey God, and the happy result of salvation will ultimately be attained.

THE BLESSINGS OF THE GOSPEL. CONDITIONAL.

BY ELDER JOHN NICHOLSON.

There is a certain class of individuals amongst the Saints, who debar themselves from participating in a great many of the blessings of the Gospel, by their want of energy, and through allowing their mental and physical powers to lie in an indolent inactivity; from, likewise, their not fully realizing that all the blessings pertaining to the Gospel are entirely conditional, and through not endeavoring, with the aid of the Spirit of God, to control circumstances, instead of allowing circumstances, at all times, to govern them. This class of people, though never making the slightest effort to free themselves from the temporal and spiritual thralldom in which they are bound, will inform you, with the utmost confidence, that some day or other the Lord will deliver them, because he has promised to bless his people and to free them from all their troubles. But a faith of this description is but little, if any, superior to that indulged in by the sectarians, which faith is dead, being alone. We are told by the religionists of the day that a belief in Jesus, without any good works on our own part, will be sufficient to save us, which verifies the words of Paul, where he said that the time would come when men would teach for truth the doctrines of devils, for we are given to understand that “the devils believe and tremble.”

Now, there is nothing more calculated to stultify the energies of mankind, nor that has a greater tendency to lead them on in the downward path, than their believing that they can

receive the blessings, and realize the promises of our heavenly Father, without their own individual exertion. The Gospel of Jesus is a practical religion, and requires us to put forth and use all our energies of mind and body, in order to secure unto ourselves a full and complete salvation. The Lord has promised to help those who help themselves. There is no feeling which should be more guarded against than that lethargic one, which causes them to think that God will gather them home to the vales of Ephraim, or bestow upon them any other boon, without their having to fulfil the requisite conditions. We might as reasonably expect to experience the pleasures which result from cleanliness, whilst we remained filthy ourselves. This sort of faith, viz., that the Lord will accomplish everything for us without our having to exert ourselves, is, doubtless, a very comforting and consoling doctrine for that class of individuals who are indolent and lazy in their dispositions, and who not only allow everything around them, their own persons included, to be slovenly and out of order, but also let their minds remain like an unweeded garden. They have given way to a feeling of mental and physical indolence, and have endeavored to convince themselves that reflection on the principles of truth is almost unnecessary; for, as they have given obedience to the first principles of the Gospel, they probably imagine that they are entitled to the Spirit of God, which will reveal unto them the prin-

ples of salvation. And, if it, perchance, becomes the duty of such individuals to proclaim the Gospel to their fellow-men, they are apt to think that the Spirit of God will do everything for them, and that it is not necessary to endeavor to qualify themselves with the aid and assistance of the Good Spirit. But has not the Lord said, when sending forth his ministers in these days,—Store your minds with the principles of eternal life and salvation, and the Holy Ghost, the Comforter, who shall be with you, shall bring them to your remembrance when occasion or circumstances shall require you to lay them before the people? Is it possible to bring to the remembrance of anyone that which he never knew? You might as consistently expect to draw water from a well which has become dry.

The Gospel is called the perfect law of liberty because it frees us, in the first place, from ignorance, and, consequently, from sin; and when we are

liberated from these two great evils we will be able to overcome death which was caused by sin. Unless we are striving to make ourselves free, by using and exercising those reasoning faculties which we have inherited from our heavenly Parent, in acquiring and accumulating knowledge, we are not preparing ourselves for positions of honor and exaltation in the kingdom of God, for we cannot be exalted to power, honor and glory, unless we are in possession of the principle of power, which is knowledge. There is a necessity, then, of men and women who have a desire to be saved, throwing aside all feelings of indolence, both mental and physical, that all their powers may be fully developed. By so doing we will glorify our Father who is in heaven, because we will be answering the end for which we were created, and for which we have been sent forth to pass through the ever-changing scenes of human life.

FAITH.

BY ELDER MILES P. ROMNEY.

Faith is a principle that it is essentially necessary we should be in possession of in order to gain the blessings we seek. Without it we will not be able to gain unto ourselves exaltation in the kingdom of heaven. It is, or should be, the desire of every Latter-day Saint to receive the great blessings of the Gospel. We have received of those principles that will secure them unto us and to our families, inasmuch as we will exercise a lively faith in them. Faith, as we understand it, is the incentive to action. It was faith that caused men in ancient times to accomplish the great works they did. By faith, we read, Joshua caused the sun to stand still. We also read,—“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.” Here we have one instance recorded of the

faith of a true servant of God. He received a commandment from heaven to go out into a strange land; he had faith in God, therefore he questioned not the command, but went forth and obeyed. The consequence was, he received great blessings at the hands of God. He was beloved by his heavenly Father on account of his faith and obedience. If he had questioned and doubted the command, he would not have gone forth, and therefore he would not have been favored of the Lord. Again, in the Book of Mormon we find the effects of faith beautifully illustrated in the life of the Prophet Nephi. When he and his brethren were commanded to return again unto Jerusalem, in order to obtain the plates containing the genealogy of their forefathers, his brethren had not faith in God, therefore they murmured; but Nephi had faith, and he said unto his father,—“I will go and do the

things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men save he shall prepare a way for them, that they may accomplish the thing which he commandeth them." Nephi had confidence in his heavenly Father—he knew his words could not fail, and that his commands must be obeyed in order to gain his blessings. This faith caused him to go forth, as he was commanded, to Jerusalem, with his brethren, they continually murmuring; yet Nephi realized his expectations, even in gaining possession of the plates, which contained the genealogy of his fathers. Through his faith and obedience he was much favored of the Lord, while his brethren received His sore displeasure.

Now, there is plainly to be seen, in the lives of these men, the beneficial effects of faith. One had a sufficiency of faith in the commandments of God to cause him to carry out these principles of truth contained in the Gospel, through which he called down upon himself and his posterity the blessings of heaven, whilst his brethren, Laman and Lemuel, brought upon themselves and their posterity the just displeasure of the Almighty, on account of their lack of faith in the commands of the God of heaven. These instances show unto us the necessity of contending for faith. If gained, it will cause us to put in practice the principles of truth and righteousness, and we will thus gain the blessings of the Almighty both for ourselves and our posterity. The Gospel is the same to-day that it was in all dispensations; and when its laws and principles are practiced, they will produce the same effects among the children of men; yet we are slow to believe these things. We are, many of us, slow to put in practice commandments that God has already given unto us. Some do not, judging from their actions, and actions speak louder than words, have faith sufficiently strong to cause them to gather home to Zion; and the consequences frequently are, their children grow up to manhood and womanhood filled with the traditions of the age. Sometimes children become embittered against the truth, which would not

be the case had their parents faith in the gathering of Israel in the last days.

Again, there are those who have no faith in the law of Tithing. Here, again, they lose the blessing of the Almighty on account of their lack of faith. Some will say,—“We will pay Tithing when we get home to Zion; we are too poor to pay it in this country.” This, in our estimation, only proceeds from the lips of those who are weak in the Faith. The Lord has said that those who would pay their Tithing should receive his blessings and increase in means. Did we ever know the words of God to fail when we performed our part? No, never; and if we look at the condition of those who pay their Tithing, and those who do not, as well in this land as in Zion, we will find they who do so enjoy more of the blessings of the Lord than do the disobedient, both as regards their temporal and spiritual welfare.

If we wish to gain faith in the principles of truth, we should reduce each principle that we hear to practice; we would then prove for ourselves that the promised blessings do follow the practice of the laws of Heaven. We may more plainly illustrate this subject by referring to our baptism, or entrance into the Church. When we heard the truth, the promise was made unto us, that if we would repent, go forth and be baptized for the remission of our sins, and have hands laid upon us for the gift of the Holy Ghost, we should receive a testimony that our sins were forgiven us, and that this Work is of God. Have we not universally received the blessings promised? Do we not receive the Spirit of God? Does not that Spirit bear testimony to us that our sins are forgiven us, and that this Work is of God? Our answer is—yes. Then, can we doubt any other principle of the Gospel? O! that we had faith as had the Prophet Nephi. Would that the entire body of Saints realized as he did,—That the Lord requires us to do nothing save he prepares a way for us to accomplish it. If we did fully realize these things, we would endeavor to carry out all the revealed laws of Heaven; we would be attentive t

every duty that is placed upon us ; we would shrink from nothing—no, even death would lose its terrors ; we

would then go forth with perfect confidence in God, regardless of the world or its influences.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 392.)

In August the mob re-commenced their depredations against the Saints.

About this time I got a beam in my eye and thought I could discover a mote in Joseph's eye, though it was nothing but a beam in my eye ; I was so completely darkened that I did not think on the Savior's injunction : "Thou hypocrite, why beholdest thou the mote which is in thy brother's eye, when a beam is in thine own eye ; first cast out the beam out of thine own eye, then thou shalt see clearly to get the mote out of thy brother's eye."

Had I seen this I should have discovered myself a hypocrite, but as I had often said while in the Church, if I ever apostatized I would go away quietly ; I tried to do so, but the Saints kept inquiring of me if I was going to leave, and so did Joseph twice. I evaded him both times. The last time he almost got me into so tight a corner I could hardly evade. He put the question direct to me, whether I was going to leave ? With an affected look of contempt I answered : "Joseph when you see me leave the Church, you will see a good fellow leave it."

After making preparations I started from Far West and moved three miles out of town, ostensibly for the purpose of settling, and soon moved off to Clay county, and from thence to Richmond, Ray County, where I saw David, John and Jacob Whitmer and Oliver Cowdery, who had all apostatized.

I enquired seriously of David if it was true that he had seen the angel, according to his testimony as one of the witnesses of the Book of Mormon. He replied as sure as there is a God in heaven, he saw the angel according to his testimony in that book. I asked him, if so, why he did not stand by Joseph ? He answered, in the days when Joseph received the Book of Mormon, and brought it forth, he was

a good man and filled with the Holy Ghost, but he considered he had now fallen. I interrogated Oliver Cowdery in the same manner, who answered similarly.

HISTORY OF DAVID W. PATTEN.

(Compiled principally from his own journal.)

In the early part of my life, I was often called upon to repent of my sins, and the Spirit of the Lord did often reprove me. In the twenty first year of my life the Lord visited me by his Holy Spirit, and called upon me again to repent. I rejected the call at first, but, upon mature reflection, considered it was reasonable the Lord should require obedience, and I turned to the Lord and found his favor.

I lived in the enjoyment of his Spirit for three years, during which time, by dreams and visions, many things were made known unto me, which were to come ; and from the teachings I received of the Holy Spirit, I was looking for the Church of Christ to arise in its purity, according to the promise of Christ, and that I should live to see it.

From this happy state I fell away and lived, in a measure, in darkness, until the year 1830, when my mind became again aroused by the Spirit of God to a sense of my situation, and I began to pray mightily to God that he would pardon my sins and grant me his Holy Spirit.

About this time the sound of the Book of Mormon came to my ears, and I was greatly agitated in mind about it, and desired to see it. I saw the book that same summer, but had no opportunity of reading it further than the preface and testimony of the witnesses. A fear came upon me, and I dare not say anything against it. From that time I began to cry to God for saving faith.

Nothing took place worthy of note

until May, 1832, when on receiving a letter from my brother in Indiana, giving me information of the rise of the Church of Christ, the reception of the Holy Ghost and the gifts thereof by the Saints. My brother informed me that he had received the Holy Ghost by the laying on of the hands of the Elders of the Church. This caused my heart to leap for joy, and I resolved to go immediately and see for myself.

I soon became satisfied that the work was true, and was baptized on the 15th of June, 1832, in Greene Co., Indiana, by my brother, John Patten. I was ordained an Elder on the 17th, under the hands of Elisha H. Groves in said county, when I was appointed, in company with brother Wood, to preach in the Territory of Michigan. We travelled and preached together, and I recorded many remarkable cases of healing, which occurred under my administration: in many instances I went to the sick, who said they had faith and promised to obey the Gospel when they got better, and commanded them in the name of the Lord to arise and be made whole; and they were immediately restored. Sixteen persons were baptized near the Maumee river.

After preaching a short season, we returned home; and on the 16th, Oct., I started for Kirtland, preaching by the way, took steamer on the 18th from Detroit for Fairport; had much conversation on board, among others with a priest who tempted God and asked a sign, and pretended that he would believe if he could see a sign, and because he could not have a sign he mocked and scoffed at all I said, not being able to maintain his position by argument. I was then attacked by sceptics, one of whom declared he was not under any obligation to believe anything that he could not see: I asked him if he considered himself bound by that rule; he answered in an air of triumph, yes! I asked him if he had got any back bone, he replied yes! when I asked him how he knew, if he had ever seen it? for according to his own words, he was not under any obligation to believe he ever had any back bone: at this the company shouted and laughed, and the sceptic sneaked off.

I arrived in Kirtland in October, and remained two or three weeks, helping the brethren to dig potatoes and harvest corn.

Nov. 9, 1832, I started on a mission to the east, travelling sometimes in company with brother John Murdock, and sometimes with brother Reynolds Cahoon; we baptized several on our journey.

Nov. 29. Held Council with brothers John F. Boynton and Zebedee Coltrin relative to our duty on our mission; we retired to a grove to enquire of the Lord, and agreed that brother Zebedee Coltrin should be the person through whom the Lord should make known his will unto us, and in mighty prayer we did call on him, and he heard our prayers and revealed unto us that we should pursue our journey eastward, not in haste nor by flight. Our hearts were filled with joy, and we praised the Lord, and pursued our journey, the Spirit of God leading us, and signs continually following.

When we arrived at the Springfield (Pa.) Branch we met with brothers Hyrum and William Smith. We held a meeting and had a joyful time together, brother Hyrum baptized six at the close of the meeting: next day two were baptized.

When we found any sick I preached to them faith in the ordinances of the Gospel, and where the truth found place in their hearts, I commanded them in the name of the Lord Jesus Christ to arise from their beds of sickness and be made whole; in many instances the people came after me to lay hands on their sick, because of this gift which the Lord had bestowed upon me, and almost daily, the sick were healed under my hands: a woman who had an infirmity for nearly twenty years was instantly healed. I arrived home in Kirtland, Feb. 25, 1833.

March 25. The Elders were sent out from Kirtland to preach the Gospel, and counsel the Saints to gather to Kirtland. I started with brother Cahoon east, and on reaching Avon I preached at father Bosley's, where there was a man present who had disturbed several of our meetings, and would not be civil or quiet; he had defied any man to put him out of the

house or make him be still. I felt stirred up in spirit, and told him to be quiet, or I certainly would put him out; he said I could not do it; I replied, "In the name of the Lord I will do it," whereupon I walked up to him, and seizing him by the neck with one hand and by the seat of the breeches with my other hand, I carried him to the door, and threw him about ten feet on to a pile of wood, which quieted him for the time being. From this circumstance the saying went out that David Patten had cast out one Devil, soul and body.

May 20, 1833, brother Brigham Young came to Theresa, Indian River Falls, where I had been bearing testimony to my relatives; and after preaching several discourses, he bap-

tized my brothers Archibald and Ira Patten, Warren Parrish, Cheeseman and my mother and my sister Polly.

I continued my labors in Jefferson Co., and by the blessing of God, raised a Branch of eighteen members in the town of Orleans, through much persecution and affliction, and all manner of evil speaking; and when divers persons were hardened in that vicinity, I went to Henderson, where I found a noble people who received the word of the Lord; and when I had preached the first principles of the doctrine of Christ, there were eight persons who came forward and were baptized for the remission of their sins, and when hands were laid upon them the Holy Ghost fell on them, and they spake with tongues and prophesied.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 25, 1864.

WRONG IDEAS RESPECTING THE OBLIGATIONS OF THE WORK OF GOD.

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WHENEVER a man becomes imbued with the idea that the Work of God is under some obligations to him, or that it owes him certain favors which he is fully entitled to receive from it, he is in a very unfortunate condition, and, unless he is soon undeceived, is very apt to become involved in difficulties more or less serious. This feeling is far more common than might be expected, when the nature of the Work of God is taken into consideration. It would naturally be supposed that, being the Work of God, every one who would become connected with it as such, would feel that he could not do too much for it, and that, instead of it being under any obligations to him, or that there were pecuniary favors which it should bestow upon him, he would be under the highest possible obligations to do all in his power for it, and to add to its power and influence by his constant labor and exertion. When we view the objects which are proposed to be accomplished by the establishment of this Work in the earth in these days, it will be seen at a glance that the feeling we speak of is an improper one, and one, too, that no man with a correct understanding of principle can indulge in. Every man, who has arrived at a correct knowledge of the Work of God and its aims and purposes, sees that its success

depends upon his and his brethren's labors being unitedly directed to its establishment and final triumph in the earth, and that if he or they act as a dead weight to it, they are preventing it from achieving that success which it is the dearest wish of every Saint's heart it should obtain. The Work of God was established in the beginning of this dispensation by the Elders and Saints who embraced it doing all in their power to carry it forward and to develop it in the earth. The Prophet Joseph did not think any labor or sacrifice too great for him to make to accomplish the will of God respecting the establishment of this Work, and this was also the case with many of the first Elders. They who did not do this, but who looked upon the Work of God as something from which they should derive pecuniary benefit, have not remained connected with that Work to participate in all the advantages which it undoubtedly bestows upon those who labor unselfishly for it.

It is folly, in the extreme, for people to imagine that because God has established his Work in the earth, and has decreed that it shall spread and attain unto universal dominion, that, therefore, it can make that headway toward the accomplishment of its final destiny which it should, while they, and others like them, are clinging to it like the barnacles and weeds and other impediments which cling to a ship's bottom, and which destroy her speed by the resistance they offer to her progress through the water. Whenever the Work of God has been established in former times among the children of men, they who have been identified with it have had to labor, and the success of the cause of God has been in proportion to their diligence in laboring and the faith they have exercised. So it has been, is, and will be in our days. Under the blessing of the Lord, other things being equal, his Work will prosper in these, our days, in proportion to the diligence and devotedness of his servants and people. And there is nothing improper in this idea, or that detracts in the least from the power of our Father and God, and the supreme control which he exercises; for he works by means, and it is for our development and benefit that we are required thus to labor. We need the experience which is thus to be gained, and were He to do his own work by the exercise of his own supreme power and the numerous agencies which he has under his control, we would not receive that experience, and, consequently, would be quite unfitted to move in that sphere to which he desires his children to attain.

We know, then, that whenever Elders or Saints get the idea that the kingdom of God "owes them a living," or that they "are kingdom-men," and act upon that idea, by looking for aid to help them along, instead of seeking to render aid to help to push the Work of God along, they are imbibing and practicing dangerous and ruinous ideas—ideas which, if persisted in by them, will check their usefulness and growth, and which, if they were practiced universally, would render the people so doing entirely unworthy of the Work of God and its attendant blessings, and would cause it to be withdrawn from them and to be given unto another people, or to be entirely taken from the earth. The Lord Jesus has plainly taught how we are to act to obtain the blessings which we need, either of a temporal or spiritual character. He has taught his people, at many times, to ask and they should receive, to seek and they should find, to knock and it should be opened to them, &c., plainly showing, thereby, that there must be individual exertion to obtain blessings in a proper manner. He clearly and unmistakably conveys the idea that the correct exercise of faith in his name, on the part of the person seeking a bless-

ing, would bring to such an one that which he sought. By this means personal development is brought about; and a man or woman who is thus developed, becomes a useful member of the Church of God, and contributes materially to its progress in the desired direction. There is no pecuniary blessing that such a person could require, that would be necessary to enable him to discharge the duties which might be devolving on him, that he would not receive—and receive, too, without falling back on the Church, with the expectation that it would bestow such blessing upon him. Such a course no man or woman should ever think of taking, while they have the ordinary opportunities of life, and know that they have access to the Father in the name of Jesus. It is a feeling that never should be permitted to enter into the mind of a servant or Saint of God; for, if it be indulged in, it will have the effect to destroy that independence and manliness of character that impart to man true dignity, and is one of his chief charms. Nothing, short of actual transgression, tends more effectually to lower a man in his own estimation, and to cripple his usefulness, than for him to become a pensioner on the Work of God, and to be looking constantly to it for pecuniary favors; while, on the other hand, it is a source of unalloyed delight to a right-feeling man, and adds greatly to his self-respect, to be in a position to contribute, pecuniarily and otherwise, to the increase of the Work of God on the earth. And this is a pleasure, thank the Lord, which is not confined to the rich, but is extended to, and is within the reach of all, however poor, who have identified themselves with the Work of God upon the earth.

We do confess that it has been with feelings of grief, and sometimes mortification, that we have seen the disposition, manifested by some who have called themselves Latter-day Saints, to avail themselves of every opportunity to throw themselves upon the Work of God, or upon the Church, and to take all the aid they could, by any possibility, get, as though it were something to which they were fully entitled, and which, if they did not obtain, would be a sacrifice of their rights. We have felt grieved, because we have known that they were adopting a line of conduct that could not fail to injure them, and which, if adopted by all the Latter-day Saints, would render them unworthy of their name and standing before the Most High. Various are the pleas which are put forth as a justification for expecting aid, or as reasons why it should be received. Some plead they are very poor. Some that they have been many years in the Church. Some that they have regularly paid their Tithing, and have assisted in various ways to roll forth the Work. Some that they have been a long time in the ministry, and have devoted their time and strength to the dissemination of the Truth, and have been instrumental in bringing many souls to the knowledge of God. All these are pleas which should entitle those who advance them to the attention and respect of all Saints. We would have to do violence to our nature, and the training of our whole life, to disregard them or to detract in the least from their importance. But still we think that those who can truthfully advance the most of them, ought to have too much knowledge of, and experience in the Work of God, to view it in the light of a Benefit Society in the world—that is, after so much has been paid in, the person who has thus paid, in the event of certain contingencies arising, being entitled to draw so much out.

It is not because we think that there are no circumstances under which the Church should and would extend help, that we thus write (for all who have

known the Church of Jesus Christ of Latter-day Saints, and its operations from the beginning, know that its liberality has been unequalled in the world in this generation); but because we think that those who look to the Church for this help, and expect it to render it as a matter of course, and as though they were fully entitled to it from that source, are destroying their own faith, checking their own development, and are operating as a clog to the Work of God. We know that to indulge in such ideas is wrong, and contrary to the design and will of God in revealing his truth to man, and establishing his Church upon the earth. They are too commonly entertained by many who are members of the Church, and it is to check them, and to endeavor to counteract their tendency, that we thus write. They must be thoroughly eradicated from the minds of all, Elders and Saints, who desire to be useful, or their influence and power to do good will be seriously curtailed. Every man should feel that he is under the strongest and most weighty obligations to help to build up the Church of God, and to enable His great Work to accomplish the destiny which He has decreed for it upon the earth, and not feel that the Church is in duty bound to carry him along, and to render him any and every assistance which he may require. Why, indulging in such an idea kills all energy, and, when acted upon, reduces man from a condition of nobility and true greatness, to such an abject and humiliating position, that a feeling of pity takes the place of respect. It is not necessary that a servant or Saint of God should ever be thus viewed by his fellow-servants and brethren and sisters.

ABSTRACT OF CORRESPONDENCE.

—o—

AMERICA.—The following extract is from a letter received by us from Elder Warren S. Snow, written in Wyoming, N.T., on the 1st ult. :—

"It is a very cold, backward spring here—dry and cold. The weather was cold while we were upon the ocean, and for some two days and nights we were under the water almost as much as we were above it, for it swept the decks from the bow to the stern of the vessel, throwing water even over the tops of her chimneys, so furiously did the storm rage. But in the midst of all of this confusion we felt perfectly calm, knowing that our Father and God had the control of the elements, of the heavens and the earth, and the fountains of living waters. I am truly thankful that God has revealed himself to man again; that we may know how to ask and what to ask for, for we can call upon a God that can hear and answer prayer, whether we are upon the land or upon the sea, when called upon by those having faith. It gives me joy to be connected with a people that God deigns to communicate his mind and will unto, from time to time. He has led us by his authority to a land of peace, where we can hide up our wives and children until the indignation he has decreed upon the wicked has past by. When I came in sight of my native land, I felt to cry out,—‘O! America, why hast thou fallen?’ A small, still voice seemed to whisper,—‘It is because, as a nation, the people have rejected the servants of God, driven and killed the Saints and Prophets, and, as Jeremiah has declared, ‘when they cease to spoil they shall be spoiled.’’ The Scriptures are being rapidly fulfilled, for neighbor is arrayed against neighbor, father against son, and mother against daughter. In all parts of our once peaceful country can we see men in arms to defend the Constitution; but, to allow me to be the judge, death and destruction are imminent, for

only last night there was a small party stopped in this place, who took possession of the houses, and asked no favors of the proprietors. They made threats of driving us out of town, but there is a power above that of man's. The signs of the times go to prove that the hour of God's judgment is at hand.

‘God moves in a mysterious way,
His wonders to perform.’

The wicked shall slay the wicked. I hear, by-the-by, that the troops are leaving the Valley to move westward whence they came. I hope it is true, and that we will be freed from such visitors in the future. In all ages of the world ungodly men have fought against God and his kingdom. It affords me great joy to know that we live in a day when God will subdue all the kingdoms of this earth, and will eventually have universal sway over mankind, and that the Saints will live and reign with Christ, when we will receive immortality and eternal life after our toils are over. Were it not for this knowledge, frail humanity would sink beneath the storms of life. Clouds that have hung over us, as a people, we have braved; we have penetrated, with the eye of faith, the darkest cells of unbelief, and the pure-in-heart have grasped that rod of iron that leadeth to the tree of life.”

MANCHESTER CONFERENCE.—Through the kindness of Elder Thomas Taylor, we are enabled to give our readers the synopsis of a letter, dated the 23rd ult., received by him from Elder Daniel Hall, of the Bury Branch of the Manchester Conference, in which the progress of the Word of God is made manifest. He says:—“You will, perhaps, recollect that when you were over here, on the first Sunday of this month, that eight individuals were confirmed members of the Bury Branch. During the following week five more were baptized and confirmed on Sunday the 8th; and on the 15th inst., we held our district meeting, brother Woodruff presiding, when seven of the brethren were called and ordained to the Priesthood. When I returned from Liverpool last week, I found that brother Prophet had baptized five more persons. I went with him on Saturday last, when he baptized four more, making nine this week. It would have done you good to have heard the expressions of joy and gladness manifested by sister Burchley, who is in her 96th year. She walked a distance of between two and three miles to be baptized, and the same distance home again. She came from Heywood to Bury on Sunday, to be confirmed, and she bore her testimony to the truth, afterwards, in the following manner:—‘I bless God that he has put it into my heart to be baptized. I feel to praise Him while I live, for he is good.’ She said she never had any doctor's medicines, nor smoked a pipe of tobacco, nor had taken a pinch of snuff in her life. We baptized one more on Sunday evening, which makes 23 added to our number this month.”

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, May 26, 1834.

President Cannon.

Dear Brother,—I feel impressed to pen a few lines to you previous to starting on my journey home. As you are aware, we left Great Salt Lake

City in the latter part of September, 1860, and travelled in company until we arrived in Liverpool, on the 22nd of December of the same year. Brothers A. M. Lyman, C. C. Rich and yourself appointed me to take charge of the Manchester District—my former field of labor. I immediately

commenced my ministerial duties in the Conferences comprised in that District, and continued to labor there with joy until April 4th, 1863. Notwithstanding the poverty and distress which prevailed among the Saints, as well as among all the cotton operatives, the Lord was with his servants and Saints, and although poor in pocket, we were rich in spirit and in those principles which, if lived up to, will lead into the celestial kingdom of our God. When I reflect upon the happy time I spent while in Lancashire, my heart swells with gratitude and with good feelings and wishes for the Saints comprising the Manchester District. May the God of Israel bless every one of them that is striving to keep his commandments.

Since you appointed me to the Presidency of this District, I have also enjoyed myself much among the Saints, who, I am happy to say, are a good, kind-hearted people, ever ready to administer to the wants of the servants of God. I have rejoiced in the society of my co-laborers, brothers Pixton, Taylor, Whitney, Kimball, Free and Bird; we have had no jarring or cross word, but have labored together in love and brotherly kindness. Our efforts have been crowned with success, and many have been baptized into the Church of Christ. Since our General Conference, held at the beginning of the present year, we have baptized 85 in the Birmingham Conference; and I am happy to inform you that the prospect for the future is as good as we can reasonably expect.

The Priesthood—I mean the majority of them—are laboring faithfully to spread the glad news that the Gospel of Jesus Christ is again preached in its fulness, and the gifts and blessings are again enjoyed as in days of old. Out-door preaching is commenced here in earnest, and I feel confident that much good will be done the coming season. There are, of course, officers in this District who have lost the spirit of zeal which they once enjoyed, and are asleep as regards the Work of God and the signs of the times. I feel to warn such to repent, wake up, and serve the Lord with full purpose of heart, or they will be moved out of the places which

they seem to occupy, and others will be put in who are more worthy.

Before closing, let me say to all who may read this letter, that I have had a standing in the Church of Jesus Christ of Latter-day Saints about 23 years, was well acquainted with Joseph and Hyrum Smith, have heard them preach in public and have been with them in social circles; I have heard Joseph prophecy a great many times, and I have seen many of his prophecies fulfilled,—and those that have not yet come to pass, will, as sure as God lives. Better or more honorable men I never saw. They were murdered in cold blood, although the faith of the State of Illinois was pledged for their protection—yes, murdered by a painted mob, led on by religious zealots. I fancy I see, even now, the martyrs as they lay upon the ground, with the blood gushing from their wounds. But I will break off these painful reflections.

Before and ever since the death of the Prophet, I have been acquainted with Brigham Young, Heber C. Kimball, Willard Richards, Jedediah M. Grant and Daniel H. Wells, also the Twelve Apostles, as well as many of the leading men of the Seventies,—my testimony to all nations and people is, that they are men of God, called by him to perform a great work preparatory to the second coming of our Lord and Savior Jesus Christ, who will most assuredly be revealed in the clouds of heaven, and take vengeance on them that know not God and obey not his Gospel. O ye inhabitants of the earth, wake up from the drowsiness which has overwhelmed you; seek the Lord while he may be found; listen to the Elders who are in your midst; repent of your sins and be baptized for the remission of them, and the promise is, Ye shall receive the Holy Ghost by the laying on of the hands of the Elders.

Praying my Father in heaven to soften the hearts of all who are honest, that they may receive the Gospel of salvation and escape the plagues and calamities which will certainly overtake the wicked of this generation, and also that the blessings of the Lord may abide with the Saints of this

District and Mission, I am, your fellow-laborer,

JOHN M. KAY.

Ship *Hudson*, off Isle of Wight,)
June 8, 1864. }

President Cannon.

Dear Brother,—Knowing your desire to learn of the welfare of the Saints entrusted to our charge, we take this opportunity, through the kindness of the pilot, of forwarding to you an account of our proceedings since we saw you last at Gravesend.

After the vessel had passed the Government officers, and had effected a clearance for the voyage, and you, with the brethren, had proceeded to the shore, we had an interview with Captain Pratt, who said that he would do all that lay in his power for the comfort and benefit of the Saints; and, as there were a considerable number of emigrants on board who were not of our persuasion or faith, he was quite willing to make any necessary alterations for our mutual convenience. We then proceeded to organize the Saints on board into wards, appointing, as officers, the following Elders:—Ward, No. 1, William Moss; No. 2, John Tuddenham; No. 3, Thomas Clifton; No. 4, Timothy Mets; No. 5, Ulrich Farrer; No. 6, Joseph Howard; No. 7, Samuel Neslen; No. 8, Thomas C. Patten; No. 9, Ludwig Wolf; No. 10, George Webb; No. 11, George Harrison; No. 12, William Sanders; No. 13, Thomas O. King; No. 14, John H. Miller; Steward, James Brown; Captain of the Guard, Charles Goodwin. Necessary instructions were given to the Saints of each ward by the brethren, and the ready response given by the people to all that was advanced by them, evinced their appreciation of the counsels given.

On Saturday, the 4th inst., at 3 a.m., the steamtug took us in tow, and we proceeded down the river. Foreseeing that, unless regulations were entered into, there would be difficulties in the way of cooking, we spoke to Captain Pratt upon the subject, and he kindly placed the galley entirely at our disposal for the use of the Saints. The steamtug left us off Margate, a beautiful seaport town and

fashionable watering place. The day being beautifully clear, we had some splendid views of the different watering places along the coast. During the night it was so calm that we progressed but about nine miles. Next day, being Sunday, we held divine service on board, when some excellent instructions were given to the assembled Saints, and we enjoyed ourselves in partaking of the genial flow of the Spirit of God. Elder John L. Smith also spoke to the Saints from the Continent, in the German language, and they rejoiced with us in the truth. This being our first meeting on board ship, the devotional feeling and associations were fully appreciated by the people. The singing sounded very sweetly to the ear and gladsome to the heart. Captain Pratt and several other officers of the ship attended. Good order and attention was paid by all.

The winds have mostly been light and variable since we left London, and yesterday there was a heavy fog, with but little wind. A French sister, baptized in London by brother Bertrand, was confirmed, and an infant was blessed also. Although the day was heavy and cloudy, it was a day of enjoyment, the Saints singing in harmony, making the vessel alive with agreeable and enlivening strains of music.

We are now, Wednesday the 8th, off the Isle of Wight. The pilot leaves us here to proceed upon our voyage for the future without his assistance. All the Saints on board are tolerably well, and extremely thankful for their deliverance from Babylon; and we hope to progress favorably, under the blessing of the Almighty, on our journey Zionward.

Praying for your health and happiness, and for the progress of the cause of truth and of God, we remain your brethren in the Gospel Covenant,

JOHN M. KAY,
GEORGE HALLIDAY,
JOHN L. SMITH,
MATTHEW M'CUNE.

ALEXANDER ROSS, Clerk.

Off Dartmouth, Friday, June 10th.
Having an opportunity to send you a line by a fisherman, we embrace it.

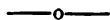
We have been contending with head winds and fogs since our last, which we hope you have received. A great many have been sea-sick, and a few are yet sick among us; but, thank the Lord, we are as a company as well

and as happy as can be reasonably expected.

Praying the Lord to bless you, I remain your brother,

JOHN M. KAY.

SUMMARY OF NEWS.



AMERICA.—General Grant reports having had a severe engagement with the Confederates south of Haine's Store, and repulsed them with a loss on the Federal side of 400. General Sherman reports that an engagement took place between the Confederates and General M'Pherson's corps near Dallas, in which the former were driven back with a loss of 2500 in killed and wounded. Despatches from General Butler report that he repulsed several attacks. He is acting solely on the defensive. Scattered bands of Confederates are creating much alarm in the vicinity of Union City and Paducah, Kentucky. A committee of the House of Representatives have considered Mr. Seward's Mexican correspondence. The committee incline to the opinion that Congress has a right to vindicate the policy the Government should pursue regarding the French in Mexico. The Cleveland Convention has nominated Fremont for President and Cochrane for Vice-President, on the platform of universal freedom, the maintenance of a free press, free speech, the *habeas corpus*, and the Monroe doctrine. Latest dates intimate that Lee had fallen back south of the Chickahominy. General Burnside's whole corps crossed the Totopotome Creek on the 29th, and joined Warren's corps. General Butler telegraphs that heavy firing was going on in the direction of Mechanicsville. General Butler says the Confederates attacked his lines on Spring Hill and were repulsed. Chattanooga papers of Sunday report that General Sherman has established his headquarters at Dallas, Georgia. The latest advices state that on Monday evening Lee attacked Warren near Shady Grove on Grant's left, but was repulsed with severe slaughter. To relieve Warren, Meade then ordered a general attack. Hancock alone received the order in time to attack before dark; he drove the Confederates from their intrenched line, and still holds it. Burnside's whole corps has crossed to Totopotome Creek and made a junction with Warren. On the 1st, General Grant's left, under Wright and Baldy Smith, made an unsuccessful attempt to turn General Lee's right near Cold Harbor, on the road from Whitehouse to Richmond. Some advanced Confederate entrenchments were captured, but, being commanded by other works in their rear, were for the most part subsequently abandoned. Warren, Burnside, and Hancock were held in readiness for a general attack, but owing to the non-success of the left the order to advance was withheld. The Federals claim to have captured several hundred prisoners. No estimate of the killed or wounded on either side.

DENMARK.—The *Oesterreichische Zeitung* of the 11th inst. says the British Cabinet vehemently opposes the line of demarcation proposed by the German Powers, and even goes so far as to threaten warlike demonstrations. The *Constitutionnel* of June 11th, in an article by Mr. Limayrac, observes that Denmark consents to a sacrifice, since with Germany the question is more or less one of increasing her territorial acquisition. The writer continues—"The situation of the two parties is entirely different: the one making a sacrifice should clearly inspire more interest than the one making an acquisition." The *Dagbladet* of June 11th, says—"Schleswig-Holstein as a separate State within the monarchy is incompatible with Denmark's rights and honor. No Danish King can listen to such a plan. A Government inclined to such a proposal would soon learn that the people will not sacrifice their national independence at any price."

VARIETIES.

What will paralyze small minds may incite larger ones, as the breath which extinguishes the candle will kindle and strengthen the flame upon the hearth-stone.

"The times are hard, wife, and I find it difficult to keep my nose above water."
"you could easily keep your nose above water, husband, if you didn't keep it so often above brandy."

Some graceless wag has suggested a new reading of Shakspeare, to suite the times:
"Help me, *Cash us*, or I sink!"

MARRIED.

In Great Salt Lake City, U. T. 1864, Feb. 20, Alexander Gardner, of Nephi city, and Jane Oram, late from Deptford, England.

ADDRESSES.

Philip Dell, care of Isaac Jones, Weaver, Quay Street, Carmarthen.
Thomas Taylor, 3, Dunkeld Street, West Derby Road, Liverpool.
John Smith, 7, Duncan Street, Leith.

DIED:

In Great Salt Lake City, U. T. Feb. 10, of dropsy, Isabella, wife of James Leach, aged 47 years.

POETRY.

GOD'S GOODNESS AND POWER.

The heath covered hillocks and high cloudcapt mountains,

The beautiful woodlands and green smiling plains;
The flower-studded vales and the clear sparkling fountains;

In modesty whisper, God's power o'er earth reigns.

The soft balmy zephyr that sighs through the wild-wood,
And wafts the sweet fragrance of brier-wood and flower;

The gay, brilliant plumage of wild birds that warble,
Unitedly whisper, God's goodness and power.

The hum of the bee and the bleat of the lambkin,
The cry of the raven, the coo of the dove,

Boreland.

The song of the lark in the blue vault above us,
Harmoniously whisper, God's power and love.

The boom of the thunder, the flash of the lightning,
The fierce howling tempest, the sunshine and shower,
The soft silvery moon and the bright stars that twinkle,

Combine in proclaiming, God's goodness and power.

The cataract's roar, and the ocean's wild billows,
Seas, rivers and lakes in the calm midnight hour;
Yea, nature entire, with heavenly splendence,
In harmony, whispers, God's goodness and power.

Go search the wide earth to her utmost extension,
With all her fair forms that are scattered abroad,
And still you will find that the whole you've discovered
In harmony, whispers, the goodness of God.

JAMES CRYSTAL.

CONTENTS.

The Pfections Attainable through the Gospel...	401
The Blessings of the Gospel Conditional.....	403
Faith	404
History of Brigham Young	406
Editorial.—Wrong Ideas Respecting the Obligations of the Work of God	408

Abstract of Correspondence.....	411
Correspondence.—England. Letter from Elder John M. Kay and from the ship <i>Hudson</i>	412
Summary of News	415
Poetry.—God's Goodness and Power	416

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AND FROM ALL BOOK-SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 27, Vol. XXVI.

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Price One Penny.

THE SPIRIT OF PERSECUTION INCOMPATIBLE WITH THE GOSPEL.

The progress of the Work of God becomes more rapid every day. We know, however, that there are not wanting those who vindictively prognosticate its overthrow and the annihilation of the Saints of God; but, as their predictions in times past have failed, so will they in the present and in the future. At first, when the little seed was sown by the Prophet Joseph, which was to grow and expand into giant proportions until it fills the whole earth, it was looked upon, even by its direst enemies, as a thing of insignificance, which a few weeks or months or years would see paling and dying out before the progress of the world's wisdom. Time, although it has not done away with the prejudice which formerly existed, but has rather increased it, has proven all such hopes fallacious, and all such foreboding prophecies futile. The hatred and the persecution of the world has, perhaps, been the means of deterring a few faint-hearted ones from entering into the Church; and, perhaps, likewise, has been the means of driving a few corrupt ones out of it, but the honest and pure-hearted have

clung the closer to the truth in consequence of this persecution, and have realized, in the midst of their distresses, the gifts and blessings promised to those who claim them in the proper manner.

It is a strange thing, but not the less a truth for being strange, that those who oppose the Work of God cannot see the futility of their efforts. One would naturally think that human beings blessed with the reason and talents that man is, having the history of the past to refer to, would see that all their insane efforts to delay its progress, or to injure the servants of God, would revert in confusion upon their own heads. But, it seems to be the purpose of the Adversary to take away all knowledge of what is just and what is unjust, at the same time that he implants this hatred against holy things in the hearts of his followers. When their minds are thus darkened by the total withdrawal of the Spirit of God, and by being occupied with feelings of violence and hatred, they, mayhap, do think, as Paul did of old, that they are doing God service while trying to uproot and overthrow what

they may deem inconsistency and error. But anyone who is at all conversant with the Spirit of God, will know at once that such an argument is based upon injustice and wrong. The Spirit of God begets peace in the soul, whilst the spirit of darkness, on the other hand, begets feelings of hatred and suspicion, and disunites rather than binds men together. The Spirit of God will cause a desire to benefit others to rule paramount above all other considerations, excepting the doing of His will, whilst envious re-pinings are the fruits of the opposite spirit. "By their fruits ye shall know them." If tested by this standard, the persecutor and the oppressor are clearly proven in the wrong, for misery and woe and heart-anguish follow in their footsteps, where there should be peace and unity and happiness.

The inconsistencies of human character are, perhaps, nowhere so observable as in matters of religion. In nothing does party spirit run higher, or is the bitterness of schism exemplified with greater force. Sacred names are prostituted to unhallowed purposes, and made to serve the ambitious ends of corrupt men. But it has ever been the characteristic of a true Saint to bear meekly whatever trial is imposed upon him. We well know the Gospel is opposed to the selfish wisdom of the worldly wise, but the Saints' desire is rather to suffer wrong than to do wrong. We know it is opposed, likewise, in many things, to the feelings of our fallen human nature, which scorns subjection and rule of every kind, and which scorns, also, the self-denial by which alone our salvation is to be won. But manhood, as the term is seemingly understood by the world, has to be cast on one side, and every feeling of the heart has to be submissive to the pure desire for salvation. Where this is, there dwells the most love and the most of the Spirit of God. The Spirit of God is one of love, for "God is love." Those who seriously desire to persecute others in consequence of their religious belief, have none of the meekness of a true Saint; and no difference what the professed sanctity of the sectarian Church-goer may be—no difference

how much of this world's substance he donates for the conversion of the heathen of other lands, in order to have his liberality lauded in the newspapers of the day, it all counts as nought, for he has not that charity so necessary to brighten our existence. Charity is always lovely and beautiful, and is, indeed, the brightest link of that bright chain that unites us to our God.

He will make the wrath of man praise Him, he has said, and we find even from the beginning that this has been displayed. The most desolating wars that have ever ravaged the surface of this fair earth, have been undertaken in consequence of this persecuting spirit; but from all of these struggles of passion and of hate, truth has arisen brighter than ever; for, like the fabled phoenix of old, it may be said that our Father causes it, by the divine revelations of his will, to rise, as it were, from the dust of its own ashes, and speak from the ground to the children of men. This is the dispensation of the fullness of times, when all the wisdom that has been gleaned from the wide experience of the past, when all the intelligence that man, aided by the Spirit of God, has been enabled to discover, when all religious fervor and truth and revelation has been gathered together and united into one whole, subject to no overthrow or obscuration, for it is never to be overcome. The enemies of the Church of Christ do not comprehend this, or, if they do, like the fallen angels who sided with Lucifer in the wars of heaven, they impiously deride God and combat his purposes. Nor do they seem to comprehend the spirit of the Gospel as taught by our Savior; and now, while they declaim loudly of religious freedom, and of the latitude allowed for investigation, their actions betoken more of the asceticism which persecuted the Waldenses, or of the spirit which prompted the massacre of St. Bartholomew, than of the forbearance of the lowly disciples of the Savior. A Puritanical zealot is a character to be dreaded as a firebrand in any society, even when his actions and words are in strict conformity, but ten times more is the lachrymose, whining and hypocritical

Pharisee to be avoided, who, under a plausible exterior, like an Italian bravo, conceals a murderous intention.

Terms of reproach and vituperation are by some mistaken for argument. Few, in comparison to the multitudes who people the earth, take the trouble to investigate the truthfulness of argument brought to bear upon those who, perhaps, have been placed under the ban of traditionary influence. The "stern logic of facts" which is with so much gratulation banded from mouth to mouth, has a wonderful effect upon those who look to sound rather than to sense, and who take blustering impertinence, or impudence, for solidity of understanding. It is a severe comment upon the intellectual superiority of the age, perhaps, to say that that class of individuals is far more numerous than the other, and that enthusiasm once roused in the cause of supposed virtue, the cry once raised against even an innocent people, the Pharisaical and pretended Christian will persecute his brother even unto death. It is said by naturalists, that a deer once wounded is hunted by the rest of the herd from their midst, to perish alone and unmourned. So we may say mankind act with the same inconsiderate zeal and unkindness. A brother or a sister, once tainted by the breath of malignity and suspicion, is avoided with a holy horror even by the painted sepulchres that flaunt in gaudy apparel along the highway of life. Vice seems, to the generality of mankind, more repugnant to them in consequence of the risks they run by exposure, than from love of virtuous principles; and, we verily believe, more oppose the Gospel because it would put a curb to their passions, than do so from any belief in its inherent wickedness or demoralizing qualities.

"Truth goeth onward;" and when we hear individuals saying that the Work of God will fail, we pity their blindness, as well as the punishment which will overtake them for their unbelief. That servant only is rewarded who doeth the will of his master. "He who knoweth his Master's will and doeth it not, shall be beaten with many stripes." So those who have heard the sound of the

Everlasting Gospel and are still disobedient to its requirements, will have to meet the sore displeasure of an angered God. The impotency of man to retard the progress of God's Work is so manifestly obvious, that comment or argument seems superfluous. So often has judgment overtaken the offender, that we would think the past could not be looked upon without it serving as a warning to us to be cautious how we act. But self-interest and impure desire, it would seem, overstep all barriers, and the, perhaps, once pure intention melts before the simoon blast of passion, like frost-work before the heat of a July sun. It is to their temporal interest, perhaps, for individuals to have nothing to do with the Church and kingdom of God. All who gain salvation therein will have to be far above their present low organization. They will have to cultivate purity, and virtue of every character and kind. Everything they have, house and land, gold and silver, friends and relatives, will all have to be bid adieu to if duty calls for the sacrifice. We must have nothing to call our own—we must make unto ourselves no idols—we must be ready at a moment's warning to flee to the dens and caves of the earth—to cross seas and continents, and visit strange lands and peoples at the call of duty. This spirit is opposed to the spirit of persecution—it is one of abnegation and of self-denial, building more upon what the future holds in store for us, than upon the pleasures of this present life; for, as the great Apostle to the Gentiles has said,—“Were it not for the hope we have within us we would be of all men the most miserable.”

Such being self-demonstrable truths, it is no wonder we are persecuted. Where would be the use of worldly position and influence and power, so laboriously upbuilt by years of toil, were such principles allowed to gain the ascendancy. Men who occupy high and exalted positions, and who are blazoned before the world as paragons of excellence, would sink into ordinary men. The butchering trade of naval and military men would be gone, and the “horrid front of war” would no more affright mankind, or cause the orphan's tears and the

widow's moans to ascend to heaven as witnesses of the cruelty of man. "The pomp and circumstance of war" would not allure from the rural retreats of industrious comfort, the pride of a mother's heart, or the prop of a father's declining years, to send him afar off to lay his bones in the parched desert of some barbarous country. The maiden whose cheeks were rosy with the hue of health, whose eyes were bright with the light of hope, whose smiles made home a paradise, would not be stung by the trailing serpent of seduction, to fill the lazarettos of corruption which crowd our modern cities. No! no! such things would not then exist—fellowship, brotherhood and goodwill to man would lighten all our trials and make our earth a heaven.

Expediency has ruined the world. To escape a present struggle the cancer of corruption has been allowed to increase until it has eaten into the very vitals of society. The outside may appear robust and strong and plausible, but penetrate it, and O! what a falling off is there—it is mucous and slimy and rotten. It turns the heart sick of the gazer who is bold enough to seek what is there. Like the apples said to exist upon the shores of the Dead Sea, touch society and it turns to ashes. Yet, such corrupt beings would call in question the virtue of the Saints; would make laws to govern them, and would compel obedience thereto. O! Christendom! thy sin hath found thee, and so

will thy condemnation! The fiat has gone forth—*Mene Tekel* has been written on the palaces of thy kings, and thou wilt be terribly, terribly punished for thy transgressions!

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." That destruction, already commenced, is advancing with giant strides. Each day adds its hecatombs to the myriads already slain. The mourning and lamentation for the loss of a loved one has not ceased, the tear has not yet dried upon the cheek of suffering womanhood, before the wail of despair is raised for another gone. There the blazing homestead is seen, the trailing vines and honey-suckles once sheltering it from the fervid rays of the summer's sun, are torn and helpless on the earth. The caroling laugh of childhood is no longer heard—there is but silence and desolation and death. But look, a brighter day has dawned. The earth has undergone its purification. A brightness and a halo pervade the atmosphere. All vegetation has put on its healthiest, gaudiest green. The birds are caroling their liveliest tunes. All animal life rejoices. Man no longer wars with his fellow—all is peace and serenity and rejoicing. A holy, celestial Being has descended to rule his brethren—the faithful receive their inheritances. The Millennium has come—Christ reigns as King, and all nature smiles glad welcome.

G.

LIBERTY AND RESTRAINT.

BY ELDER WILLIAM WILLES.

Here are two words which express exactly opposite meanings, and connected therewith is an amount of controversial dispute which, perhaps, has never been associated with any other two opposite ideas, to an equal extent. The term liberty, in the abstract, means freedom from restraint or control, but, in relation to this, it would appear that many of those who have been placed in such a position have

not enjoyed liberty, for, through allowing their unbridled passions to hold sway, they have been brought into a position the opposite to that of liberty; in truth, they have been enduring the effects of the most galling and degrading bondage, caused by lack of wisdom in using the privilege and possession of liberty, so that, although they have had the means and opportunities of the possession

and exercise of that great and inestimable blessing, it has been lost upon them, and the portals of liberty have been converted into those of a prison.

Liberty, when possessed and directed by the sanctifying, restraining and directing powers of the Holy Spirit, is a privilege of the highest value, and can be made productive of the greatest blessings, both temporal and spiritual, which man can realize. In short, without the possession and exercise of free agency, mankind would have no opportunity of proving the voluntary and inherent power of obedience, nor of manifesting their integrity, and establishing a claim upon the mercy of God in Christ Jesus, in consequence of their integrity, when left to take their own choice in all the pursuits of life. All men have the liberty to do right or wrong; if not, there would be neither a sanction for reward nor a justification for punishment. Good and evil are set before us, to choose the one and reject the other. Having done so, to merit the approbation of God and obtain the full reward of righteousness, or incur the blame and endure the punishment of disobedience, both regulated, however, by the strictest justice, tempered with the mercy of God.

It is only those persons, strange as

it may appear, who are willing to be under restraint, that are really worthy of, or do enjoy liberty in the fullest sense of the word. Liberty, like every other good principle, is surrounded with associations of its own character and tendency, which are all calculated to assist man in repressing that which is evil, encouraging and bringing out that which is good; whereas, an individual who does not voluntarily place himself under the wholesome restraints which true liberty delights to call to its aid, defeats the object he has in view in becoming possessed of the privilege.

Place a man under forcible restraint against his will, either respecting the commission of evil or the doing of that which is good, and you take away his agency. So, a good man, who is forced to do that which is evil, is not responsible for that evil, but he will be judged by his motives, also the opposite may be said of the evil-hearted man, who is *forced* to do good. If the restraints which the Gospel enforces were withdrawn, there would be an end of the liberty which every true-hearted Saint enjoys; and, although they are restraints, yet, in submitting to them, he makes use of his free agency in the operation, as the only legitimate method of securing the blessings of real liberty.

SELF-GOVERNMENT.

BY JOHN BURROWS.



"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed."—James i, 14, 15.

Doubtless there is no principle connected with the Gospel which ought to be more fully understood and practiced than that of self-government, seeing that it is by the observance of it that we place ourselves in a position to be governed by our brethren, our God and his laws. But it is obvious to the mind of every honest and reflecting individual, more especially those who have received the light of the Holy Ghost, that error and superstition have long reigned upon the

earth; consequently, mankind have become so habituated to the traditions of their forefathers, that it seems impossible for them to divest themselves of the falsities which they have imbibed. Their fathers wandered so far from God that they had forgotten his laws, and they, consequently, have become measurably indifferent to the reason why they exist, from whence they came, or whither they are going. Therefore, the Lord, understanding the condition of the inhabitants of the

earth, has revealed a plan for their redemption. That plan is the Gospel, by which all those who will obey it may become acquainted with the design He has in placing man upon the earth. They will discover, likewise, what they must do to raise themselves from the wickedness and degeneracy into which they have fallen, and place themselves in a position where they can become happy.

Those who have already obeyed that Gospel, and are living strictly up to its requirements and practicing its principles, understand that they have inherited many evils from their fathers, from which they must free themselves in order to retain the Spirit of the Lord. It is very often that we find it necessary to use self-government, and, likewise, in various ways will we have to exercise it. It would be folly to attempt to enumerate the many evils which mortality is subject to; therefore, suffice it to say, that those who are seeking to understand and comprehend those laws which God has given for the government of our natures, and, when understood, are striving to keep them holy and inviolate, at the same time practicing principles of purity, will be enabled to shun many of the evils by which they are surrounded. These practices will develop their beings, as well as their understandings.

Self-government is a principle which must be observed by every one who desires to become perfect. The Savior taught and practiced it as a principle

of salvation. His wise injunction was,—“Be ye therefore perfect, even as your Father which is in heaven is perfect.” The Apostles, also, seem to have taught it very strongly, for we find that the Apostle James exclaimed on one occasion,—“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” In reading over the sacred writings which contain the history of the past inhabitants of the earth, we see the wise purposes of God—the rise, progress and downfall of nations. We can also read there of men who have attained to high and responsible positions, many of whom have fallen therefrom through lack of self-government in various ways. How necessary, then, is it that we continually bear in mind and fully realize the importance of the words of our Savior,—“Watch ye and pray, lest ye enter into temptation.” The Lord has commenced his great work of regeneration, and the restoration of the human family to their rightful position, and all those who wish to take an active part therein must so far govern themselves as to be instruments for the Lord to use to accomplish that work. His kingdom will be established and will stand forever. Then may we all be prepared to assist in the accomplishment of that work, that we may be counted worthy to receive an inheritance therein and a crown of life—one that “moth cannot corrupt, nor thieves break through and steal.”

L. H. Patterson
HISTORY OF BRIGHAM YOUNG.

(Continued from page 408.)

I labored continually through the months of May, June, July and August, during which time by the blessing of God, I raised some other branches, in all eighty members. Now the Lord did work with me wonderfully in signs and wonders following them that did believe in the fullness of the Gospel of Jesus Christ; insomuch that the deaf were made to hear, the blind to see, and the lame were made whole; fevers, palsies, crooked limbs and withered

limbs, and in fine all manner of diseases common to the country, were healed by the power of God that was manifested through his servants.

I returned to Kirtland, Ohio, in company with my brother, Ira, and found the brethren all well. They had begun to build the house of the Lord; I tarried and worked on the house one month, and then went to Michigan Territory to my former place of residence, on business; and concluded to

remove my effects to Florence, Ohio, which I did, and where I remained about seven weeks, during which time I was sick about five weeks; when I commended myself into the hands of God, and went into the world to proclaim the Gospel again, and travelled about two weeks, when the Spirit of the Lord came upon me, and the Lord said unto me, "Depart from your field of labor and go unto Kirtland, for behold I will send thee up to the land of Zion, and thou shalt serve thy brethren there."

I obeyed the word of the Lord, and was sent in company with Wm. D. Pratt to bear despatches to the brethren in Missouri. I started December 28, 1833, and arrived in Clay co., March 4, 1834, having passed through much cold and fatigue; still I was blessed of the Lord, and much good was done in consequence of my mission. I tarried in Missouri until the camp of Zion came from Ohio; and when they arrived the people of Clay county besought us in the name of God not to go over into Jackson county, and they would use their utmost endeavors to give us our rights according to the laws of the land. Now, the laws were good, and gave every man a right to worship the Lord according to the dictates of his own conscience; but the magistrates, officers and people were wicked, and trampled the law under their feet, and persecuted and murdered the Saints with impunity.

A violent persecutor stepped up to me, and said, "You damned Mormon," drawing his bowie knife, "I will cut your damned throat." I looked him full in the face, at the same time putting my hand in my left breast pocket, and said to him, "my friend, do nothing rashly." "For God's sake, don't shoot," he replied, and put up his knife and left me, though I was unarmed.

Sept. 12, 1834, I started in company with brother Warren Parish to go into the world to preach the Gospel, travelled through Upper Missouri, preaching by the way. At La Grange I took steamboat for St. Louis, and from thence by steamboat to the mouth of the Ohio, where we landed October 2nd, and proceeded to Paris, in Tennessee; where we tarried about three months,

preaching the Gospel in that vicinity and the region round about, we baptized twenty, during which time several instances of the healing power of God were made manifest, one of which I will mention, which was wrought upon the wife of Mr. Johnston F. Lane, who had been sick for eight years, and for the last year had been unable to walk, she hearing of us, and the faith we preached, prevailed on her husband to send for us: I went with him immediately and taught them the Gospel, showing what power was exercised by the Lord upon those who had faith; she believed with all her heart all the words which I spake unto her; and I laid my hands upon her and said, "In the name of Jesus Christ I rebuke this disorder, and command it to depart." I took her by the hand, and commanded her to arise in the name of Jesus Christ, and be made whole; and she arose, and was made whole every whit. I then commanded her to go to the water and be baptized; she walked down straightway the same hour, and was baptized.

After I had baptized and confirmed her I told her she should amend and gain strength, and in less than one year she should have a son (she had been married some twelve years, and had no children,) which came to pass according to my words, and the parents called the child David Patten; she afterwards bore several children.

The following portion of Elder Patten's labors in the ministry, I extract from Elder Wilford Woodruff's journal:—

"Brother Patten was a man of great faith, and performed many miracles in the name of Jesus Christ; he had many visions and dreams, and was very valiant in the testimony of Jesus and the word of God.

He returned from Tennessee to Kirtland in the spring of 1835, and received his blessings in the Temple in Kirtland. After his endowment he took his wife and started for Tennessee, where I met with him on the 15th of April, 1836. We travelled together and preached daily.

May 17th, brother Patten and myself laid hands on Margaret Tittle, who lay at the point of death, and she was instantly healed through the power of God. Brother Patten had preached faith, repentance and baptism to her, and she covenanted

to be baptized; but after she was healed refused to attend to that ordinance. Brother Patten told her she was acting a dangerous part, and the Lord would again afflict her if she did not repent.

We pursued our journey, and on our return found her very low with the same fever; she begged us to lay hands upon her and heal her, and she would obey the Gospel. We again laid hands upon her, and she was healed, and went down to the water and I baptized her.

Sunday, 22nd, brother Patten preached three times at the house of father Fry in Benton co., Tennessee, many hardened their hearts and a Mr. Rose rejected his testimony and asked him to raise the dead. Brother Patten rebuked him for his wickedness, when he and others came with their arms and threatened to mob us. At the close of the meeting, brother Patten walked out into the door yard and told the mob to shoot him if they wished. He had nothing but a walking stick in his hand: the mob fled and left him. After meeting in the evening, brother Patten and myself went to a stream of pure water and cleansed our hands and feet, and bore testimony against those wicked men who had opposed and reviled us.

May 27th, Elder Warren Parrish arrived from Kirtland, and joined Elder Patten and myself. We held a Conference on the 28th, in Benton county, at which six branches were represented, containing 116 members.

We travelled together from town to town through Kentucky and Tennessee preaching the word of God, healing the sick, and the Spirit of God was with us and attended our ministrations.

June 9th, we preached at Damon's creek, Kentucky, and brother Patten rebuked strongly some wicked men who had gathered together as a mob. At the close of the meeting, he went to the water and baptized two; one was Father Henry Thomas the father of Daniel and Henry Thomas, some 80 years of age; he was a revolutionary soldier, and had served under General George Washington.

Elder Patten was filled with the power of God and several were healed under his hands. Elders Patten and Parrish returned to middle Tennessee while I remained in Kentucky,—When brothers Patten and Parrish arrived at brother Seth Utley's in Benton co., Tennessee, they were taken by a mob under pretext of law.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 2, 1864.

"OBEDIENCE IS BETTER THAN SACRIFICE."

THE Latter-day Saints, above all people who dwell upon the earth, should study and practice obedience to the will of Heaven; and, how can we manifest our willingness to submit to the revealed will of God to man, only by subscribing to the authority we profess to acknowledge in our midst. Upon our compliance with the revelations of heaven hangs our salvation. It was through disobedience to the Divine command that man fell, and brought the displeasure of the Almighty upon himself and the curse upon the earth, and it will be through obedience to His divine will that this earth will be restored to its former state, introducing upon it peace, joy, union and happiness—leading man back to his former state of blessedness, and preparing him to enjoy again the society of our heavenly Parent, here on the earth.

How many will look back upon their past lives, and say how well they

might have done had they but obeyed the counsel of those placed over them. In some instances they will acknowledge that they might have gathered home to Zion years ago, and they can see how they could have done so, had they but carried out the instructions given them. Yet, these very parties have not yet begun to profit by their past follies, but will disregard the advice given them, and seek to justify their conduct by hiding up the truth to cover their carelessness, but it can only be hid for a time. Many have proven, to their sorrow, that the Priesthood of heaven, conferred upon man in the last days, can penetrate further than the surface, and, that it only waits the proper time of making manifest the folly of those who trample the commandments of God under their feet, and seek to practice, with impunity, covenant breaking. Those who think to act so, had better ignore the Work we are engaged in at once, rather than, to their own condemnation, prove what has been so often proven before.

Obedience will bring salvation every day that we live ; it exhorts us to faith in God, and to a reliance upon Him and in his Spirit alone, to guide our every thought, word and action. It directs us to repent of all that is wrong within us, that the Spirit of the Holy One may occupy our tabernacles (for we are told it will not dwell in unholy places), and that we may be filled with life, light and truth. Yea, our every attribute must be true—true to ourselves, to our brethren, and, above all, true to our God, that he may have confidence in us, and trust us with more of this world's goods, so that the Saints may not only deliver themselves from the oppression of Gentile nations, but that they may be trusted with good farms, houses, orchards, gardens, horses, carriages, &c., without making them proud and stiff-necked, or causing them to forget God, thus refusing any longer to be guided by his servants upon the earth. How often has it been known, that persons who were found in poverty, wretchedness and ignorance, when the Gospel, as taught by the Latter-day Saints, was presented to them, have, through its elevating influences, been snatched like a brand from the burning. Through the power of God they have become useful members of society, and, in time, have been gathered home to Zion, where, by honest industry, they could surround themselves with the blessings of life, becoming rich with these things. But it was more than they could bear—they became proud and rebellious, and began to imagine themselves independent of God or his servants, rejecting the counsel of God against themselves ; and, when admonished by their best friends, they turn upon and treat them with indifference and contempt. If asked by their Bishop to do something for the Cause by paying their Tithing, or to assist in gathering the poor, they turn upon him with impudence and insolence, and very soon find out that they are oppressed, because, forsooth, they have oppressed themselves by driving everything away from them that was worth associating with. The result has been their returning again, by emigrating to some more congenial clime, like a "sow to her wallowing in the mire." How much better for those parties had they been obedient to the servants of God, and proven themselves worthy of the blessings they had received, that they might have merited more ; instead of which, by such a course as they have pursued, the Almighty has lost that confidence he had previously reposed in them, and it must be a long time, should they repent, before he can trust them again.

How often has the Prophet Brigham declared, that if the people would let him, he could make them the richest people in the world. But no ; we would

rather have our own way, and sacrifice all the blessings of life and happiness that our Father is so anxious to bestow upon us; if we were only prepared to receive them. As with temporal, so with spiritual blessings—we are still so incredulous. Though the Saints have proven the Almighty in so many ways, Satan can easily allure us from the track, and insinuate into our minds waverings and doubts. We have need to be always on the alert—firm in our integrity to our God, and humble in the hands of his servants, that his Spirit may ever be with us—that we can acknowledge his hand in all things, whether in adversity or prosperity, in poverty or in wealth, at home, surrounded with friends, or abroad in the nations, subject to the scoffs and sneers of a bigoted and a wicked world. If we would trust in Him, he would always be ready to bless us, and would render our heaviest afflictions easy for us to bear, and, in every position of life, we should ever have cause to praise and magnify the name of Israel's God.

Let the Saints, then, learn obedience to God, that he may not be afraid to trust them with his blessings, for he only wishes our compliance to his will that he might do us good. To the Saints we would say—Keep the counsel of those placed over you, by subscribing to every requirement made upon you, and let us see if God will not acknowledge the counsels of his servants, by opening up your way of deliverance before his indignation is poured out upon the ungodly inhabitants of the earth. Pay your Tithes and your offerings, and prove the Lord whether he will not pour out upon you a blessing. Save your means for emigrating with all care and diligence, and then continue your endeavors so well begun. Observe every requirement of wisdom; that you may have health, strength and power to obtain eternal lives, and the privilege of sitting down with our elder Brother at the marriage feast of the Lamb, and, likewise, have the pleasure of remaining on earth with him when he is King of nations.

ARRIVAL.—By favor of the 7th ult., from Elder Joseph A. Young, we learn of the safe arrival of the ship *Monarch of the Sea* at the port of New York, on the morning of the 3rd ult. On board were the first Saints of this season's emigration, and from the time of her starting from Liverpool to arriving in New York, we can infer that the winds and the waves were propitious to her voyaging. There had, however, been considerable sickness on board, which dampens somewhat our joy on hearing from her, the deaths that occurred being mostly among the children. The Saints were landed at Castle Gardens, and forwarded on to Albany, by train, on the evening of the same day of their arrival in port.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We have been favored with the perusal of a letter from Elder Edward Hanham, of Great Salt Lake City, formerly President of the Southampton District, to Elder Puzey of that Conference, through whose kindness we present some extracts to our readers. He says:—

"You often wonder, no doubt, why it is that we do not write to our friends in England more frequently. I have no particular reason to assign for this apparent neglect. It may be in consequence of our having to make new homes. To make a home on coming here takes up much of our time, for what is man without a home? While thus engaged, we often think of old friends left behind us. This is the place the Lord would have his faithful Saints gather; spiritual blessings may be obtained here which cannot be obtained elsewhere. The living oracles are here, and, likewise, the records of salvation. The existence, however, of so many people in the vales of the everlasting hills, is quite a miracle. The aspect of the country is forbidding—the soil, generally, is poor in comparison with some—fruits, grain, and vegetables of every description have to be matured by irrigation. The first year, however, I was here, I farmed, and I raised 160 bushels of wheat, 100 bushels of potatoes, 50 bushels of Indian corn, 50 bushels of oats, 25 gallons of molasses, peas, beans, squashes, pumpkins, melons, cucumbers, &c. "Mormonism" adapts us to any kind of business. This is a country where an industrious man can get rich very fast, after he has once got a start. As a matter of course, the very poor continue poor for a time; but, by a manly perseverance, every obstacle is surmounted, and property accumulates around one. There are those who, under the circumstances just named, write back to their friends discouraging letters. Such letters, I assure you, are not worth the postage. People get vexed very frequently with themselves, or somebody else, simply because on a frosty morning their fingers get cold chopping wood to light the fire, which should have been chopped the night before; and as soon as they have swallowed their unblest breakfast, down come pen and ink, and grumbling thoughts are committed to paper, a letter is written and posted, complaining that Zion is not the place for light, as though light had anything to do with idleness. The ill-spirited epistle is duly received in England. The fond father, mother, brother or sister, as the case may be, read and re-read it—tears begin to flow, and dark doubts enter the mind, whilst the unthinking writer, perhaps, is enjoying a dance at a social party, or associating with friends, and, if asked what he had written home, he would not be able to tell two words of it."

SOUTHAMPTON CONFERENCE.—Elder David P. Kimball, writing from Southampton, informs us of the prosperity of the Work of God in that part of the Mission, and says:—"Since I returned from Liverpool I have been busily employed in emigration business, and, as well, I have visited some of the scattered Saints. At the Portsmouth Branch I spoke to them, and gave such instructions as I was led to do by the Spirit. We had more strangers present than generally attend our meetings in that place, and no doubt some of them will get caught in the Gospel net if they continue to come. Several have already given in their names for baptism in different parts of the Conference, which will be attended to shortly. I do not think that the Saints in this Conference ever felt better than they do at the present time, and a most decided improvement has taken place since we have rid ourselves of some individuals, supposed by the outside world to be Latter-day Saints, but too well known in the Conference to be unworthy of bearing that honorable name—a name that should be honored and kept unspotted. By obedience to our Lord and Savior, who laid down his body that the honest might be exalted, as well as in obedience to those he has called and endowed with power and authority to establish his kingdom in the last days, we will gain our own exaltation. We see testimonies every day that the Gospel we have embraced is from the Lord; for, all the blessings the Saints enjoyed anciently, are enjoyed by the Saints in this age. We see that kingdom spoken of by Daniel, rolling onward at a rapid rate, gathering honor and power, and the honest and pure-in-heart

from among all the nations of the earth, and planting them in the place appointed by the Lord. Mankind are so blind that they will not receive the truth, preferring darkness to light, as their deeds are evil and they wish to hide them. But we have received a portion of that light, which has given us a knowledge that man has not the power to hide his evil deeds from the all-searching eye of our Father. What joy it will be when peace is established, and we are known as we really are at heart. The Scriptures tell us of the calamities which are yet to come upon the inhabitants of the earth for their wickedness. Already we see war, pestilence and famine and earthquake. Commotions in the earth, and strife between nations, go to prove that which has been spoken by the Prophets of God,—“After the testimony of his servants, then cometh wrath and indignation upon the people,” &c. When all these evils come, many of those who are slothful and careless about their emancipation from Babylon, will receive of these sufferings and plagues in consequence of not having gathered out. They may think they can live their religion as well here as in Zion; probably they can, if they are compelled to remain, but the Gospel of Jesus Christ tells us to flee to the Mountains, where the kingdom of God will be exalted above the everlasting hills—where good deeds and righteousness reigns triumphant, and the evil doers flee from before their own imaginations.”

SCANDINAVIA. — Elder George M. Brown writes us a letter from Christiania, on the 22nd of May, in which he speaks of his labors in that place, and of the mercies of our Father unto him. The distance between towns in Norway, and the exceeding scarcity of population in some districts, render communication rather difficult; yet, during the coming summer, he is in hopes of accomplishing much good, and of warning many people of the judgments about to be poured out upon the wicked. He says it is his desire and determination, with the help of the Spirit of God, to do right and accomplish a good work, and, likewise, aid in the upbuilding of the kingdom of God. The Saints are obtaining increased liberties in that land, and, altogether, the Work is prospering.

C O R R E S P O N D E N C E .

. ENGLAND.

WORCESTERSHIRE CONFERENCE.

Worcester, May 23, 1864.

President Cannon.

Dear Brother,—I take the present opportunity of penning a few lines informing you of my welfare, and the future prospects we have in view, in this Conference, of aiding on the great work of human redemption. This Conference, for some time past, has occupied a somewhat isolated position when compared to that of many others, but I have found out that the power of the Lord can be found manifested here, by his faithful Saints, as well as

elsewhere; and he is just as ready to lend his Divine assistance to those who labor for the redemption of mankind in the most secluded spots, as he is to bless those who work in the most conspicuous places. Since I have been here, I have aimed to use what little talent and energy the Lord has seen fit to give me, to the building up of the Saints, and in teaching them their practical as well as their religious duties. I have also endeavored to become acquainted with the nature of my calling, and of the duties that calling incorporates. There, perhaps, has not been so much good manifested

arising from my exertions, as there is from those of others more experienced in the ministry, but I can see that some good results have followed my labors. When I first commenced my labors here, it appeared as if the clouds of darkness had gathered so thickly over the people of the world, as to effectually obscure from them the genial rays of the Gospel light which existed in their midst; but, since favorable weather for preaching out of doors has opened up, myself and the Priesthood have been laboring to effect a clearance for the truth, so that it might be seen by those around us. The Lord has blessed our exertions, and clouds begin to disperse—our prospects assume a brighter aspect, and we cheerfully look forward to success. Wherever we have held out-door meetings, they have been numerously attended, and an investigating spirit has made itself manifest, and many seem loath to leave us when the meeting is through. I have recently baptized several persons, and there are many others who have expressed their intentions of obeying that ordinance. On the whole I can say that our prospects are flattering, and this encourages me to use redoubled diligence in disseminating the principles of truth.

Since I have been in these lands, I have had the opportunity of seeing partially to what extent darkness holds sway over the minds of men who prefer it to the Gospel light. I have had conversations with professional ministers of the Gospel, those who are called the wise and learned of the day, but the misconstructions which they place upon the Scriptures, and their ignorance of the Spirit and of the truth is astounding—the thick and palpable veil of darkness that enshrouds their minds, seems impenetrable to the light of truth. It does not tend to discourage me—it only proves an incentive for me to labor more assiduously for the upbuilding of the kingdom, and their emancipation from this thralldom of gross superstition and error. The more I see the principles of the Gospel depreciated by their opposers, the dearer they become to me. I did not begin to see the real beauty of these glorious principles until I began to advocate

them. I was ignorant of their real worth before, but now I begin to attach something like their real value to them.

I remain your brother in the Gospel of peace,

FRANKLIN MERRILL.

CHELTENHAM CONFERENCE.

Cheltenham May 26, 1864.

President Cannon.

Dear Brother, — Having just returned here after a visit through this entire Conference, I take pleasure in writing these few lines to you, knowing you are ever pleased to hear from those laboring in this Mission. I feel pleased in being able to state that, as a general thing, the Saints in this Conference are endeavoring to improve, by reducing the principles of the Gospel to practice; and we realize that this is the only way to gain the blessings of our heavenly Father. Yet, no doubt, like it is in all other parts of the vineyard, we have a few who do not live their religion as well as they ought to, and the consequence is, they do not feel as lively, or as interested in the Work, as they otherwise would do. These individuals are in the minority. Our feelings are to endeavor to make those we are surrounded with acquainted with the Gospel of Jesus, therefore we intend holding open-air meetings in the various villages, as often as possible, during the summer season, realizing that unless we make an effort to warn the people, we are not in the faithful discharge of our duty. We have held several out-door meetings, and the people seemed to pay great attention to the words spoken by the Priesthood; and though the Gospel has been preached many years in this locality, yet we believe there are many honest-hearted persons who will receive the truth, if the Elders will be diligent in humbling themselves. May God bless us with his Spirit, that our words may take effect upon the honest-hearted. It is a sorrowful thing to see the human family in their present disunion; and their present condition proves that the wisdom of man alone is insufficient to make them united and happy. But the pure Gospel of Jesus unites the hearts of the people, in-

spires men with the Spirit of God ; they then become instruments in his hands—He speaks through them—the truth recommends itself to the hearts of the honest—they practice it in their daily walk and conversation, and they are, thereby, made happy, and contentment is theirs constantly.

On Sunday, 15th inst., I visited the Canelle Green Branch, when brother Robert Jones and myself thought it would be best to hold our meeting in the open-air. We, therefore, in company with the Saints, went up to the village, and held our meeting on the Green. We had a first-rate time ; some sixty or seventy strangers were present, who listened very attentively to the instructions given, and the best of order prevailed. In the evening we repaired to a village about one mile distant, and held another meeting in the open-air ; here, also, the strangers paid good attention ; the Spirit of the Lord was poured out upon us, and we felt well in bearing testimony to the truth of the Latter-day Work. Brother Underwood also stated that they have met with a tolerably good reception in the vicinity of Cheltenham.

In regard to our money matters, I cannot boast, they are not as good as I would like to see them ; still we are

getting a little of the debt off, and as the summer is before us, and work will be plentiful, we hope to improve in that direction, and it is our constant prayer that God may give us his Spirit that we may be enabled to do all that is required of us. I know that the more we can do to assist the Work of God, the greater blessings we will receive at the hands of our heavenly Father.

About twenty-five persons emigrate from this Conference this year—not as many as was expected to go. Several others might have gone if they had "Sought first the kingdom of God and his righteousness ;" however, we live in hopes of emigrating more next year. Many are desirous of gathering who have not the means, who will, no doubt, accumulate sufficient by next year to take them to Wyoming.

Elder Dolten is striving to spread the principles of truth, and I believe he will be the means of doing good among the people.

Praying that God may give you strength of body and power of mind to enable you to fulfil your arduous duties, I remain, as ever, your brother in the Gospel,

MILES P. ROMNEY.

SUMMARY OF NEWS.

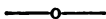
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AMERICA.—There is no later news of importance from Grant's army. The killed have been buried and the wounded all taken care of. The Richmond journals criticise Grant's policy very closely. They consider his movements as a retreat toward the James River. The last news of General Hunter's victory in the Shenandoah Valley represents it as a most important one, and that he captured 20 cannon, a number of prisoners, \$1,000,000 worth of stores, and a large quantity of railroad property. The Federals are in pursuit of the enemy, who is reported to be completely routed. The news from General Butler's department reports all quiet. The Confederates have blockaded the Mississippi at the village of Greenville, above Vicksburg. No boat can pass the batteries there. The fire on the city of Charleston and Fort Sumter has been increased by General Foster. Admiral Dahlgren is engaged in putting his fleet in good order. General Foster has issued an order for the organization of the militia in Florida. The Confederates in Kentucky, numbering about 3,000 men, under General Morgan, hold possession of Paris, Georgetown, Cynthia and Williamstown. The latter place is within thirty miles of Cincinnati. A portion of the command entered Lexington at two a.m. on the 10th ult., and burned the central railroad, destroying a number of stores, and left in the direction of Georgetown and Frankfort. The Federal General

Burbridge is in pursuit. The Federal gunboat *Water Witch* was captured on on the 3rd ult. by the Confederate gunboats on the Ossibaw Sound, Georgia. The Confederate cruiser *Alabama* engaged the Federal sloop of war *Kearsage*, off Cherbourg, on the 19th ult., and was sunk after a severe fight of about one hour's duration. Captain Semmes, the Confederate commander, was picked up, after the sinking of his vessel, by a party from the English yacht *Deerhound*, and escaped on her to England.

DENMARK.—*Fadrelandet* believes itself able to state that Denmark consented to the prolongation of the armistice for another fortnight, solely upon the express condition that England should maintain her original proposal for the division of Schleswig; and, should it be rejected by the Germans, not to make, as hitherto, any fresh proposal on the subject of the division. *Dagbladet* says—"The proposed Schleswig-Holstein solution is the very last the nation will accept. The people will never suffer the sacrifice of Schleswig and the Danish right. The King exists for the sake of the people, not the people for that of the King. No ministry recommending the formation of a state of Schleswig-Holstein can stand." The semi-official *Nord Deutche Zeitung* says—Advice received from Schleswig state that the troops are again moving northwards to take up their position. Thus we are again on the eve of war. A two months' prolongation of the armistice has been rejected, and the line of the Schlei is maintained as the utmost concession. In the sitting of the Federal Diet, the representative of the Grand Duchy of Oldenburg stated the claims of Oldenburg to the Duchies of Schleswig and Holstein. He decidedly protested against the claims of the Duke of Augustenburg, and communicated to the Diet the renunciation by the Emperor of Russia of his rights in favor of Oldenburg. The subject was finally referred to a committee to be reported upon.

VARIETIES.



CURE FOR INFLAMMATORY RHEUMATISM.—Half an ounce of pulverized saltpeter put in half a pint of sweet oil; bathe the parts affected, and a sound cure will speedily be effected.

TO PREVENT RUST.—If rusty iron is rubbed with boiled oil, in which some red lead has been mixed, on a warm day, the rusty process will be arrested.

"Dennis darlint, och, Dennis, what is it you're doing?" "Whist, Biddy, I'se trying an experiment!" "Murder! what is it?" "What is it, did you say? Why it's giving hot wather to the chickens I am, so they will be afther laying *Boiled eggs*."

"Taking them one with another," said Sidney Smith, "I believe my congregation to be the most exemplary observers of the religious ordinance; for the poor keep all the fasts, and the rich keep all the feasts."

A lady in an omnibus at Washington, espied the great unfinished dome of the capital, and said innocently, "I suppose those are the gas-works?" "Yes, madam, for the nation," was the reply of a fellow-passenger.

The remains of Mr. T. P. Cook, the celebrated nautical actor, were interred on the 11th of April in the family vault at Brompton Cemetery, in the presence of a vast number of the members of the theatrical profession.

Men are frequently like tea;—the real strength and goodness is not properly drawn out of them till they have been a short time in hot water.

HOUSEHOLD ECONOMY.—It is astonishing to see how well a man may live on a small income who has a handy and industrious wife. Some men live and make a far better appearance on six or eight dollars a week, than others do on fifteen or eighteen dollars. The man does his part well, but his wife is good-for-nothing. She will even upbraid her husband for not living in as good style as his neighbor, while the fault is entirely her own. His neighbor has a neat, capable and industrious wife, and that makes the difference. His wife, on the other hand, is a whirlpool, into which a great many silver cups might be thrown, and the appearance of the water would remain unchanged. It is only an insult for such a woman to talk to her husband about love and devotion.

Horne Tooke, when asked by George III. why he never played at cards, replied, "I cannot tell a king from a knave."

SCOTCH BUTTER.—The Farmers of Aberdeenshire, Scotland, make a very superior flavored butter. They mix together two quarts of the best common salt, one ounce of white sugar, and one ounce of saltpeter. The mixture is to be rubbed up fine in a mortar, or on a board with a roller, and worked into the butter at the rate of one ounce to the pound.

TRUE AND BEAUTIFUL.—Some one has remarked, with equal truth and beauty, that education does not commence with the alphabet. It begins with a mother's look, with a father's nod of approbation or sign of reproof, with a sister's gentle pressure of the hand or a brother's noble forbearance. With handfull of flowers in green daisy meadows, with birds admired, but not touched, with creeping and almost imperceptible emmets, with humming bees, and glass bee-hives, with pleasant walks in shady lanes, with thought directed, in sweet and kindly tones and words, to nature and acts of benevolence, to deeds of virtue and to the source of all good, to God himself.

ADDRESSES.

Benjamin J. Stringham, 9, Queen Street, Luton, Bedfordshire.

C. W. Stayner, at Mr. William Jones', West Caladonia Street, West Jarrow, near Gateshead, Durham.

DIED:

In Provo city, Utah county, U. T., March 26, 1864, Hannah Bond, wife of George Thatcher, aged 30 years and 8 days. Late of Wotton-under-edge, Gloucestershire, England.

POETRY.

WOMAN'S SMILE.

(Selected.)

There is a star that brightly gleams,
Calm in the sky above,
And throws o'er life its golden beams
Of happiness and love;
A beacon pure, whose radiance bright
No lowering cloud confines;
But in affliction's stormy night
With heavenly lustre shines.

There is a star, whose magic power
So firmly binds the soul,
That e'en in joy's most sunny hour
Man feels its sweet control;

A glorious light, whose mystic spell
Life, hope and joy imparts—
And calms the wild tempestuous swell
Of earth's despairing hearts.

The star that from its glittering sheen,
Gilds life's declining slope,
And throws o'er youth's resplendent scene
The rosy tints of hope,
The star that drives the clouds away,
Though dark they frown awhile;
And ever shines with peerless ray—
Is woman's angel smile.

CONTENTS.

The Spirit of Persecution Incompatible with the Gospel	417	Abstract of Correspondence	426
Liberty and Restraint	420	Correspondence.—England: Letters from Elders Franklin Merrill and Miles P. Romney	428
Self-Government	421	Summary of News	430
History of Brigham Young	422	Varieties	431
Editorial.—"Obedience is better than Sacrifice"	424	Poetry.—Woman's Smile	432
Arrival	426		

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, July 9, 1864.

Price One Penny.

FAITH IN GOD.

BY ELDER GEORGE SIMS.

But few, in any age of the world, can really be said to have had faith in God. Men have had faith in their fellow-man, faith in his love, in his friendship, in his counsel and in his judgment. Children have had faith in their parents, that they would supply their wants, attend them in sickness, and succor them in their distress. Wives have had faith in the fidelity and constancy of their husbands. Men have had faith that gold would be all in all. They have believed it would give them influence, and would enable them to wield power successfully, and secure for them, in the time of their sickness, the best physicians; when involved in law, the best lawyers to defend their pecuniary interests, and the best soldiers to defend their national rights. Business men have united together, and have had faith in each others' intelligence and integrity. They have had faith to carry out whatever schemes or projects their wisdom has devised. With this kind of faith noble edifices have been erected, numerous railways have intersected this and other lands, facilitating travel, lending their aid in

the transportation of products and manufactures. This kind of faith in man has thrown beautiful bridges across broad rivers, and has also tunneled under them. Ships have been constructed, and faith has concentrated in the mariner who has guided them across the trackless deep. But this is faith in man, not faith in God. Faith in God is the exercise of the same powers of the mind, but centred in the Supreme Ruler of the world instead of man. Faith in God comprehends the existence of a divine Being, dwelling in glory that the mortal tabernacle of man cannot behold. Faith believes in that which it cannot see, and has confidence in a Deity that only holy angels and righteous men are permitted to gaze upon.

Faith in God grasps with a firm hand the promises which holy men have said they received from Him. Faith in God comprehends him in the attributes of his power, in his wisdom to control and in his sovereign rule. It has joy in the conception of the willing obedience that holy angels render to the King of kings and Ruler

of princes. It comprehends the exhaustless treasures which are dealt out by His bountiful hand. It rejoices over the promises of future glory made to the righteous. It fears the penalties which will be inflicted upon the wicked, and wisely obeys the laws to escape them. It conceives the love of the Father, and pours into man's bosom the stream of its own wants. The man of faith feels he has a High Priest who can be touched with a sense of his infirmities, and will relieve them. He conceives of an experienced Being, who is qualified to aid him in every necessity. He believes there is nothing new to his Creator, nothing too hard for him to do. In the cauldron of boiling oil he feels his prayers will be heard, and that his God can render him invulnerable to the heated liquid. Chained to a stone within the walls of a damp, dreary prison, by the hands of the enemies of God, he there feels that God can be with him, to unfold to his inquiring mind redemption's mysteries, revealing to him the glories of the distant future, and throwing around him an element that will heal his swollen wrists, and recuperate his drooping health. His language is,—“My God, whom I serve, will deliver me.” Faith is the connecting link between this and other worlds. Have faith in God that he will and can heal us, that he will and can enrich us, that he will and can grant us the righteous desires of our hearts, and we will, if worthy, receive our reward from him.

Now we have faith in God, but hereafter we shall know him—know him in his person, in his character and in his goodness. To know God is life eternal. If we know him as he is, we shall dwell with him, and see him face to face, hear his voice, and love him according to the intelligence of our organizations. Once to know him is to gain eternal life. The wicked have never known him—their conceptions of his character are incorrect. The fallen hosts of heaven knew not the wisdom and power of the Lord, neither did they know their own folly nor their own rebellion. While the lives and integrity of Joseph Smith, of holy Prophets and Apostles, serve to illustrate the subject of faith in God, there are, alas! too many instances on

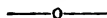
record relating to the exceeding want of it. We read of a vast company of persons who were placed on the left hand of our Savior, and he said to them,—“Depart from me, I never knew you.” No ministering spirit had borne to the Savior of the world an account of their well-doing. They had not sought after the Lord, and they had not been the objects of his peculiar care. Not so with the righteous Cornelius—he had devoutly prayed and liberally given to the poor, and his good actions had gone up for a memorial before God. Men of faith are known, they are called by their names, they get power, and promises are made to them, and blessings are bestowed upon them. The wicked have not faith in God; the waters of the deluge overwhelmed them in the days of Noah, and no record is left of the name of one of them. The unbelievers in the cities of the plains, perished by the fire from heaven—they were unbelievers in promised blessings and threatened judgments. To know God is life, not to know anything about him is death. The nations that forget God will be punished with sore judgments. It is the business of man to seek after God, that happily he may find him; and because he will not, he will not obtain His favor. Without faith we cannot please God. The man lacking in faith does not plead with God, he is ignorant of his love and mercy. The poor beggar that believes in the report that a rich man is bountiful, seeks and lays his distresses before him, and the rich man succors him; but the beggar who is infidel to the report of the rich man's charity, does not seek him, and, consequently, loses his assistance. We naturally love those who believe that we are good, and we dislike those who do not discern the graces that have found their way into our hearts. We love those who have faith in our integrity, faith in our virtues, in our ability and in our wisdom. The man lacking in faith does not even knock, and the door of our favor is not opened to him. He has not asked, and he does not receive. He has not sought, and, consequently, has not found. The man who has read of the love of the Father in bestowing his

Son, and then doubts the history of that offering, cannot believe that love and mercy are attributes to be found in such profusion in the Deity. The faithless, in the existence of so much goodness, grow into a belief that selfishness is everywhere widely diffused. This lack of faith is insulting in its character; its existence pains the feelings of the righteous. What joy can the Lord, angels or good men have in those who do not believe in their power nor in their virtue. The infidel doubts the veracity of the Lord,—he regards the truths of heaven as falsehoods, the promises of blessings as deception, the love of God as dissimulation, and the power of God as boasting. He looks upon the glories of paradise as an idle tale, the garden of Eden as an allegory, and

looks upon every true believer as the victim of deception, the easy prey of a delusion. To the unbeliever the full ships of faithful Saints journeying Zionward are evidences of imposition and incredulity. When the curtain that veils the future is lifted up before his unbelieving vision, what will be his feelings? Once wise in his own conceit, he will then be filled with shame, when viewing the bright countenances of heavenly beings; he will then feel his own littleness; the smile of incredulity will be changed. Can anything be better than to have "Faith in God;" and, can anything be worse than to be without it? If there are waters of oblivion to drown the recollection of the past, the unbeliever will seek to hide his guilt and shame beneath them.

HUMILITY.

BY ELDER WILLIAM DRIVER.



"He that humbleth himself shall be exalted." Such is the declaration and promise of Him who spake as never man spake. He who came to teach poor erring man his errors, and present to him the plan whereby he could claim from his heavenly Father the right and privilege of occupying an exalted position in his presence. The promises of the Lord are all conditional; if we comply with the conditions laid down, we claim certain blessings as the reward of our obedience; and one act of obedience on the part of man, does more to draw down the favor of God than sacrifice. God, through his Prophet, declared that,— "Obedience is better than sacrifice." God is the author of all good, consequently, that which comes nearest to his standard of excellence is most appreciated by him.

This may appear a strange idea to those who are unacquainted with the ways of the Lord and his dealings with the human family; but when we reflect that "The earth is the Lord's and the fulness thereof," we see at a glance, however great the sacrifice we make of earthly possessions, we give

to the Lord no more than his actual right; consequently, we can claim no particular indulgence from him, provided he made such a sacrifice a condition through which to bestow a blessing. When we comply with the commands of the Lord, we lay claim to the blessings named as the conditions of obedience; but if we leave the commands of the Lord unobserved, it constitutes an act of disobedience, for which we are liable to be punished. A disposition of this kind cost Saul his throne, his kingdom and his life. Unless, therefore, we receive the command to give up our possessions to the Lord, such a sacrifice would not be as acceptable to him as that of the simplest act of obedience.

God is jealous of his prerogative, and he claims the absolute right to dictate to man in all things which effect his welfare, both temporally and spiritually. Man is oftentimes unwilling to concede this right to Him, still this fact is undeniably the same. Jesus declared that the legitimate way for man to gain an exaltation here and hereafter, is to humble himself. The Apostle Paul said that ~~man must~~ first

become foolish that he may be made wise. Wisdom is the greatest of the gifts of God ; without it we can never be saved, nor can we comprehend the Gospel, and that is the Lord's way through which to save and redeem man, and bring him back into his presence. Without humility we can never partake of any of the privileges the Gospel affords ; it is, therefore, the stepping-stone to our future exaltation, and will continue forever the only safe and sure path for us to follow while we have reason to seek unto the Lord for help in any condition of our existence.

To those who are in the Church, and whose privilege it is to hold a portion of the holy Priesthood, it is the wisest course for them to pursue if they desire to attain to any high position in the kingdom of God, or command any influence with those they are appointed to instruct. Why so ? Because the Saints must be taught of the Lord, and he has at the same time endowed them with his Holy Spirit, by which they will readily distinguish between the wisdom of Heaven and the learning of men. The Apostle Peter declared that the Saints, in his day, had an unction within them which taught them all things, even the deep things of God. The Saints now possess the same unction, consequently the same knowledge. Who can deceive them while they possess such a power to lead and guide them into all truth ? The man who prides himself upon his natural abilities, his fluency of speech, his power to command an influence over the Saints, such natural endowments being a part of that organic system God has blest him with, not giving God the glory, such influence will be short-lived, and it will vanish, leaving its possessor a monument of weakness and folly. We might instance the case of Agrippa. When he had finished his royal speech, the audience shouted that it was the voice of an angel, and the Lord smote him that he died, because he gave not God the glory. Our experience has taught us that the words of Jesus are strictly true, and will prove the greatest blessing to those who seek in a meek, humble and obedient spirit, to assist in administering the things of God.

When Jesus wished to convey to his disciples the kind of humility required from those who inherited the kingdom of heaven, he brought a little child, and placed it in their midst, and said unto them,—“Of such is the kingdom of heaven.” Whoso would desire to gain admittance there must first become as a little child. Again, He declared that whoso would be accounted greatest in the kingdom of heaven, must be the servant of all. What a beautiful and sublime character is presented before us in a thoroughly humble man, who, conscious of his own incapacity, seeks unto the Lord for help. It does not betray, as some would imagine, an abject, slavish disposition. No ; verily no ! It is a principle of Deity. He who inculcated the above truths practiced humility himself ; yes, the Lord of life and glory, he who sat enthroned in might and majesty in the councils of the Eternal. Hear it ye proud, stiff-necked, self-sufficient sons of men ! Christ humbled himself, and became obedient unto death, even the death of the cross, and for us. What a lesson for his professed followers who, like the proud Pharisee of old, will not humble themselves, but vaunt with a self-congratulating spirit their own piety and purity, while despising the poor publican, and lifting up on the accursed tree the brightness of God's glory in the person of his Only Begotten Son.

His disciples, too, followed him in the humiliation, for which faithfulness they will sit on thrones. Cannot such a lesson of humility cause the proud neck to bow and own the majesty of Jehovah, in preference to the glittering tinsel of this earthly state ? Jesus exclaimed on one occasion,—“The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.” The Apostle Peter declared that he had no “silver or gold.” Let me here say, for the consolation and instruction of those who desire to follow Jesus whithersoever he has gone, that they will have to pass through an ordeal which will cause them altogether to abandon a love of pride and selfishness ; for the pathway lies through great tribulation. We shall be tried

to the core and sounded to the depths—purified like gold seven times tried in the fire. God grant that all his faithful Saints may procure the meek and humble spirit the Holy Ghost bestows upon them, then nothing will be able to disturb their peace; no barrier can oppose them or stay their progress; their path will be clear be-

fore them; God will be with them to buoy them up under every trial, and make their strength equal to their day, and he will bless them with an inheritance in his celestial kingdom, when the arrogant and the proud, and they that do wickedly, shall be cut off, and the meek alone inherit the earth.

CHRIST THE FUTURE KING OF THE WORLD.

BY ELDER G. E. GROVE.

We discover from the whole tenor of Scripture, that Christ was looked upon by the ancient worthies not merely in the light of a propitiator for the sins of the human family, as the Lamb slain from the beginning, but they, likewise, beheld in him the future monarch. This was essentially the case with Israel in all ages. Their chief delight seems to have been inspired by the assurance, given them by God, of the certain establishment and final triumph of that kingdom over which their anticipated, beloved and heaven-born King should wield an undisputed sceptre. In view of this happy period, their poets, kings and Prophets have sung, written and prophesied, in the most enrapturing strains; and, notwithstanding the unpopularity of the doctrine amongst modern religionists, we, the Latter-day Saints, share in this particular in the views of the Former-day Saints, in this and all other theological matters. We not only look upon Him as a Savior of human souls from sin and its baneful effects—as a deliverer from spiritual bondage—but, we are constrained to admit, that the most prominent element of his character, as portrayed in the Scriptures, is his Kingship. To show that our faith is grounded on the truth, and is in strict accordance with the faith and hope of ancient Saints, we will advert to the promises made, by Jehovah, to the Prophets respecting this matter:—"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice

in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."

The Lord renews his promise to the same Prophet,—“Behold the days come, saith the Lord, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.” Isaiah, alluding to this Ruler in prospective, says,—“Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, I say, even forever. The zeal of the Lord of hosts will perform this.” He also speaks of the benign effects resulting from the reign of this mighty Prince,—“And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more. The earth shall be full of the knowledge of the Lord as the waters cover the sea, and in that day there shall be a root

of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious." Zechariah makes mention of Him in the following language, — "Behold the man, whose name is THE BRANCH, and he shall grow up out of his place, and he shall sit and rule upon his throne, and he shall be a Priest upon his throne." Christ is also referred to in the seventh chapter of Hebrews, both as High Priest and King.

We discover, from the foregoing statement, the Lord has promised divers Prophets, at sundry times, a king to reign in righteousness over the house of Israel forever, and the Gentiles (or those not of the seed of Abraham) shall seek and find a glorious rest under his government; that he would be a lineal descendant of David. He is spoken of as the particular Branch, or offspring of the royal Psalmist, and he would be born in Bethlehem. That one and the same person is referred to throughout the Scriptures, is obvious to all. The apprehension with which Herod, the then secular ruler of the Jews in the name of the Roman Cæsar, heard of the birth of Christ, was manifested in his wicked scheme to destroy all the infants in Judea; the homage paid by the wise men of the east; the inscription upon the cross, with other striking coincidences, strongly point to the Savior as being the promised Ruler. But, in order to disperse all doubt from our mind upon the subject, we will refer to the words of Jesus to the seven Churches, through his servant John,—"I, Jesus, have sent mine angel to testify unto these things in the Churches. I am the root and the offspring of David, the bright and morning star." Without further consulting the Prophets in the Old, we will briefly glance at the writings in the New Testament. The angel Gabriel announces the birth of Christ to Mary, thus,—"And, behold, thou shalt conceive in thy womb, and bring forth a son, and call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and

of his kingdom there shall be no end." Here is a distinct intimation, from an angelic source, that it is the purpose of God to give unto Jesus of Nazareth the throne of his father David. We also find confirmatory evidence in the Acts of the Apostles,—"Therefore, being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit in his throne." What is meant by a throne? Not the material structure or seat occupied by royalty on state occasions, from which to dispense justice; but when we speak of the throne, we infer the position or office of sovereign; hence, we believe that when the Prince of Wales succeeds his royal mother, he will ascend the throne of England; and should he not occupy the veritable chair of state now used by his mother, his powers of sovereignty will not thereby be lessened. It is said of Solomon, when he succeeded his father,—"Then sat Solomon on the throne of David, his father." Yet we read that he made "a great throne of ivory, and overlaid it with the best gold," so that, while sitting on the throne of his father in a political sense, he occupied a different royal seat. Hence, the throne of David cannot mean the royal piece of furniture which had disappeared long before Christ's advent. It must mean the position of David as king of the Jews and potentate of the whole earth. It is said concerning Jesus,—"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Christ does not sit upon his own peculiar throne, but, through his obedience, he is sharing the glory and honor of his Father's throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." When shall He ascend his own throne? "When the Son of Man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." Hence, before Jesus can sit upon David's throne, he will return to earth and assume the position which David occupied when he swayed the sceptre of Israel. Isaiah makes men-

tion of the two seats of government as they shall exist under the Divine rule, wherein, he says,—“The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously.” Micah also says that,—“The law shall go forth from Zion, and the word of the Lord from Jerusalem,” to be observed and obeyed by all nations who will love to go up periodically to the latter place, to worship the Lord of Hosts and keep the feast of Tabernacles; and those who refuse to do so will be punished. Not, however, by armed legions being let loose to inflict upon them all the ravages and miseries of a military subjugation; for then there will be no menacing naval and military establishments, for the instruments now so extensively used in the wholesale butchery of our fellow-creatures, will be converted into implements of husbandry; but, at the word of the King, the supplies of heaven shall be stopped, and submission thus compelled—upon all such the Lord will send no rain. Implicit faith in the foregoing promises,

accounts for the tenacity with which Israel, in all ages, have clung to their fatherland and national hope. While they have been scattered and oppressed, and been a hiss and a by-word in all the nations of the earth—when they have found no eye to pity, nor kindly heart to sympathize, the rays of buoyant hope produced by the promises made to their fathers, concerning their future greatness, when their long looked-for Messiah shall be enthroned in majesty and might, have illumined their pathway and cheered their drooping spirits, bringing a thrill of ecstasy and joy to their otherwise weary souls. Find Israel where we may, in the present age, this expectant hope is the uppermost in their minds; it seems to be the thought of their lives, indelibly interwoven in their natures. But thanks be to God, the following words of the poet shall soon have a verification:—

“Jesus, once of humble birth,
Now in glory comes to earth;
Once rejected by his own,
Now their King he shall become.”

HISTORY OF BRIGHAM YOUNG.

(Continued from page 424.)

June 19th. About forty men armed with deadly weapons, led by Sheriff Robert C. Petty, and a Colonel and Major, with some other officers, and a Methodist priest with a gun on his shoulder; the Sheriff informed the brethren that he had a States' warrant for D. W. Patten, W. Parrish and W. Woodruff, issued on complaint of Mathew Williams the Methodist priest, who swore that those brethren had put forth the following false and pretended prophecy: ‘That Christ would come the second time before this generation passed away,’ and ‘That four individuals should receive the Holy Ghost within twenty-four hours.’ After examination brothers Patten and Parrish were bound over to appear on June 22nd under \$2000 bonds.

Early on the 22nd Elders Patten and Parrish had their trial. The mob gathered to the number of 100 all fully armed, they took from brother Patten his walking stick and a penknife; they went through with a mock trial, but would not let the defendants produce any witnesses,

and without suffering them to say a word in defence, the Judge pronounced them guilty of the charges preferred.

Brother Patten being filled with the Holy Ghost rose to his feet and by the power of God bound them fast to their seats until he addressed them. He rebuked them sharply for their wicked and unjust proceedings. Brother Parrish afterwards said, ‘my hair stood up straight on my head for I expected to be killed.’ When Patten closed, the judge addressed him saying, ‘you must be armed with concealed weapons, or you would not treat an armed court as you have this.’ Patten replied ‘I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and he permits you to exercise all the power you have, and he bestows on me all the power I have.’

The Court finally concluded to let the brethren go if they would pay the cost of court, and leave the country in ten days. The Sheriff informed the brethren to accept those propositions as it was the

only means of escaping the violence of the mob. The Saints in that vicinity paid the cost. Elders Patten and Parrish left and went to brother Seth Utley's. They had not been gone long when the mob began to quarrel among themselves and were mad because they had let the prisoners go, and soon mounted their horses and started after them with all speed. The news of this movement reached the brethren and they immediately mounted their mules and went into the woods and by a circuitous route reached the house of brother Albert Petty and put up their mules and went to bed and slept. They had not been long asleep when some heavenly messenger came to brother Patten and told him to arise and leave that place for the mob were after them and would soon be at that house. Brother Patten awoke Parrish and told him to arise and dress himself, for the mob would soon be upon them. They arose, saddled their animals and started for Henry co., in the night; they had not been gone long before the house was surrounded by a mob, who demanded Patten and Parrish.—Brother Petty informed them they were not there, but the mob searched the house, and remained till day break, when they found the tracks of the brethren's mules, which they followed to the line of the next county, when they gave up the chase. I accompanied Elder Patten into the woods and he went before the Lord in prayer and asked God to curse them, and destroy them off the face of the earth for their wickedness and abominations, to which I heartily responded, Amen.

Aug. 20th.—Elder Patten preached at the house of Randolph Alexander, and after meeting baptized him and his wife. Brother T. B. Marsh arrived in Tennessee on his mission to collect means, and attend a Conference with the brethren laboring in Tennessee and Kentucky, which was held on Damon's Creek, Callaway co., Kentucky, Sept. 2nd 1836. T. B. Marsh presided. Seven Branches were represented containing 133 members. On the 4th Elder Patten preached from the words, 'Repent and be baptized,' at the close, five persons came forward and went to the water and he baptized them.

Sept. 19th.—Elders T. B. Marsh, D. W. Patten, E. H. Groves and sister Patten left the Saints in Kentucky and Tennessee and started for Far West, Missouri, where they arrived in peace and safety."

Elder Patten remained in Missouri until the spring of 1837, when he performed a mission through the States preaching by the way until he arrived in

Kirtland. He attended a Conference held in Kirtland Sept. 3rd 1837. It was a time of great apostasy in the Church, Warren Parrish, his brother-in-law and his fond associate apostatized, and labored diligently to draw away Elder Patten from the Church, these things troubled Elder Patten and caused him much sorrow. He soon after returned to Missouri.

Feb. 10th, 1838. Elders T. B. Marsh and D. W. Patten were appointed to take the Presidency in Far West until President Joseph Smith arrived.

Brother Patten wrote an epistle and delivered his last testimony to the world and Church, which was published in the 3d No. of the Elder's Journal.

Brother Patten continued to labor in the Church in Missouri through the summer of 1838. When the persecution and mobbing commenced, he was foremost in defending the Saints.

[I extract the following from Charles C. Rich's history.]

"News came to Far West that the Rev. Samuel Bogard, with a mob of 75 men, were committing depredations on Log Creek, destroying property and taking prisoners. Whereupon Judge Higbee issued an order to raise a force to disperse the mob. A call to arms was sounded about 10 o'clock at night. Capt. D. W. Patten and myself with about forty others volunteered, which number he thought would be sufficient, but as I believed a battle was inevitable I proposed to go and raise some more men and meet Captain Patten about six miles from Far West: which was agreed to. I rode through the settlements on Goose and Log creeks, and rallied the brethren as I went along. When we met we numbered about seventy-five, and were divided into companies of ten, and then proceeded by the main road, four miles, to near Crooked river, where we left our horses tied to Randolph McDonald's fence, and placed a few men to guard them. Captain Patten divided the party into three companies, taking command of the first himself, I commanded the second company, and James Durfee the third. Apprehending that the mob were encamped at Field's house—Captain Patten took his men and went round to the right of the field, Durfee through the field, and I round to the left. I arrived at the house about five minutes before the other companies, which gave me a little time to reconnoiter the premises, Captain Patten made a short speech, exhorted the brethren to trust on the Lord for victory, then ordered a march to the ford, along the road.

When near the top of the hill, the

words, 'who comes there,' were heard, and at the same instant the report of a gun; young P. O'Banion reeled out of the ranks and fell mortally wounded; whereupon Captain Patten ordered a charge, and rushed down the hill; when within about fifty yards of the clump, we formed a line. Captain Patten's company at the right, my company next, which brought me in the road, brother Patten's company was partly shielded by a club of trees, and brother Durfee's by a thicket of hazel brush.

The mob formed under the bank of the creek, below their tents, and fired upon us all their guns, brother James Hendricks fell wounded near me on my left, and brother Hedges fell wounded on my right. Captain Patten ordered the company to fire, which was obeyed immediately, after which a calm succeeded for a moment. I commenced calling our watch-word, 'God and liberty,' in which all the companies joined. Captain Patten ordered us to charge—the enemy fired a few shots and fled, two lingered behind, brother Patten pursued one, and I the

other; the man that he pursued wheeled and shot him. Brother Patten wore a white blanket coat which made him a conspicuous mark.

The mob left all their animals and camp equipage and dispersed in nearly all directions, and were so completely routed that almost every one of them reported that Bogard's whole company were destroyed and he alone was left to tell the tale.

We took three of our brethren whom they had prisoners, one of whom was severely wounded by the mob; we gathered up Captain Patten and the others who were wounded and put them in a wagon, and left for Far West; the sun was not yet risen. After travelling a few miles, brother Patten's sufferings became so great he wished to be left; he and brother Seeley were then placed upon litters and carried by the brethren. When we arrived near Log creek, we met President Joseph Smith, Hyrum Smith, H. C. Kimball and others. At this place brother Patten became so ill, he was not able to be borne any further, we rested a short time."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 9, 1864.

TRIALS AND THEIR EFFECTS UPON THOSE WHO ENDURE THEM.

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THE people which the Lord is gathering out from among the various nations of the earth to Zion, who are known by the name of Latter-day Saints, must inevitably become very great and mighty in His hands in accomplishing his purposes. The trials to which they are constantly being subjected—trials which are so varied in their nature and in the results which they produce, must have the effect to develop a peculiar people, distinct and dissimilar from every other people now upon the face of the earth. In the first place, very few but bold, independent and truth-loving spirits—though they may be humble and poor—dare investigate and embrace the principles of the Gospel which are declared unto them by the unpopular and despised servants of God. Here then, in the very outset, the distinction between them and others begins to make itself manifest. If they could be deterred from embracing the principles of truth by the dread of the anger of their friends, and the unpopularity which attaches itself to all who obey the requirements of Christ, they would never become Latter-day Saints; but would be content to go peaceably along.

with the mass, and receive that meed of praise and popular approval which is so gratifying to small minds. If the distinction stopped here, it still would not be so apparent ; but, having thus commenced, it continues to manifest itself more and more. Boldness and independence of mind are very excellent qualities in the Saint of God ; they are requisite to secure their Master's favor ; but they are not enough. Other qualities are required ; and the path which the Saint of God has to tread either brings him to light or shows that he is destitute of them. A man, therefore, who may be sufficiently bold, and fearless of the approval or disapproval of his fellows, to embrace the Gospel and take upon him the name of a member of the Church of Jesus Christ of Latter-day Saints, may not exhibit the requisite qualities to endure, and honorably pass through, the very next trial that he may be subjected to. The number is by this means narrowed down ; that is, there is a smaller number who emerge from the second trial and are prepared to enter upon the third, than emerged from the first prepared to enter upon the second ; and, as the trials increase in number and intensity, those who endure them become more and more select, evincing higher and more abundant qualities, and achieving a perfection which brings them nearer and nearer to the standard of all perfection—even God—and which we might look for in vain from those same persons in the beginning of their career.

We use the terms first, second and third trials to convey our ideas more clearly, and not because trials come, or that we think they do, at regular intervals upon all alike, as does the daily rising of the sun, or the passage of weeks, months or years. For a circumstance or an event which, after baptism, for various reasons, is a trial to one, proves to be no trial at all to another. One may escape trial where another may meet it, yet, in the wise providence of the Lord, none escape entirely ; even the most perfect find themselves at some period or other of their lives in a position where they are compelled to exercise all the powers with which they are endowed, and to call mightily upon the Lord for his help. While there are constant additions being made to the Church of God, there is, at the same time, a continual sifting process going on, by which those who cannot endure the trials which the people of God are called upon to undergo, are cleansed from their midst. The people, by this means, are kept comparatively pure, and the standard to which they attain must, of necessity, be a much higher and more perfect one than can possibly be reached by the world at large in the circumstances which surround them. This sifting or separation does not take place because of some inherent incapability on the part of those who are thus blown off or weeded out from the midst of the people ; but because they do not live so near unto the Lord as they ought ; for it is the privilege of every man and woman to have so much of His power that they can have the necessary strength to endure and overcome every trial which they may be called upon to meet.

The Lord will have a perfect people, and that this end may be accomplished, his people are called upon to pass through scenes and circumstances which, by not obeying the Gospel which he has again revealed, or by denying it after they have once adopted it, they might, to all human appearance, avoid. In this way the people of God are tested, and the higher and more Godlike qualities of their nature are called forth. As we have already said, by this process they must become a very superior people. There must be sterling stuff about a people who will embrace the Truth when they hear it, and boldly bear the frowns and sneers and contempt and persecution of their friends and

associates. But when to this is added the forsaking of their homes to gather with the people of God, amid the unconcealed derision of all who have known them—the submitting to privation and hardships such as they had never, probably, before known—the patient endurance of cruelty from the hands of their enemies, who, with unlawful violence, have repeatedly driven them from their homes and hard-earned possessions, because they would not deny their faith by disavowing their belief in God and his revelation, and the many other difficulties with which they have had to contend, it must be apparent that they are more than ordinary men and women who can pass through such things, and that the gold of their nature must be greatly purified by so doing.

Who is there among those who have any knowledge of the Lord and his purposes, that cannot behold and admire the wisdom of the Almighty in thus arranging circumstances for the development, perfection and purification of his people? Everything that they are called upon to meet, if they are in the path of duty, is arranged and overruled for their benefit by their Almighty Father. If they are called upon to submit to mobocratic violence, to sickness, poverty and adverse trials of various kinds, or have prosperity showered upon them, there is a wise design in all these events; and if the Saint who is required to endure them, will seek to profit by them in the right spirit, they will prove to be of incalculable benefit to him. Many can endure opposition, and keep humble and faithful and trustworthy Saints of God, who do not maintain their integrity in the midst of prosperity. So with poverty, mobocratic violence and adverse circumstances of every kind; they arouse the energies of their natures, and cause them to seek unto God. Yet the faith and other qualities which are requisite to sustain a man under these trials, are not all that are needed by the Saints. They must be tried by prosperity. Unless they can bear this, and remain unchanged, they cannot be perfect. The people of God have been well tried in adversity in the past; those who have not been able to endure it, and who have been long connected with them, have succumbed to its trials and drifted off. But the trials of prosperity must be encountered in as many shapes yet, as the trials of adversity have been in the past. These are necessary to us as a people. Perfection on all points must be attained unto. There may be a few (and we indulge in the wish that they may be very few,) who have endured the former trials who may not be able to endure the latter. Whenever the day will come that we shall be able to endure the latter trials as well as the former have been submitted to, then will the people of God occupy an enviable position before the Lord, and be prepared to enter into his rest. Though we are now a peculiar people in this respect upon the earth, yet we have much to learn and be tested in before we can become all that the Lord requires. Every one of us would do well to begin to prepare ourselves for all these things, so that when they do come upon us they may not find us unprepared.

ABSTRACT OF CORRESPONDENCE.

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STAFFORDSHIRE CONFERENCE.—Elder Charles B. Taylor writes to us from Longton on the 14th ult., from which letter we make a few extracts. He says:—"I can say that I rejoice in my field of labor. The cause of Truth is

spreading, and since my return from the Birmingham Council nearly forty persons have been added to the Church. I feel assured that there are many honest-in-heart yet in this Conference, and I trust, by our faithful labors, many will yet be added to the Church. The Saints, with few exceptions, are living their religion, and are doing their best to roll on the Work of God. I often reflect upon the condition of mankind, their heedlessness to the truths of heaven. What an amount of misery and woe man might escape would he but be humble and embrace the Gospel, and place himself upon the rock of truth and comprehend the designs of God. O! how happy man might be if he would be but guided by the revelations of our Father. Such as will not will perish, and be as though they had never been. The fate of the disobedient, in this and every other dispensation, has been misery. I have and do testify before all men, that Joseph Smith was a Prophet of God, and sealed his testimony with his blood, for the shedding of which the nation of the United States is now suffering. I knew him personally, and can testify that he was a man of God, as well as is Brigham Young, his successor. Through his servant Brigham God has guided us to a place of safety, whilst our enemies are weltering in misery and woe."

CARDIFF CONFERENCE.—Elder George Stokes writes to us from Cardiff on the 31st of May, and says that he is truly thankful for the privilege of being a Saint of Latter-days, and the opportunity of bearing his testimony to the truth of the Gospel of Jesus Christ. He continues:—"After the Saints who were emigrating had left, I staid in Cardiff for a few days, visiting the people, teaching them to be economical in their household affairs, and to strive with all their might to emancipate themselves from these lands. I have done considerable preaching out of doors this spring, and some have listened attentively, while others have opposed. Those who have opposed us have generally been of the religious class, but whose hearts I know are corrupt. We are constantly baptizing in this Conference—we have baptized three since the departure of President Jeremy. My feelings are to preach to, and warn the people of this district, bearing as faithful a testimony as the Lord will aid me in doing."

SCANDINAVIAN MISSION.—Elder Samuel L. Sprague writes us from Copenhagen on the 3rd ult., and says:—"The Gospel is still on the increase in this part of the Mission. I learn from Elder John Swenson, that there is a very good spirit existing among the Saints in Sweden. He has visited the majority of the Conferences since the time of emigration, and says that one Elder whom he sent to the northern part of Sweden, has baptized forty souls. We are, ourselves, baptizing every week in Copenhagen. Many strangers attend our meetings, and the spirit of persecution seems to be quieted for a time; and, as far as I can learn, the Work is gradually moving onward. On Sunday the 29th, I attended Conference in Malmo. There was a great number of Saints and strangers present during all the meetings of the day, and we had a most excellent time, the Spirit of the Lord being poured out upon us, and many bore testimony to the truth of the Gospel. As for myself, I feel happy in my labors for the spread of the truth in these lands. I feel my weakness and my inability to perform the responsibilities and duties resting upon me; but I pray that God will strengthen me to do so for the honor of his kingdom."

THE OCEAN OF LIFE.—Every day brings its own duties, and carries them along with it; and they are as waves broken on the shore, many like them coming after, but none ever the same.

CORRESPONDENCE.

ENGLAND.

KENT CONFERENCE.

Faversham, May 28, 1864.

President Cannon.

Dear Brother,—I feel that I cannot leave these lands without expressing my gratitude to my heavenly Father for the privilege I have of going to our Mountain Home. In the first place I will say, that my labors in the Kent Conference, during the four years I have labored here, have ever been a source of joy and pleasure to me, and my heart feels full of blessings for the true and kind-hearted Saints who comprise it. The greatest regret I have is leaving so many good Saints behind, with whom I have formed associations, which I pray may ever live. But, knowing that the Lord in his wise economy has ordained that all his children should not be gathered at one time, in order that his Work of redemption should continue until all the pure-in-heart shall be gathered in from every land and clime, and that many have to learn, by remaining in Babylon, how to fully appreciate the blessings which our Father is continually bestowing upon them, I feel that it is all right, and that the kingdom of God is growing and increasing upon the earth in spite of all the opposing elements that are brought to bear against it by the Adversary.

While I have been here, I have endeavored to do my best, in my humble way, to promote the interests of the kingdom of God, and to increase the welfare of those I have labored with; and now I am called to go home, my prayer is that I may be able, by the continued assistance of the Spirit of God, to go on in doing my best in rolling on this great Work of the last days. I have proved, by experience, during my career in the Church and kingdom of God, that saying of the Prophet Joseph's, that to do as you are told is one of the keys of salvation; for, while I have done this, it has been salvation to me temporally, and, if temporally, it will prove the same spiritually. I have been blessed ex-

ceedingly all the time by my heavenly Father, and I know he will ever bless all those who will strictly adhere to that rule.

I have not been able to visit a great deal of the Conference of late, owing to my labors being called in another direction, of which you are acquainted; but in that part I have visited, I have felt a growing spirit of love and a desire to do right, although there has been considerable sickness and a slackness of work amongst the Saints. There has been twenty persons baptized since the Birmingham Council. Our meetings are generally well attended, some few strangers meeting with us in many instances, and prospects are good for a continued increase to make up, very soon, the numbers who emigrated this season.

Your brother in the Gospel,

WILLIAM SANDERS.

SHEFFIELD CONFERENCE.

Sheffield, June 10, 1864.

President Cannon.

Dear Brother,—It is with feelings of satisfaction that I embrace this opportunity of giving you a few items of information concerning our present doings and condition, and also our prospects for the future. It gives me pleasure to be able to state that good feelings predominate amongst the Saints in this Conference, and, being animated by the Good Spirit, they are striving to live in accordance with the principles of the Gospel, and they are assisting to build up the kingdom of God, not only by their faith and prayers, but also with their means. The Spirit of God is enjoyed in the meetings, and also in the dwellings of the Saints. I have much enjoyment in my visits and labors amongst them, and I would not wish to labor in the midst of a better or more warm-hearted people. Of course, I am speaking of them generally, and as there mostly are exceptions to all general rules, so we have those amongst us who are half-hearted, careless and indifferent with regard to the Work of God, who,

if they do not speedily repent, will soon find themselves outside of the Church. I am happy to say, however, that individuals of this description are greatly in the minority, and their number is gradually but steadily decreasing; a few who have been in this condition have openly expressed a determination to do better for the future.

With regard to our prospects for an increase to our numbers, in some places it seems rather doubtful, from appearances, that our labors will produce much present fruit in convincing a great many of the truth of the great Latter-day Work, as the ground appears to be somewhat of a stony nature; whilst in other parts it is quite the reverse, the prospects being very bright and encouraging, as a spirit of inquiry seems to pervade the minds of the people. Especially is this the case in and around Chesterfield. I preached in the open air one evening, not long since, at a village a short distance from that town; upwards of two hundred people were present, and listened with great attention. After I had finished, a Methodist preacher endeavored to heap contumely and reproach on the Latter-day Saints as a people, and on our principles, but he failed miserably in his attempt to poison the minds of the congregation, many of whom, ap-

parently disgusted at the absurd and inconsistent statements made by him, dispersed. Some have since expressed themselves to the effect that the doctrines advanced by us are Scriptural and reasonable. One respectable-looking man assured me that he intended giving our principles a thorough and unprejudiced investigation.

The Branch Presidents are good, faithful men, and the local Priesthood are generally indefatigable in their endeavors to spread the Truth. Outdoor preaching is being carried on in some parts of the Conference; and wherever a favorable opportunity to lay the principles of the Gospel before the people presents itself, whether it be in the streets, in the market-places or anywhere else, I do not fail to take advantage of it. I have plenty of work to fully occupy my time in endeavoring to promote the cause of righteousness, which employment, of all others, is the most congenial to my feelings. I have much joy and satisfaction in my labors, as I am continually aided and blessed with the consoling influence of the Spirit of God, for which I feel grateful unto my heavenly Father.

Desiring the choice blessings of heaven to be with you, I am your brother in the Gospel,

JOHN NICHOLSON.

SUMMARY OF NEWS.

DENMARK.—Hostilities were recommenced at six o'clock on the morning of the 26th ult. The enemy opened fire on the Island of Alsen from Ravenskobbel, and several other batteries. The batteries with which the Prussians opened fire upon Alsen were four in number. The Prussians are concentrating their forces in Jutland, in the neighborhood of Kolding. An engagement between the German and Danish fleets will probably take place off Heligoland within a few days. The allied Powers have despatched a circular note to their respective representatives abroad, declaring that they no longer consider themselves bound by the concessions made by them at the Conference, since peace has not been established. Austria declares, moreover, that she will henceforth fulfil her duty as a German Power without regard to her own special interest. Eleven battalions of the Prussian army crossed the Alsen Sound north of Sonderberg at daybreak on the morning of the 29th ult. The Danish troops were beaten back, and are in full retreat. The Prussian loss is moderate. The attack of the Rolf Krake was repulsed by the Prussian batteries. The

Prussian troops captured the island of Alsen on the 29th ult., at 8.30 a.m., after some fighting. The Danes lost several guns, and embarked in haste. Austria and Prussia intend to occupy the whole of Jutland, and to keep it as a pledge. They will collect the taxes in Jutland, and employ the proceeds to meet the military expenses. The Prussians are erecting batteries on the Jutland coast, opposite Middlefort, Island of Funen. The General Committee of the Associations for Schleswig-Holstein have voted an address to the Duke of Augustenburg, assuring him, in view of the claims of the Grand Duke of Oldenburg, of the unchangeable fidelity and devotion of the people of Schleswig and Holstein. It is asserted that a motion will shortly be brought forward at the Federal Diet, that Schleswig and Holstein, united, should be placed under the joint administration of the great German Powers, until the question of the succession shall have been decided, and the respective claims of the Princes of Augustenburg and Oldenburg examined. This is said to be the subject of the present arrangement between Prussia and Austria, and on this they are stated to be perfectly unanimous. The construction of the pontoon bridges to Alsen was commenced at two a.m. on the 29th ult., whereupon the Prussian and Danish batteries opened fire. Within one hour the construction of the pontoon was completed; at four a.m. the first Prussian soldiers landed on the islands. The Prussians immediately advanced, the Danes retreating, after stubbornly contesting each position. At two p. m. the Prussians had already reached Vollerup and Ulkebull. Eye-witnesses state that Prince Frederick Charles crossed at Sonderberg, while the passage of the main body was effected at Sandberg. The 64th and 24th infantry were among the regiments which crossed the Sound. The Prussian loss, during the passage, was 100 men. Some street fighting took place in Sonderberg, in which the Prussian loss was small. One thousand Danish prisoners, including many officers, were brought into Flensburg.

AMERICA.—The movement of Grant's whole army to the south side of the James River is reported as a complete success, no opposition whatever being offered to him. Late despatches speak of an unequivocal success at Petersburg, which place the troops under Baldy Smith and Generals Kantz and Hancock occupied after some brisk fighting with the Confederates. The negro troops stormed the Confederate ports. Butler's corps had not reached Petersburg before the assault. The *Richmond Whig* of the 15th ult., reports the defeat of General Sheridan by Generals Fitzhugh Lee and Hampton, with heavy loss. No particulars have been received. There are no official reports of any movement in General Sherman's army. News from the Gulf states that Admiral Farragut's fleet was threatened by an attack from the Confederate rams at Mobile. Smith's corps, 15,000 strong, captured, on Wednesday, the main line of the Petersburg defences, with 13 cannon and 400 prisoners. Hancock has moved to Smith's left. A report, requiring confirmation, but generally believed, has been received from James River, stating that the Federals captured Petersburg, Butler destroying the railroad between Petersburg and Richmond. Sheridan has been defeated. General Lee reports that Sheridan was routed by Fitzhugh Lee with a loss of 500 prisoners, leaving his dead and wounded on the field. It is reported that Breckenridge and Picket have left Richmond to attack Hunter. General Sherman continues to advance toward Kerasaw. Bishop Polk is reported dead. General Wheel has seriously damaged the railroad at Calhoun, between Chattanooga and Sherman's position. General Morgan is retreating from Kentucky. President Lincoln, on his visit to Philadelphia, made a speech, in which he stated that Grant was in a position from which he never could be dislodged until Richmond was taken. Mr. Vallandigham has returned to Ohio without the permission of the Government. The Government amendment of the constitution prohibiting slavery, has been defeated in the House of Representatives. The steamer Donegal has been captured.

VARIETIES.

"Clear the track, nigger!" said a rude white boy to a small American citizen, of African descent. "Now you jes' leff me lone," said Sambo. "I guess you'll wish you was a nigger youself afore dis war's over."

Dr. South, preaching before King Charles, saw that potentate asleep; he stopped short, and in an altered tone of voice, three times called out, "Lord Lauderdale!" His lordship stood and looked at the preacher, who thus addressed him with great composure—"My lord, I am sorry to interrupt your repose, but I must beg of you not to snore so loudly, lest you should wake the king."

ADDRESS.

William Lewis, 3, Jenkins' Row, Georgetown, Trodegar, Monmouthshire.

DIED:

At American Fork, U. T., on the 8th of May, 1861, Ann, wife of Edward Robinson, from Tunstall, Staffordshire, aged 54 years.

At Brynmawr, Monmouthshire, on Wednesday, 1st of June, 1864, sister Elizabeth Williams, aged 84 years.

ERRATUM.—In No. 25 of the "Star," to an article called "The Holy Spirit" the name of William Drew was given as the author, which, we have since been informed, should have been William Driver. If the writers of articles intended for publication would write their names plainly and legibly, such mistakes would not occur.

POETRY.

ZION IS COMING.

How many hopes, how many fears,
How many joys, how many tears,
The years gone by have seen?
So swift and fast time hurries past
It seems almost a dream.

Our happy hours they quickly fly,
Our sorrows too they all pass by
Though oft the sky is drear;
And vain were life its care and strife
But for the future near.

But loud and long our Lord be praised,
Be joyous sweet the anthem raised,
Coming now is Zion!
And blest are they, the angels say,
"Jehovah we rely on."

'Tis darkest oft ere breaks the day,
Yet sweetly fades the night away,
And tho' earth's day we spend,
Eternally shall Zion be—
God's kingdom ne'er will end.

These Spirits fled—the living too,
All who are called—the pure and true,
All will be happy there;
And hosts above will sing His love,
The earth his love declare.

Your voices raise in joy's refrain,
Sound once again, a louder strain,
A sweet and mighty song;
God's name proclaim, he comes to reign
And banish every wrong.

Natal.

A. H. Noon.

CONTENTS.

Faith in God.....	433	Abstract of Correspondence	443
Humility	435	Correspondence.—England: Letters from Elders	445
Christ the Future King of the World.....	437	William Sanders and John Nicholson	446
History of Brigham Young	439	Summary of News	446
Editorial.—Trials and Their Effects upon Those who Endure Them	441	Poetry.—Zion is Coming	448

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AND FROM ALL BOOK SELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 29, Vol. XXVI.

Saturday, July 16, 1864.

Price One Penny.

THE SUPERNATURAL.

BY ELDER GEORGE REYNOLDS.

Nearly every reader, who is at all acquainted with the teachings of Jesus, will recollect the story of the rich man and Lazarus : of their state here, and the change in their condition which they experienced after death ; how the former splendor and luxury of the one increased his torment, and the previous degradation and want of the other enhanced his happiness. There is, however, one remarkable feature in this parable, evidenced in the words put into the mouth of Abraham by our Redeemer. The rich man in his torment, racked with pain, parched with thirst and agonized in mind, finding that there was an impassable gulf between him and the blest, and that he could not now be benefitted by communion with any who dwelt on the opposite shore, requests that his brothers, who are yet alive, may have Lazarus sent to them to warn them of their danger and the ultimate end of the course they were pursuing. But the reply of the "Father of the faithful" is that they have Moses and the Prophets, and if they hear not them, neither would they be persuaded if one arose from the dead.

It was then, as it is now, a very common practice for those who did not believe the teachings of God's servants to demand a sign—a something they could not comprehend—a manifestation of some phenomena out of the usual routine of the laws of nature they were in the habit of witnessing, and, now-a-days, styled by men, supernatural ; so styled, because they have not advanced far enough in the comprehension of nature's laws to understand the *modus operandi* by which these things are brought about. And because they cannot understand them—because their shallow, beclouded minds cannot fathom the depths of nature's vast immensity, nor gauge the laws of organized existence by the rule of their own narrowed acquisitions, they apply a term that simply proves their own ignorance and conceit. So they cry out for something marvellous, wonderful or strange ; not being contented with the truth and trusting to its power to bring about the effects desired, or which they profess to desire, they appeal to external surroundings for that which intrinsic worth can alone supply. The cry with

such persons is,—Give us a sign of your power, of your truth! Show us that you are a servant of God! Prophecy! Speak in tongues! Heal the sick! Send us an angel, &c., &c., that we may believe! But when they see any manifestation of the power of God, or the gifts of the Gospel, how soon they begin to endeavor to explain it away. They hear a prophecy and exclaim,—“It is easy to talk like that, but who ever heard such nonsense; it will never come true; it is mere assumption and blasphemy.” The words are fulfilled, then it is,—“Oh, that is not so very wonderful; anyone could have guessed that;” or they will insinuate, “it is only a lucky hit.” A Saint speaks in tongues,—“It is mere gibberish.” A vision is seen,—“That is easily explained: an optical delusion arising from a disordered brain or heated imagination.” The sick are healed, then the assertion is they were never ill; or, if they cannot deny that the person healed was sick, they exclaim that it is wonderful what fanaticism and credulity will do with weak-minded persons, and they will moralize on the easiness of deluding the ignorant masses of the community. We might still continue to give examples of the truth of the words of the Savior in his parable, and prove how little use are spiritual manifestations to those who love not the truth, and how little they soften the hearts of the determinedly wicked, or open the eyes of the willingly blind. Many evidences can be drawn from Holy Writ that clearly prove this statement, that none of those appendages to the Gospel have the effect of making corrupt men pure, wicked men good, or Saints of sinners; but that the most striking evidences of the workings of God’s power can be attributed, by human philosophy, to causes entirely at variance with their true origin. One case we will refer to as narrated by the Apostle John, in the 12th chapter of his Gospel. Jesus had been preaching and performing his mighty works in the midst of the people, and the corrupt amongst them wished to slay him. Then he prayed,—“Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.” Then came there

a voice from heaven, saying,—“I have both glorified it, and will glorify it again.” This voice was heard by the people; but though Jesus told them “This voice came not because of me, but for your sakes,” many affirmed that it was only thunder, while some admitted it was an angel that spoke to him. Here, even, the voice of the Almighty himself was an insufficient proof for their rebellious natures, and they explained its sound in a way that quieted their fears and eased their consciences, and permitted them to continue in their course of persecution toward the Son of God and his followers. Again: who, except the Apostle himself, was converted when Jesus spoke to Paul on his way to Damascus? None that we have any record of; yet all his companions either heard the voice or saw the light that accompanied it.

Indeed, this call for signs, for miracles, for supernatural evidences, can only be regarded as the subterfuge of a wicked and adulterous generation, who want some excuse for not obeying the principles of heaven when backed up by every evidence that reason can demand or truth supply. The supernatural, forsooth! The creature daring to gauge by his own contracted knowledge—by the measure of his own undeveloped mind—the infinitude of the illimitable powers possessed by the Creator! To dare to set the bounds and say,—“Beyond this nature’s laws are circumvented, frustrated and overturned, and the creations of God commence to clash and act on impulses ungoverned and undefined.” Would men but reason for one moment, they could but come to the conclusion that that which emanates from God—the author of all nature—is natural, and to term anything supernatural, or above nature, is but to give a barbarous appellation to what we do not understand. In the advance of this planet to its ultimate destiny, as man progresses and learns, much will be done, much will be accomplished that, by an age less advanced, would be regarded in this undefined light, and be looked upon as miraculous. Another era will inaugurate fresh ideas, which, in the hands of adventurous men, will be developed

into facts, which are deemed to-day but the dream of the visionary or the phantasy of the enthusiast. And, who shall say that those mighty works of our Lord have not a law, a cause, a wherefore—which cause he was acquainted with, and the laws pertaining to which he knew? and that we cannot in our studies of the great science of eternal life, which he taught as the great Master, and in whose practice he is our file leader—learn these same

things and comprehend their operations, as we now know that “obedience bringeth the blessing,” and “that by the Gospel are we saved.” The path is open, and as all is easy when learned, so shall we find that that which we do not understand admits of explanation just as simple as that which we already know, though at present it may be “marvellous in our eyes.”

REMARKS ON PHRENOLOGY.

BY ELDER GEORGE SIMS.



There is in the Gospel of Jesus Christ a simplicity and easiness of comprehension, that enables most honest minds to avail themselves of the blessings it proffers; but the science of phrenology is difficult to be understood, and the best of us only understand a small portion of it. It is very easy to learn from a phrenological chart and a shilling book, something about the science, but it is very difficult, even if the science were actually true in all its bearings, to form a correct judgment of individual character deduced from the size, position of the organs and the temperament. Sciences have been admitted as true in one age, and a succeeding age has contradicted them and established a new theory. Man is a progressive being, and he must move on in humility because he is a learner, and he has at present only attained to a very limited idea of phrenology, and a “little learning is a dangerous thing.” As learning is dangerous, therefore handle it carefully. There are gifted and good men with low foreheads, pursuing their avocations successfully, and there are very decent looking craniums in idiot asylums. On a phrenological chart, the top of the head is called the coronal region, and between the organ of benevolence and firmness is seated the organ of veneration. The property of this organ, according to phrenologists, is to respect the great and good. We can find many men who have this

organ large, yet, when we ask them if they venerate the character of Joseph Smith, the Prophet of the Lord, they will at once say they have no veneration for him, but their veneration has taken another direction entirely, and it has centered upon Martin Luther, Philip Melancthon, or some founder of their favorite religion. This class, of course, are responsible for the direction their veneration takes, as we are responsible for the right use of all of our faculties. For instance, we have sight given to us to view the glories of creation, and to behold the faces of the righteous, and to make us efficient in the performance of our duties; but to use the gift of sight to pry into the forbidden, or to look for property to steal, would be perverting the use of so valuable a gift.

It was revealed to Joseph Smith that the rebellious were not of the blood of Ephraim. It would appear that the blood of the brain, as well as its formation, has very much to do with character. A phrenologist would be apt to say that a man with very large firmness and small benevolence, would be likely to be a rebellious person. The descendants of Ephraim vary much in the formation of their developments, as does also the descendants of Manasseh, who are the American Indians; but the majority of them have a high top head, giving a fullness to the organs of firmness and self-esteem. The Book of Mormon

furnishes abundant proofs to show that the tribe of Manasseh had many men eminent for their love of God and devotedness to the Gospel. Now, on the contrary, we do not find any history proving that the Negroes, the descendant of Ham, embraced the Gospel, organized a Church, and had the gift of the Holy Spirit with them, as did the descendants of Joseph. By this comparison we may conclude that blood, as well as organization and position of bumps, gives intellect to perceive truth and piety to serve the Lord.

The human family present themselves before us in such endless varieties, that perplexing difficulties hinder the forming of correct judgments. For instance, the blood may be good and the organization very small, or badly formed, or the brain may be weakly and diseased from many causes, or impaired by age. The health of the brain must be considered, as well as the size of the organs, temperament, lineage or training, to form even a limited knowledge of the various powers and condition of the intellect.

Post mortem examinations have proved that a healthy condition of the brain has been favorable to clear thinking, and a sickly condition has accompanied a weak memory and a limited understanding. Dr. Gall, who is credited for making many valuable discoveries in phrenology, had a well formed head, and after death his brain was found to be free from disease. Some years ago the *Lancet* noticed that upon examining the brain of a man who had nearly lost his memory, that it was shrunk below the usual size in healthy adults. Disease in the lungs or liver prevents their healthy action, and the general health is disturbed. In a similar manner disease in the brain effects the thinking power, and also the affections, desires and proclivities. A firm, hard muscle is strong, but when it becomes flaccid and diminished, then it is weak. We immediately notice the lessening of the muscle of a limb, but the wasting of the brain is hidden from our sight by the encasement of the skull. It may be that causes of this character prevent very correct judgment from being given of the health of the brain;

and, perhaps, the wisdom and the love of the Father of us all, has not willed that our characters should be viewed and judged by our fellow-men to a nicety, when they might take advantage of our intellectual weaknesses, and bring us to immediate judgment for our vices, not giving us time to repent. Extraordinary intelligence must be combined with benevolence, or else the less gifted must suffer, if not protected by a superior power.

Even if it is actually true that the brain is divided into compartments, each one having a particular power and disposition, it is then very difficult to know what will be the bent of these organs. The Latter-day Saint has an organ of veneration, and he worships the God of Abraham, Isaac and Jacob. The Mohammedan, whose organ of veneration is seen rising on the top of his head, reveres his Koran and his Prophet Mohammed. Then we have the Persian fire-worshipper, the Hindoostanee cow-worshipper, and many other classes of worshippers. All these men have, according to phrenologists, organs of veneration, each revering some object according to the size of the organ, strength of temperament and healthy condition. A man may have the organ of adhesiveness very large, but he may not care for you; he may have a large organ of benevolence, and may pass you by with contempt; he may have a strong memory, but forget he is owing you; he may have a full firmness, but have no forbearance with your failings; he has also an eye, but its soft beams may be directed to another; he has an ear, but he may be deaf to your entreaties; he has a hand, but he may not labor for you; or, on the contrary, you may be the happy recipient of his favors, love and gifts. It is upon this principle that man's free agency is preserved—his will directing all the attributes and powers of his nature; and it is only when the will directs the love that it is valuable to us. The science of phrenology is now a difficult one to comprehend; only a few leaves of the book of the mysteries of redemption have been opened to us; but let us continue faithful and wait patiently, and we shall know all things, pertain-

ing to our present organization, in the due time of the Lord.

[As a perfect science, we have no confidence in what is popularly known as phrenology. That man has correctly mapped out the head, and assigned to each quality of the mind its appropriate location, and that he can by the examination of a cranium, upon the rules which he has thus formed, be able to correctly delineate character, we do not believe. The standard men have adopted and called phrenology, is too miserably low and contracted to be capable of measuring man, or of enabling the person using it to arrive at a correct estimate of his real powers. A hundred circumstances may arise to render fallacious the estimate of a man's character by a professional phrenologist—circumstances many of which his system cannot take cognizance of. For instance—to illustrate our idea so that the Latter-day Saints may understand it—we will suppose (if such were possible) that there are two persons of equally good mental and physical organizations, phrenology pronouncing them both equally well endowed. One of these persons is so fortunate as to hear the Gospel preached, and believes and embraces it. The other either does not hear it, or if he does, rejects it. The first, under the influence of the principles of truth and the power of the Spirit of God, which he receives, has every intellectual faculty quickened and strengthened and brought into full play, and becomes, in the course of a few years, what is termed a great and wise man, capable of governing and controlling men and accomplishing labors of enormous magnitude. The other, who at the outset possessed, apparently, exactly the same qualities as the first, manifests no special greatness, and remains to the last a very ordinary, obscure sort of person. Yet phrenology, if it were appealed to, would undoubtedly fail to discern, and point out, in the outward development of the cranium, the great difference which would be so visibly apparent between the two men and their characters, to those who might happen to be acquainted with them. Believers in phrenology will say, however, that

it would be quite unlikely that two men, so equal in their endowments as these we have used for our illustration, and, consequently, so capable of discerning and comprehending the truth alike, would take such opposite courses—one embracing the truth and the other rejecting it. Yet every man who has had any acquaintance with the preaching of the Gospel to the world, has but little need to reflect to recall to his memory many instances of men, who, phrenologically speaking, were more gifted with perceptive powers, and the other qualities necessary to enable a man to perceive, comprehend and embrace truth, than those who have embraced it, and who, nevertheless, rejected it.

It is when brought in contact with the Gospel that the system of phrenology is so woefully deficient. Its defects then become glaringly manifest, and it is shown to be quite unreliable as a perfect science. The gifts of faith, of hope, of benevolence, of discernment, of courage to bear persecution and to endure trials, and of veneration, with many others, may all be given to a man through his obedience to the Gospel; but what can a phrenologist tell about them? He may assert—as we believe they do—that for every inward quality of mind there must be a corresponding outward development; but we do not believe that all the professional phrenologists in the world, were they to combine, could discern, by the configuration of the cranium, the difference between the man whose original endowments and gifts have all been quickened, increased and brought into full play by the operation of the Spirit of God, and the man who has not been willing to receive that influence. What could the phrenologist do, by his phrenology alone, in forming a correct estimate of the character and the gifts of the Prophet Joseph? Did his head, by its bumps, differ so much from every other man's in his generation, as to enable the scientific phrenologist to select him from the great mass as the pre-eminently gifted one of all? We know that a distinguished phrenologist publicly cites President Young's craniological developments as a proof of the truth of phrenology—the con-

figuration of his head giving evidence of the existence of the qualities which he evinces in his public life. But, as this fact was not made public by this gentleman until President Young had proved by his deeds that he possessed these qualities—though his head had been examined some time before he was called to be the leader of Israel—it can scarcely be called evidence in favor of the system of phrenology.

Knowing the confidence which many have in phrenology as a perfect science, we have published the above article written by brother George Sims, and added these hastily-written thoughts of our own upon the subject. We can imagine, however, some of our readers exclaiming, as they read what we have written,—“Is it possible that brother G. Q. C. believes that there is no truth in phrenology, and that the shape of the head affords no index of character and of its power or weakness, as the case may be?” To this imaginary inquiry we reply, that we do believe there is some truth in phrenology, and it is the little truth which it has that makes it so specious. No system that was utterly destitute of truth could stand for any time among men. When we see a perfectly-shaped body or hand, foot, leg or arm, we form our estimate of its owner's power, and, in many in-

stances, very correctly too. So also with the head. Men who have made heads their study are, doubtless, able to form a very good idea as to which head is the best shaped for power, all other things being equal. But they are often mistaken in their estimates. They meet with heads, as we all often meet with bodies, which deceive them and upset all their theories. A little fellow, whom nobody would select for strength, will frequently astonish his companions by his strength and activity, and his endurance of fatigue. And who is there, who has had any experience, that has not been occasionally deceived in like manner in his estimate of character, when he has depended upon the shape of the head alone? Every faculty that is necessary to make man fully perfect exists within him. These faculties may, many of them, be dormant; but when the influence of the Spirit of God is brought to bear upon them, they are aroused to energy and exhibit themselves in a way that would be least expected, from their possessors, by those who measure man's character by the shape of his head according to the phrenological standard. Herein phrenology fails, and is, therefore, when trusted to, deceptive.—*Ed. M. S.*]

HISTORY OF BRIGHAM YOUNG.

(Continued from page 441.)

Elder Kimball's journal has the following:—

“Immediately on receiving the intelligence that brother Patten was wounded, I hastened to see him. When I arrived he appeared to be in great pain, but still was glad to see us. He was conveyed about four miles, to the house of brother Stephen Winchester, during his removal his sufferings were so excruciating, that he frequently desired us to lay him down that he might die. But being desirous to get him out of the reach of the mob, and among friends, we prevailed upon him to let us convey him there. We carried him on a kind of a bier we fixed up with poles.

He lived about an hour after his arrival, and was perfectly sensible and collected

until he breathed his last, at ten o'clock at night. Although he had medical assistance, yet his wound was such, that there was no hope entertained of his recovery; this he was perfectly aware of. In this situation, while the shades of time were lowering, and eternity with all its realities was opening to his view, he bore a strong testimony to the truth of the work of the Lord, and the religion he had espoused.

The principles of the Gospel which were so precious to him before, were honorably maintained in nature's final hour and afforded him that support and consolation at the time of his departure, which deprived death of its sting and horror. Speaking of those who had fallen from their steadfastness, he exclaimed, ‘O that

they were in my situation! for I feel I have kept the faith, I have finished my course, henceforth there is laid up for me a crown which the Lord, the righteous Judge shall give to me.'

Speaking to his beloved wife who was present and who attended him in his dying moments, he said, 'whatever you do else, O, do not deny the faith!' He all the while expressed a great desire to depart. I spoke to him and said, 'Brother David, when you get home I want you to remember me.' He exclaimed, 'I will.' At this time his sight was gone. We felt so very much attached to our beloved brother, that we beseeched the Lord to spare his life and endeavored to exercise faith for his recovery. Of this he was perfectly aware, and expressed a desire, that we should let him go, as his desire was to be with Christ which was far better. A few minutes before he died he prayed as follows:—'Father, I ask thee, in the name of Jesus Christ, that thou wouldst release my spirit and receive it unto thyself.' and then said to those who surrounded his dying bed, 'Brethren you have held me by your faith, but do give me up and let me go I beseech you.' We committed him to God, and he soon breathed his last, and slept in Jesus without a groan.

This was the end of one who was an honor to the Church and a blessing to the Saints: and whose faith, virtues and diligence in the cause of truth will be long remembered by all who had the pleasure of his acquaintance, and his memory will be had in remembrance by the Church of Christ from generation to generation."

SYNOPSIS OF THE HISTORY OF HEBER CHASE KIMBALL.

Concerning my ancestors I can say but little. My grandfather and his brother came from England; and both assisted in gaining the independence of the United States.

Father Joseph Smith and his brother John Smith were acquainted with the Kimballs: the families were connected by marriage.

My father, Solomon Farnham Kimball, was born in the State of Massachusetts, in the year 1770; he was raised from his boyhood with Judge Chase of Massachusetts, who was a blacksmith.

My father remained with him until he was married, when the Judge assisted him in establishing himself in the business of blacksmithing, in the

town of Sheldon, Franklin county, Vermont.

My father married Anna Spaulding, who was born in New Hampshire, in the town of Plainfield on the banks of the Connecticut river. She was the daughter of Daniel and Speedy Spaulding.

My father rehearsed to me some of the scenes of the Revolutionary war.

He engaged in clearing land, burning the wood into coal and ashes; he had also a forge in the manufacture of wrought iron.

He was bald headed, had dark brown hair, blue eyes, sandy whiskers and sandy complexion, five feet eleven inches high, weighed 200 pounds and upwards—was captain of a company of militia in Sheldon, and wore a cocked up hat, of the old English style, and a strait bodied coat and short breeches with a knee buckle, long stockings and Hessian boots with a pair of tassels.

About the time of the embargo, before the last war with England, my father lost his property, as it was invested in salts, potash and pearlash; the embargo having shut down the gate of commerce between the United States and England, left his property in his hands without much value.

He saddled his horse, put on his big portmanteau, which contained a change of raiment, and started for the West; arriving at the town of Scipio, Cayuga county, New York, he fell in company with Judge Towsley who employed him as a foreman in a blacksmith's shop, where he labored six months; after which Judge Towsley and my father travelled still further westward, to within fourteen miles of the Genesee river, to West Bloomfield, Ontario county, where Judge Towsley assisted him in establishing the blacksmith's business.

My father took up several hundred acres of timbered land, in this new country, and after remaining six months, he returned to Sheldon to his family, having been absent a year.

In February 1811, he took my mother and six children in a sleigh with one span of horses, and what clothing we had upon us and a change; and a few blankets. We travelled on the ice, on Lake Champlain up to Whitehall, a distance of 110 miles,

where spring being open, he traded his sleigh for a wagon and proceeded to West Bloomfield, where he continued his business of blacksmithing and farming, and commenced building.

He built an academy in West Bloomfield, also two tavern stands and several private dwellings. He made edge tools, such as scythes, augers, axes, knives, &c., also ploughshares and agricultural implements for the country around to a distance of fifty miles; and sometimes he had eight forges going at once, with a foreman and apprentice at each fire. He generally worked with his

men and occupied one fire, and took the oversight of his work.

West Bloomfield was in the thoroughfare between Albany and Buffalo, on which the soldiery passed during the war of 1812-15. It was flourishing times there being plenty of business and money, and most men in business became involved, so that when the war closed bankruptcy became common, as every merchant, tavern keeper, and grog shop had a banking establishment, and issued shin-plasters from a cent up to \$5.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 16, 1864.

THE DELIVERANCES OF THE PAST.—CAUSES FOR THANKSGIVING.

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WHICHEVER way we look at the present time among the nations, we see nothing but war and confusion, and a fearful looking forward to the things which are coming to pass. Reflecting men, whose nations are not now engaged in war, feel that they are treading upon the verge of the precipice, and they do not know the moment when they will be precipitated into the abyss which is yawning at their feet. In America the dreadful civil war rages with undiminished fury, and without the least prospect (notwithstanding the sanguine hopes and utterances of the great majority) of an abatement. In Europe the brief suspension of arms, which attended the sitting of the London Conference, has ended, and the war between Austria and Prussia on the one side, and Denmark on the other, has recommenced with all its original fury and horrors. The clouds of war darken the horizon all over the world, and the time seems to be very near at hand when "the inhabitants of the earth shall mourn" and "be made to feel the wrath, and indignation, and chastening hand of an Almighty God." If there is one sentiment which predominates over another in us in reading the tales of horror from the various seats of war with which newspapers are now filled, it is that of thankfulness and gratitude to God our heavenly Father for his kindness to the honest and humble among his children, in revealing unto them the plan which he has devised for the salvation of those who will be guided by him. Truly have the Latter-day Saints cause to exclaim with heartfelt joy,—“Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his inheritance;” for He has protected and

blessed them in a truly remarkable manner. He has wrought mightily in their behalf, from the time that he called upon them to obey him and take upon them his name,—until the present. What a revelation of goodness, mercy and power does their history reveal! Hated by their enemies, what have they not endured? Persecution has almost exhausted itself upon their devoted heads, leaving scarcely anything new to be devised for their further injury and torment! Their brethren and sisters shot down and otherwise treated with such fiendish violence as to hurry them prematurely to their graves, and the survivors driven from place to place, robbed of their property, and deserted by every friend who valued respectability and popularity—who could have anticipated that they would outlive the storm and ride triumphantly over the opposing obstacles? The despised and hated, the shunned and deserted Latter-day Saints, whose association was deemed so contagious that they could not be permitted to dwell in the midst of any community in peace, who were viewed as the butts against which every shaft should be levelled, and for whose especial benefit violence, mobocracy and bloodshed were viewed as being particularly designed, were the last people in the world for whom popular opinion had reserved a future that would be enduring. Had the world been told seventeen years ago, that the Latter-day Saints had commenced civil war on a small scale among themselves, and that they had killed one another off; or that, after quarrelling for provisions in the distant wilderness to which they had fled for refuge, they had eaten one another up; or that, disregarding all social and moral ties, they had sunk into a condition of bestiality that gave promise of their speedy extinction, or any other horrible or outrageous story of a like character that could be told, they would have believed it; and they would have rubbed their hands gleefully at the thought of the wonderful prescience with which they had been gifted in their utterances respecting “that vile people.”

But such was not to be their fate, notwithstanding the unpromising circumstances which surrounded them. A powerful and ever-present hand was guiding and sustaining them in the midst of the fierce and beating storm with which they were beset, and, wonder of wonders! they have emerged therefrom stronger, more united, and in every way better able to contend with the evils which have assailed them, than they have been at any previous time. Notwithstanding the threats of violence with which they have been and are assailed, the Latter-day Saints are the only people to-day who can look forward to the future with a calm and undisturbed assurance that however fiercely the great caldron may boil, however angrily agitated the political, religious and social elements of the world may be, they have nothing to fear therefrom. To-day, they are the only community with which we are acquainted, or of which we know anything, whose future is well defined, and who are not divided religiously and politically, and drawn asunder by a variety of conflicting interests! The foundation upon which their government and institutions are based is one that, they know, cannot be shaken by any power that may be brought to bear against it. The trials of the past have abundantly proved this truth to them. The blessings which are guaranteed unto them by their government and institutions, are becoming more perceptible every year. When we were warred against, buffeted and driven from place to place, and the nations were in a tolerably peaceful condition, very few, if any, could perceive a single advantage attending our form of belief and course. Indeed, many who called.

themselves Latter-day Saints failed, at that time, to discern the advantages which we possessed. Then our anticipations for the future were derided, our hopes were mocked and laughed at, and the ideas which we ventured to advance respecting our future, were viewed as the chimeras of disordered imaginations. But now, when they are being fulfilled, and we are enjoying a peace which is not only being appreciated by ourselves, but by others who never had their attention drawn to us in the past, and the nations among which our persecutors have principally dwelt are afflicted with war and menaced with peril, our position, in men's estimation, is a very different one.

In surveying, then, the world and its disturbances, in witnessing the instability and inefficiency of governments, and their wretched failures in patching up peace, allaying difficulties, and in making the people contented and happy, the Latter-day Saints have great cause for thankfulness and praise to their Almighty Father; for he has established his government, and revealed the wisdom by which it may be maintained on the earth, and under the protecting ægis of which they can dwell in peace and safety. That government which has been sufficient to ensure the people happiness and deliverance in the midst of the great trials with which they have had to contend in the past, will be amply able to protect, preserve and guide them in the future. Of this there is no room to doubt. So apparent will this yet become, that the day is not far distant when thousands will seek its protection, who may not be willing to admit its Divine origin; but who will perceive, in its healthful and beneficent working for the happiness and benefit of those who submit to and sustain it, a form of government under which they can live and enjoy the largest liberty consistent with the preservation of individual rights. The wicked may not believe this—they never have believed any good about the Latter-day Saints; but they will yet prove that “no weapon that is formed against Zion shall prosper, and that every tongue that shall rise against her in judgment she shall condemn;” also another promise which the Lord made in other days to the wicked,—“Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit.”

NEWS FROM THE SANDWICH ISLANDS.

We have been favored with a letter from Elder Ezra T. Benson, finished on May 21st, while at San Francisco on his return, with Elder Lorenzo Snow, from their mission to the Sandwich Islands, in which he informs us that they were under the necessity of cutting off Elder Walter M. Gibson (commonly known as “Captain” Gibson) from the Church of Jesus Christ of Latter-day Saints. The following extracts from his letter will, doubtless, prove as interesting to our readers as they have to us:—

“Honolulu, Oahu, Sandwich Islands, April 12, 1864.

Dear Brother Cannon,—Letters were received in the Valley about Christmas last, from native brethren on these Islands, complaining of the course which was pursued by Captain Gibson. They stated that he had set himself up to be a Prophet, equal,

if not superior, to Brigham Young; he had ordained a Quorum of Twelve, High Priests, Seventies and Bishops, and he had sent missionaries to other Islands, nor did he acknowledge at all the authority of President Young, and they wished to know if all this was right, etc. President Young and the Twelve took the matter in hand, and it was determined to send two of the latter, with two or three of the Elders, who understood the language, to inquire into and arrange matters. Accordingly, brother Lorenzo Snow and myself, in company with brothers J. F. Smith, W. W. Cluff and A. L. Smith, were appointed to take missions to these Islands. We were ready and started in a very short time after we were called, leaving home on the 2nd day of March, by stage. Of our journey not much can be said to interest you; we had a speedy and prosperous one to San Francisco, where we met with brother Dwight Eveleth and family, who still remain faithful to the Cause. On our way to San Francisco, we passed through two considerable mining towns in Nevada Territory, Austin and Virginia city, where gold and silver are extensively dug out of the mountains. There is every prospect of their becoming large and wealthy cities. At the former of these places we saw a negro shot down with as much coolness as if he had been a wolf, no one evincing the least signs of sympathy. The city elections came off the day we arrived at Virginia city, when three men were shot and stabbed. At Carson city, a whole square of houses had been destroyed by fire the morning we arrived. The firemen and loafers were having a "spree" after the fire, and soon got into a general fight, when some fifteen or twenty of them had to be walked off by main strength to the lock-up. We spent three days in San Francisco, at the end of which time we embarked on board the clipper barque *Onward*, Captain Hempstead, for Honolulu. We made the passage here in thirteen days, all of us having, during the voyage, a slight touch of sea-sickness. After our arrival, we made all haste to Lanai. At Lahaina we met with a serious accident. As brothers Snow, Cluff, A. L. Smith and myself were going on shore from the schooner, our boat was capsized by the unusually heavy surf, which was rolling in that day in consequence of a strong south wind that has blown for some time, and we very narrowly escaped drowning. Brother Snow was, we think, twenty minutes from the time the boat upset, before he evinced any signs of life. The captain of the schooner suffered in like manner. We were two hundred yards from land, and were picked up by some natives, in a shore boat, and saved. On seeing our predicament, a Mr. John Enos, a Portuguese, came forward and invited us to his house, where we obtained changes of clothing and refreshments, when we began to feel much better. We felt truly grateful to our heavenly Father for his preserving care which had been over us, and for a friend to come forward in a time of need to offer us a home and things to make us comfortable. With Mr. Enos we tarried two days, until brother Snow had recovered sufficiently to again go forward. While at Lahaina, quite a number of natives gathered around us, and wept with joy at our return. On reaching Lanai in the evening, I sent a note to Captain Gibson, desiring him to send us horses to carry us over the hills, which he did. We reached his house on Sunday morning, and found him and his daughter in possession of good health, but apparently more surprised than rejoiced at seeing us. We found that in the District of Palawai, six thousand acres of land had been bought by the Church, and that, besides this, Captain Gibson had got possession of all the Government lands on the Island of Lanai. The Saints had been constrained to turn over all their substance, horses, sheep, goats, poultry, houses and lands to the Church, to gather up to Lanai, giving their time for the cultivation of the soil; and this many of them had done, receiving their food once a day from the hands of the head Bishop, under the immediate direction of Captain Gibson, one meal a day being all that was given them when food was scarce."

By the *Deseret News* of June 1st, we are pleased to learn that Elders Snow and Benson had safely arrived, on Sunday the 29th of May, in Great Salt Lake

City, from their mission to the Islands. On the afternoon of that day, they gave an interesting relation of their mission to the Saints assembled in the Tabernacle. After their report had been made, President Young stated, briefly, to the congregation, "that the charge against Walter M. Gibson was not for owning property, or for claiming it, for no one cared how much he had, if he only did good with it to the poor who had given it; but the charge was his persistent refusal to be dictated by the Priesthood." On the motion of the President, the action of Elders Benson and Snow, in cutting Gibson off from the Church, was sustained by the whole congregation. Elders Joseph F. Smith, W. W. Cluff and Alma L. Smith, who accompanied Elders Benson and Snow, have remained on the Islands to labor in the ministry. Several other Elders were also appointed, at the last General Conference in Zion, to go there as missionaries, and have taken their departure for that purpose.

THE SHIP "GENERAL M'CLELLAN."—We take great pleasure in informing our readers that we have learned, by advices from New York, that this ship, with all the Saints on board, landed at New York, after a pleasant and prosperous voyage, on the morning of the 23rd of June. There had been but one death on board—an infant—during the voyage, and there had been two births. Farther particulars we need not give at present, as a very full description of the voyage, which we have received, will appear in our next.

DEPARTURE.—Elder Jesse N. Smith sailed on Saturday, July 2nd, on the steam-ship *Australasian*, for New York, on his return to Zion. Elder Smith left the Valley in September, 1860, having been appointed a mission to Europe. Arriving in England the latter part of that year, he proceeded to Scandinavia—he having been appointed to labor in that field—where he has labored from that time as Travelling Elder, and, finally, as President of the Mission. This latter appointment he received in the spring of 1862, upon the departure of President Van Cott for Zion. We sincerely trust that Elder Smith will be as much prospered on his journey home, and after his arrival at home, as he has been during his mission to Europe, for we feel that the Lord has greatly blessed him in learning the language, and in his other labors among the people to whom he was sent.

ERRATUM.—In our notice of the departure of the ship *Hudson*, we inadvertently omitted to mention, in our enumeration of the Elders' labors, the labors of Elder Louis A. Bertrand, though we mentioned his name as being one who had been released to return home on that ship. That the omission may not be exceptional, we here repair it. Elder Bertrand left the Valley, on his recent mission, in the fall of 1859, and has labored in the ministry in France since the latter part of that year. His field has been a very hard one, and his sanguine perseverance and patient endurance in it, have frequently called forth our admiration and sympathy. He has diligently striven to warn the people of that land of the great things which are at their doors, and of the great Work which God has commenced. Elder Bertrand wields a facile pen, and, when he has not had the opportunity of proclaiming the principles of truth as publicly as he wished, he has had recourse to writing, and has issued a number of pamphlets, and a good sized book, entitled "*Mémoires d'un Mormon*"—Memoirs of a Mormon.

ARRIVALS.—Elder William Williams, who was appointed, with many other Elders, at a General Conference held in Zion; on April the 6th last, on a mission to Europe, arrived in this town on Thursday, the 30th ult., on the steamship *Edinburgh*. On the next day, July 1st, Elders C. Widerborg, Jesse Y. Cherry, George W. Cleavland, George J. Linford, George W. Gee, (Seth M. Blair, jun., and Ephraim T. Williams, who were also appointed on missions to Europe at the above-named Conference, arrived on the steamship *Virginia*. These Elders left New York on June 18th; they are all in the enjoyment of good health.

APPOINTMENTS.—Elder Jesse Y. Cherry and George W. Cleavland are appointed to labor in the Norwich Conference, under the Presidency of Elder Henry C. Fowler. Elder George J. Linford is appointed to labor in the Bedfordshire Conference, under the Presidency of Elder David Gibson.

Elder Seth M. Blair, jun., is appointed to labor in the Edinburgh Conference, under the Presidency of Elder John Smith.

Elder Ephraim T. Williams is appointed to labor in the Warwickshire Conference, under the Presidency of Elder Robert Pixton.

Elder George W. Gee is appointed to labor in the Liverpool Conference, under the Presidency of Elder Septimus Sears.

Elder William Williams is appointed to labor in North Wales, under the Presidency of Elder William H. Waylett.

GEORGE Q. CANNON,

{ *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

AMERICA.—By the kindness of Elder Septimus Sears, we are enabled to give a few extracts of a letter received by him from Elder Richard Bentley, written in Wyoming, Nebraska Territory, on the 15th of May last. He says:—

“Wyoming is a new starting point for our emigration, forty-five miles below Florence, and six miles above Nebraska City. It is not much of a town, but so much the better; there are but about a dozen houses in the place, but it is beautifully situated on the banks of the Missouri river, and is very well adapted for camping and outfitting purposes. We have two large warehouses of three stories each, storehouse, office and dwelling-house, and are well situated for doing business. I have charge of the warehouse and store. We are now receiving a very large amount of provisions, as follows—2,500 sacks of flour, 70,000 pounds of bacon, 80 sacks of beans, 50 sacks of dried apples, a stock of dry goods and groceries, stoves, etc.; which, I assure you, keeps me very busy, and some nights I am very tired; but it is a kind of business I am very fond of, having had some experience in it when I was a young man. Now it is quite a change from what I have been engaged in for the last few years. I think if you were to see me sometimes, you would hardly know me, I am so tanned with the sun and wind, and being in the midst of flour and grease, my toilet is not kept as it was in London. But amidst it all I feel first-rate and happy, for I know I am laboring for the interest of my Father's kingdom and the welfare of the poor Saints, and I feel that I could gladly labor all the time, night and day, if I could only accomplish the emancipation of the honest-hearted Saints who are toiling under oppression in Babylon. You see by the amount of provisions on hand, that the Saints will not suffer while here, or while crossing the Plains. It also manifests that great love and care President Young has for the poor, to cause so much money to be expended in

providing for their wants ; yet how many are ungrateful and trample those blessings under their feet, rejecting the proffered boon because they cannot sacrifice some few luxuries of this life to secure salvation ; but such, I think, have lost the Spirit of the Gospel. There is quite a desire among a great many in this country to go to Utah. Almost everybody who has friends in Zion are beginning to feel after them, whom, in former years, they despised because of their religion, and many are pulling up and going out who do not belong to the Church. How literally the words of the Prophets are being fulfilled, and the predictions of Joseph Smith are coming to pass, to the very letter, concerning this nation, for it appears to be going rapidly to destruction, the people are crazy to make money, and everything seems to be going to wreck and ruin. Money is plentiful, and the consequence is a great deal of gayety and extravagance, just as it was in the days of Noah. I feel more thankful every day that I had the privilege of hearing the glad tidings of the Gospel, and that I had enough of the Spirit of the Lord to open my eyes to see and to receive it. I often wish I had power to convince everybody of the Truth ; but it is all right, the people are in the hands of the Lord."

C O R R E S P O N D E N C E .

ENGLAND.

LINCOLNSHIRE CONFERENCE.

Grantham, June 22, 1864.

President Cannon.

Dear Brother,—I take pleasure in writing you a few lines, as I know you are interested in the welfare and condition of the Saints in every part of the Mission, and desire to be posted up in the matters pertaining to the Conferences. I feel much pleasure in my new field of labor. I am very kindly received by the Saints, who feel to do whatever is required for the spread of truth and the building up of the Church and kingdom of God.

We have some good people who love the truth, and will endeavor to gather next season to the peaceful vales of Utah, and I feel to say, in my heart, God bless and enable them to do so. Brother Amott is a good young man ; he is united with me to do all the good we can, for our motto is, "do right," and fulfil the requirements of our mission. The prospect is good for an increase, as we have received several invitations to go and preach, which we intend to do. We have commenced to preach out of doors, and trust good may result. The Saints are very much scattered, and generally poor in circumstances but rich in the truth. It requires a great deal of travelling to

visit them, but we do so cheerfully.

The emigration has made a stir in some places we visit, and we have been threatened with summary dealing for inducing the people to leave their country to become servile(?) slaves ; but the Saints have long learned that the world call bitter sweet, and sweet bitter. I will not further take up your valuable time, only to say I feel to do all the good I can by my teaching and example.

Praying God to bless and preserve you, I remain your brother in the Gospel,

HENRY WALTERS.

BIRMINGHAM DISTRICT.

Birmingham, July 1, 1864.

President Cannon.

Dear Brother,—I find but very little time to write letters to anyone ; but I trust neither you nor the readers of the STAR will conclude that the Saints in the Birmingham Conference are asleep, because they are not represented in the STAR every week. I am happy to say we have a good many *live* men and women, who love God and try to keep his commandments. There are some who seem to belong to a class who, from the moment they are born into the world, undergo a gradual death till they go out of it. We are

trying to resurrect such, and put new life into them.

We have had some excellent Priesthood meetings, and the brethren, by words and actions, express their willingness and determination to do all in their power—by out-door preaching, and in-door practice—to save their fellow-beings and build up the kingdom of God. At our last Priesthood meeting, on the 26th ult., after being together three hours, I was obliged, though unwillingly, to put the break on, so that we might close in time to open the public afternoon meeting. I am proud of, and grateful for such a set of men to labor with. We are organizing camp-meetings in various portions of the Conference. We hope to do good; but we rely on the assistance of the Spirit of the Lord and not on our own measures.

The Devil, meanwhile, is not idle. His missionaries are quite as active as the Lord's. The agents—both male and female—of the "new organization," are busy here. Some have come back from the Valley. They say the "principles" are right, but "Brigham" is wrong and destitute of authority, and that Utah is not the place to gather to. The old story. The Jews could find no fault with the *principles* Jesus taught, but they killed him because he claimed to have the *authority* to teach them. The Prophet Joseph was murdered for the same reason—and his death consented to by some of these very would-be sticklers for his Divine commission now that he is

dead. And now, "Brigham has fallen!" The fact is, the Devil does not care how many "good principles" men teach, so that there is no Divinely authorized person on the earth to see them carried out. He knows *that* is the foundation of the kingdom of God, and the secret of danger to his own power. Hence his opposition to it. Then, they say polygamy is wrong. This is a cunning bait to draw aside the unwary; but I will venture the assertion that their leaders *know* it to be a correct principle, and intend to incorporate it in their system so soon as they think they can do so safely.

When on my way to England, in 1862, I conversed with one of their Elders, who admitted that the time would come when it would be right to practice polygamy. This, if nothing else, would have satisfied me of their hypocrisy. As to the gathering, heaven only knows what would have become of the Church and its members, had they remained scattered through the United States up to the present.

But I must close. I would exhort my brethren and sisters to live near to God and in the light of his Holy Spirit, and then they will never be deceived nor led astray; if they do not, they have no right to His protection, and they will be sure to become the prey of the Adversary.

Ever praying for the blessing of the Lord to rest upon all who love his Work, I am, your brother,

W. H. SHEARMAN.

VARIETIES.

Curran was on one day engaged in a case in which he had for a colleague a remarkably tall and slender gentleman, who had originally intended to take orders. The judge observing that the case under discussion involved a question of ecclesiastical law, Curran interposed with, "I can refer your lordship to a high authority behind me, who was once intended for the church, though in my opinion he was fitter for the steeple."

An Irish lawyer, of the temple, going to lunch, left his direction in the key-hole: "Gone to the Edinburgh Castle, where you shall find me; and if you can't read this, carry it to the stationer's, and he shall read it for you."

A veteran officer, who had seen very hard service, earnestly entreated Louis XIV. to make him a lieutenant-general. "I will think of it," said the king. "I beg, then, your majesty will be speedy," replied the brave officer, putting his hand up to his head, "for you may see, by my white hair, that I have not long to wait." This boldness did not displease the king, and success attended it.

"Come, don't be timid," said a couple of silly snobs to two mechanics; "sit down and make yourselves our equal."—"We should have to blow out our brains to do that," was the reply.

"They're always giving things different resignations from what they used to have," said Mrs. Partington to Ike—"In my opinion, what they call the new ralgia is catamount to the old rheumatiz."

ADDRESSES.

Edwin Price, Centre Saecon Colliery, near Brymbo, Denbighshire.
Edward Roberts, Dinas Mawddwy, Merionethshire.
Brigham W. Kimball, East Road, Bridport, Dorsetshire.

DIED:

In Great, Salt Lake City, U. T., April 26, 1864, of childbirth, Sarah Ann, wife of W. G. Holt, aged 33 years, 4 months and 19 days.

In Mill Creek Ward, U. T., April 28, 1864, of inflammation of the bowels, Mrs Sophia Barnes, late of Lancashire, England, aged 53 years.

POETRY.

TO BE A SAINT.

There is a question oft I've asked myself,
If I a Salut of God can surely be,
And oft repeated has the answer been,
Thou art if thou walkest virtuously
And magnifi'st the Priesthood given thee,
Else not. Not all the wealth of Ind,
Nor Ophir's treasures, nor dignity, nor power,
Canst make thee one if thou'rt devoid of
Virtue. The Saint is one obedient
To every law of God, to every word
Of inspiration that his Prophets speak,
Who humbly in the cause of truth, mad'st bold
By faith and hope and confidence in Him
A faithful testimony bears of coming
Judgments. Although the cloud of persecution
O'er him darkly bends—from murky darkness
Leaps the burning, vivid light; and conflagration
Whelms 'neath sea of fire his dearest hopes—'tho'ugh
Friends forsake, enemies grow bold, and scathing
Censure's met on ev'ry hand—farrors with
Deep lines of care the brow and anguished heart,
Yet confidence still bright—still pointing upward
To the heavens above, to rest eternal
And to endless life, make all these bearable.
This life is but a span—a candle's light

So weakly in its nature that a breath of air
Too rudely meeting it will put it out—
That life hereafter is eternal as the sun,
Like star its steady light will shine, nor can
The mists of error, doubt, despair, or hate,
E'er cause the obscuration of its glories.
With holy angels and with noble men
Who've faithful proved in all the scenes of life,
Wilt dwell, in habitations where the shades of death
Can never penetrate. To be a Saint's
To be an heir to happiness—won, howe'er,
By toil and labor, by sorrows met and
Trials overcome on earth. None but the
Pure and virtuous can stand when error
Is abroad. Nought but the Spirit's light can
Lead us safely amidst the gloomy mists
Of time; for superstition's bonds of triple
Steel, dark tradition's impudence, imposture's
Loud-mouthed pretence, will lead astray God's own
Elect, did not a holy power guard them home.
Thou art a Saint if thou art faithful
'Midst all these scenes—else not, nor wilt thou gain,
The guerdon of celestial life unless
Thou'rt tested as the gold seven times
Refiner's fire hath tried, and stood the test.

Liverpool.

JOSEPH G. ROMNEY.

CONTENTS.

The Supernatural.....	440	Erratum	460
Remarks on Phenology	451	Arrivals.—Appointments	461
History of Brigham Young	454	Abstract of Correspondence	461
Editorial.—The Deliverances of the Past.—		Correspondence.—England: Letters from Elders	
Causes for Thanksgiving	456	Henry Walters and W. H. Shearman	462
News from the Sandwich Islands	458	Varieties	463
The ship "General McClellan."—Departure.—		Poetry.—To be a Saint	464

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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EARTH'S DESTINIES.

BY ELDER J. L. BARFOOT.

Look at that block of marble, it has no definite shape, but there is a mind that has gauged it, accurately too. The sculptor, as he calmly looks upon it, sees in it the form he wishes to produce. With him it is completed, in idea; with you it is different. Day by day, or year by year, according to the nature and magnitude of the work, that form is slowly but surely being developed. Roughly he handles it, massive chips fly off from it, but you see intention in every stroke; and, as the blows fall lighter, you see that skill has directed the chisel, for, here and there, the under outline of that which he is intending to form is disclosed. You have confidence in his operations because you, more or less, understand them. The finished works of the same artist are, to you, a guarantee of the completion of the work he has on hand.

It should be so in the workshop of the world, for the things which are completed are too perfect to admit of a doubt of the skill of the operator—"He who has fashioned all things according to the counsels of his own will;" for He has a work on hand

which is too immense in its proportions for us to grasp it. If you want to know what He is doing, you have to notice what he tells you about it; and to know, likewise, the nature of it as a whole, you must study it in all its parts. Then, everything which is seen is not only perfect in itself, but in its relation to everything else which is completed; and those who understand what is going on, know that time only is necessary to bring about a result which has the same unity of purpose, and the same perfection, which is seen in all the parts.

As to the ultimate object of the Father, who is the great operator we have been speaking of, let the work he has done decide. Examine it. Look at yourself to begin with. What do you suppose His intention was, as seen in your own wondrous structure and its adaptation to everything by which you are surrounded? It was that you may be happy. Do you suppose your destiny is accomplished now that you are placed upon this earth, soon, according to the nature of things, to be placed beneath it, hidden up from the bright beauties

which so much charm you? Do you feel that that ought to be your destiny? You do not! Look around you—do you not see that you are wanted to continue here to complete the harmonies of creation, and that without you all is desolate and dead? Not only are you a part, but you are the *principal part* of the great operations which are going on around you, and your aptitudes, your energies, your aspirations, all tell that the work is *for* you. Wake up, O man! you are not like the man-made image which, when formed, the gods had to be called on to put life into it. You live! You have eyes to see the beauties of the work of which you are the finished part; without you all is unmeaning. True, there are the birds to sing, but there is no one to listen with interest to their sweet notes; the babbling brooks may gurgle their liquid music, but there is no one to hear it; the rocks clothed upon by the lichens, to give grace to their rugged forms; the gentle slopes covered by the rich verdure, and the beautiful foliage of the forest, can please no eye but thine! Look at thine own operations, also, as a proof of the unity of purpose and of the intention in the creation of which thou art the noblest part. The bleak prairies have been made to blossom as the rose—the sturdy jungle has resounded with the music of the axe, making way for thy happiness and home—thou hast bent the streams to thy will—thou hast developed beauty and order, and hast subdued the earth. Thy operations have united land to land; thou hast caused the stubborn metals to do thy bidding by bridging over the ruggedness of the earth's surface, and to communicate thy will through the wire-strings over sea and land. There is nothing thou hast failed to do in making this earth a paradise, as far as beauty and utility are concerned. What dost thou think is earth's destiny then, even if thou couldst have thy will? It is that all is made to minister to man's happiness, and that man will yet be happy.

True it is that the world, in its present state, does not present an appearance of such a condition of things. As with the shapeless marble without

the hand of the sculptor to remove the superfluous parts the figure cannot be developed, so is the hand of the Master required to bring out the looked-for result. To those who have a desire to understand the great design, there are unmistakable evidences that the work is progressing toward completion; and it is rough work too—here and there huge masses are broken off, and it is being realized by nations as it is said of individuals—“There is a Providence that shapes our ends rough-hew them how we will.” Yes, to those who have “eyes to see and understanding to comprehend,” it is evident that slowly, but surely, all is being accomplished which will bring the earth into a condition of happiness.

And, it must be slowly; there is much to be done. If the silver and gold are the Lord's, elaborated in the earth by other agencies, it has to be brought forth by man for the Master's use. If He promises that “He will give iron for wood,” man has to fetch it forth from the storehouse. If the precious stones are wanting to beautify and adorn, they have to be found by man. The Master does not do the rough quarrying—he directs the work, and “He sees the end from the beginning.” The destinies of earth are, then, that man is to make the earth as it was in the beginning, a paradise; but, for him to be happy, it will be necessary for it to be made a place of moral perfection as well as of physical beauty. All is perfect now but man. What, then, is wanting to complete the object for which all was created? Man has to become what everything else is, perfect. Then, there will be happiness in all the creations of our Father—the fields will then be used for other purposes than the marshalling of armed hosts, who rush upon each other in deadly conflict—then other sounds will be heard in the groves than the booming of cannon—then the earth will be plowed up by other implements than the ricocheting of the deadly bullet as it bounds and bounds to slay! Life, life in all its joyous forms will teem upon the earth. The sword has to become a plow-share, and the spear a pruning-hook, but it is man that has to make them so.

This is the will of Him who is the designer of earth's destinies. And how is this to be accomplished—how is the will of God to be done upon the earth? Men have to do upon the earth “as it is done in heaven.” Earth is heaven when that is done. Then all is in unison with man, for man is in unison with God. All the creations will bow to Him then as Lord. Then will the hills rejoice and the depths be glad, and all nature, in harmony with man, will praise the Lord. Life in the woods, the seas, the forests and the plains, all, all will be resonant with life, and everything will tell of “peace on earth, goodwill to man.” This, *this* is the will of the Father. Then, when He has accomplished this, the angry sea will calm its troubled waters—the hushed winds will do the bidding of their Master—the earth will bring forth in her strength to minister to her happy children, and will become a heaven.

This is why it has been necessary for God to “proceed to do a marvelous work and a wonder.” This is

why “the wisdom of the wise is perishing.” This is why He has again “spoken from the heavens,” and restored authority to man to minister in his name. It is that the “reign of righteousness” may commence—that “the kingdom of God may come and his will may be done.” Men may oppose him in this, but, like the rough angularities of the stone beneath the hand of the sculptor, they will be broken off. Man shall yet know that the hand of “the Lord has fashioned the earth,” for he shall see it completed as “a thing of beauty and a joy forever.” He shall yet be happy, because he shall be good. Then “the loftiness of men shall be bowed down—the Lord alone shall be exalted in that day.” Then there shall be peace prevailing over the earth, “there shall be nothing to hurt or destroy.” The finished work of creation will shine forth in excellence in its entirety, as it does now in all its parts; and earth, the abode of the happy, will have accomplished the destinies of her Maker.

POWER OF THE GOSPEL.

BY ELDER MILES P. ROMNEY.

The earth groans under the wickedness of its inhabitants. Wherever we look, we find men, women and children ignorant of those principles which alone can give that unalloyed happiness that we are all so desirous of obtaining. We find families disunited, children disobedient to their parents, wives dishonoring their husband, and husbands dishonoring themselves and their families. Our cities, towns and villages are more or less filled with those who prostitute themselves; in fact, every species of crime and wickedness is indulged in by a great portion of the human family. Discord reigns in our Governments, nations rise in opposition to each other, and, frequently, in order to settle their difficulties, they appeal to the force of arms, thus destroying thousands and tens of thousands from off the face of

the earth. It is often the case that people who profess to believe in the same principles, the same Gospel and the same God, will rise up in opposition to each other. They take up the deadly weapon, their armies march forth, they meet upon the plains which nature has made beautiful, foe meets foe in deadly combat, they slay each other, and the pleasant fields are made as crimson by their heart's blood—slowly the bright sun disappears in the western horizon, night spreads her mantle of darkness over the earth, the armies have retired, the din and confusion of battle have ceased, and in the place thereof we hear—Can it be true? Yes; the prayers of both armies ascending unto God, praying for victory over each other. What a dreadful sight to behold! If, as the people of the world declare, they have the

truth, why this discord and disunion? Surely the Gospel will not produce these sad effects. No!

They certainly are not in possession of the Gospel truths, or other results would follow than those we witness in every land and clime. Yet the world tells us that the Gospel has been upon the earth for centuries. If we were to admit this statement as true, we would be forced to the conclusion that it was powerless, and that it would never be the means of restoring peace and unity to the earth, as predicted by the ancient Prophets. Jesus declared that the Gospel was a Gospel of peace, that it would unite the hearts of the people and cause them to love each other. Paul declared it "Was the power of God unto salvation, to all those who believed." The Prophets Isaiah and Micah have declared that it would be the means of causing the inhabitants of the earth to beat their swords and other deadly weapons into agricultural implements, and that it would purify man, even causing the wild beasts of the field to lose their natural ferocity, so that the lamb and the lion will lie down together. If we believe these things, we will be compelled to admit that these people and nations who profess to be in possession of the truth, and rise up and fight until they destroy each other, permitting all kinds of wickedness to be produced in their midst, are devoid of the principles of the Everlasting Gospel.

Then where upon this beautiful earth must we look for Truth? Let us cast our eyes to the place spoken of by the Prophet Isaiah, even to "The Tops of the Mountains," to the peaceful vales of Utah, lying in the tops of the "Rocky Mountains." As our view stretches out to the peaceful western vales, we behold some tens of thousands of people gathered together; people who have formerly been inhabitants of the different nations of the earth, who have received different traditions in their youth, and who have spoken in as many languages. Yet, with all these things, we find them dwelling in peace and unity together, their hearts beat in unison, their desires are one, they have learned to look upon each other as brethren and friends, they begin to regard each

other's interests, they are striving to bless all humanity, and peace and prosperity crown their efforts. One who was not acquainted with this people might inquire,—“How is it that they, though from different parts of the world, are so united in their feelings?” We answer, It is the power of the Gospel that does it, as revealed through the Prophet Joseph Smith. The servants of God have gone forth in obedience to the commands of Jesus; the Saints have had the ordinances of the Church administered to them by those holding the authority of the Holy Priesthood; they have thus been born again; another spirit has diffused itself through their entire beings, which is the Holy Ghost. This enables them to understand truth, it gives them power to overcome their passions and evil propensities, it teaches them to love one another and to cultivate every purity. The Gospel has this effect in all nations, wherever men or women receive its principles, of uniting the hearts of the people.

This is a gathering dispensation. God's command has gone forth for scattered Israel to gather, even "unto their own land," that they may worship him in spirit and in truth. We find thousands leaving their native land, their homes, their friends and their kindred, every year, in order to gather with the people of God; and when embarking for New York, intelligent men, who have not received the truth, have wondered why the Saints were so united and cheerful when about starting upon their long and tedious journey over the sea and across the desert plains of America. Even they were forced to the conviction that the Saints were more orderly and united than other emigrants; but they are still unwilling to admit that it is the power of the Gospel. The Saints move in peace and unity until they have accomplished their long journey and arrive in the valleys of Utah. They are then received in kindness by their brethren and sisters. When they arrive they still behold the power of the Gospel made manifest, and to a greater extent than they have before witnessed. They find a people striving to serve

God. They find the Englishman, the Dane, the German and the American, in unity as brethren and friends. They have learnt to regard each other's interests and feelings. This feeling of union is not confined only to a few, but it can be witnessed in the actions and words of *all* true Saints. One hundred thousand hearts beat in unison together, and these from all nations. Here we witness the power of the Everlasting Gospel. A Prophet leads and guides this people. Inspired with the Spirit of God, he proclaims boldly unto them the Truth, it recommends itself to the honest-hearted, they reduce to practice the principles taught, they realize the promised results, and this daily increases their faith and confidence in God and in his servants.

O! what a contrast between the Saints and the world. The people of the world "have a form of godliness, but deny the power thereof." The Saints have "the Gospel and the power thereof." The cities of the world are full of gambling-houses, drinking-saloons, and dens of prostitution. In Utah, among the Saints, such things are not tolerated; the streets are free from those dens of pollution, and we are there taught to abstain from all impurities. The Saints who have gathered to Zion, are now dwelling in peace and prosperity, and those who continue to be faithful, and adhere firmly to the Gospel, will increase in numbers and in righteous-

ness. Those who love the truth will be continually gathering up to "The tops of the Mountains." Thus Zion will constantly increase in might and strength, and, as she becomes strong, the world will become weak. As the honest-hearted gather out, the wicked will give free vent to their passions, and thus they will destroy each other from off the face of the land. Finally the Jews will gather to Jerusalem, taking their immense wealth with them, and thus Babylon will become weak. The Saints will be gathered to Mount Zion, and the Jews to Jerusalem. Then will the predictions of the Prophets be fulfilled, when they said,—"Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Shall we, then, be slow in the discharge of our duties? If we are true Saints, we will be willing to strive by day and by night to roll forward this great and glorious Work. We should remember that we are not alone in our labors—all the Saints and Prophets who have lived in former dispensations are engaged in the same Work. Joseph, Hyrum, Parley, and all the martyrs of this generation are one with us, God is with us, and the angels in heaven are with us. Then why need we shrink from our duties; why should we be afraid of the enemies of the kingdom of God? God is at the helm of the good ship Zion, and he will cause her to run clear of all breakers. The kingdom is onward and will triumph.

CO-OPERATION.

BY ELDER RICHARD L. KEARSLEY.

What great work has there ever been accomplished independent of the principle of co-operation? The earth we inhabit was organized and rolled into space to perform its allotted work as a planet, under its influence. It was by the co-operative power of the Council of heaven that the perfect plan of salvation was so grandly and so infinitely developed, and by the same power that plan has been, and still is being carried on by the sons

and daughters of God here upon the earth. Co-operation is a principle that connects the earth with the heavens and man to his God. Indeed, what would life be unto us without it. Could we think? Our thoughts would be valueless, seeing they could not be developed into action without this principle. God, in his infinite wisdom, has so organized the world that his creatures cannot maintain their existence thereon but by the

exercise of the above principle ; every-thing that has life maintains and develops that life by the principle of co-operation, intelligence everywhere joining to intelligence, producing the endless variety manifest in the organization of the universe. Although this principle is so universal in its nature and operations, yet mankind, the most intelligent of the creatures of our God, in numberless instances refuse to be controlled by it ; this is manifest in the individualism characteristic of this generation. Go where we will, we cannot find the principles of unity and obedience carried out, unless it is in despised Utah, to anything like a reasonable extent ; and from this has arisen the strife and schism which exist in families, towns, counties and countries. Self-interest alone seems to be the mainspring of all action, and produces what little union there is. This is a very melancholy state of things, to think that man, with all the attributes of virtue and nobleness implanted in his nature, should so far degrade himself as to become the slave of selfishness. But so it is ; instead of sacrificing selfishness for the benefit of himself and his species, for his own as well as their exaltation, he sacrifices, as far as possible, everything to selfishness.

When masters employ workmen, they do so, at times, with no purer motive than to accumulate riches for themselves, while the employees, generally speaking, only work for their masters through necessity. Few seem to regard the commandment given by our Savior,—“Love thy neighbor as thyself.” What a different state of things would exist were the principle of union, or co-operation practiced in families now as it was anciently in that of Jacob. His was a family of twelve sons, who practiced and developed this principle to an extent that has never been equalled by any other family of which we have any account. What a different state of things would exist did the inhabitants of the whole world act upon it. Instead, then, of one nation striving to crush another, they all would realize their relationship one to another and their obligations to God, and they would feel that they were his sons and daughters, and as such it was their duty to co-operate with each other for the benefit of the whole and for the glory of God. Then would the selfishness that is now seen be driven from our midst, and the government of God and of his servants would be the only one required upon the earth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 456.)

My father lost the greater portion of his property, which broke him up in that place, when he moved two and-a-half miles east, half way between East and West Bloomfield, where he bought a farm of Mr. Stewart, near a small lake, on this farm there was a little improvement. Here he established blacksmithing, built a tavern stand, barns and other outhouses, and set out an orchard of various kinds of fruit ; this was in the year 1816, what was called the cold season, and the following spring we had but little to live on. For some three weeks we gathered milk weeds, boiled and eat them, not having salt to put on them. It was with difficulty that bread could

be procured. My father paid \$3 per bushel for potatoes.

My parents had seven children, of whom I was the fourth, viz ; Charles Spaulding, Eliza, Abigail, Heber Chase, Melvina, Solomon and Daniel Spaulding, who were all born in the town of Sheldon, Franklin county, Vermont.

Daniel Spaulding died when about seven months old.

The record of my father's family fell into the hands of my oldest sister, Eliza, to whom I have written for an account of the ages of my parents, brothers and sisters, but have not been able to obtain it : hence I have to omit the dates of their births.

My father was a man of good moral

character, and though he did not profess any religion, he taught his children good morals, and never would suffer them to swear, or play upon the Sabbath day without correcting them, but would have them remain at home and read good books or attend the church.

My mother was a Presbyterian, and agreeably to the strictest sense of their religion, she lived a virtuous life, and according to the best of her knowledge taught her children the ways of righteousness.

February 1824. My mother died of consumption in the town of West Bloomfield.

In the spring of 1825 my father came to Mendon and lived with me. He soon took sick and died of consumption, about a year after my mother's death.

My oldest brother Charles S. and his wife, whose maiden name was Judith Marvin, died in the year 1826 or 7, and were buried in Mendon by the side of my father.

I was born June 14th, 1801, in the town of Sheldon, Franklin county, Vermont.

Judge Chase, with whom my father was brought up, called to see my parents soon after I was born, and he proposed to call me Heber Chase.

About the time of the great eclipse in 1806, I commenced going to school, and continued some of the time until about the age of fourteen. I recollect the eclipse well, as my father was about to start on a journey, but was obliged to wait on account of the darkness.

When fourteen years of age my father took me into his shop and taught me blacksmithing. When nineteen, my father having lost his property, and not taking the care for my welfare which he formerly did, I was left to seek a place of refuge or home of my own. At this time I saw some days of sorrow; my heart was troubled, and I suffered much in consequence of fear, bashfulness and timidity. I found myself cast abroad upon the world, without a friend to console my grief. In these heartaching hours I suffered much for the want of food and the comforts of life and many times went two or three days without food to eat, being bashful, and not daring to ask for it.

After I had spent several weeks in the manner before stated, my oldest brother, Charles, hearing of my condition, offered to teach me the potter's trade: I immediately accepted the offer, and continued with him until I was twenty-one.

I was enrolled with my brother Charles in an independent horse company of the New York militia, under Captain Sawyer of East Bloomfield, with him and his successor I trained for fourteen years, and I never was found delinquent in my duty.

While living with my brother he moved into the town of Mendon, Munroe county, where he again established a pottery. After I had finished learning my trade I worked for my brother six months for wages.

In Nov. 7, 1822, I married Vilate Murray, daughter of Roswell and Susanna Murray, born in Florida, Montgomery county, New York, June 1, 1806. She lived with her parents in Victor, Ontario county.

Immediately after I was married I purchased the situation of my brother Charles and went into business for myself at the Potter's trade, which I carried on in the summer season, and worked at blacksmithing in the winter; I also chopped cord wood and cleared land occasionally. I continued in the pottery business upwards of ten years, and in the meantime I made a purchase of five and a half acres of land, built a fine house, a wood house, barn, and other outhouses, and planted fruit trees, and had situated myself so as to live comfortably.

In 1823, I received the three first degrees of masonry in the lodge at Victor Flats, Ontario county.

In 1824, myself and five others sent a petition to the Chapter at Canandaigua, the county seat of Ontario, to receive the degrees up to the Royal Arch Masons: our petition was accepted; but just previous to the time we were to receive those degrees, the Anti-Masons burnt the Chapter buildings in Canandaigua.

No man was admitted into a lodge in those days except he bore a good moral character, and was a man of steady habits; and a member would be suspended for immoral conduct. I wish that all men were masons and

would live up to their profession, then the world would be in a much better state than it is now.

My first daughter, Judith Marvin, was born in Mendon, Munroe co., N. Y., July 29th, 1823, and died May 20, 1824.

My son, William Henry, was born in Mendon, April 10, 1825.

Sept. 22, 1827, while living in the town of Mendon, I having retired to bed, John P. Greene, a travelling reformed Methodist preacher, waked me up calling upon me to behold the scenery in the heavens. I called my wife and sister Fanny Young (sister of Brigham Young) who was living with me; it was so clear that you could see to pick up a pin, we looked to the eastern horizon and beheld a white smoke arise towards the heavens, and as it ascended it formed itself into a belt, and made a noise like the rushing of a mighty wind, and continued south-west, forming a regular bow dipping in the western horizon. After the bow had formed it began to widen out and

grow clear and transparent of a blueish cast, it grew wide enough to contain twelve men abreast.

In this bow an army moved, commencing from the east and marching to the west. They moved in platoons, and walked so close, the rear ranks trod in the steps of their file leaders, until the whole bow was literally crowded with soldiers. We could see distinctly the muskets, bayonets, and knapsacks of the men, who wore caps and feathers like those used by the American soldiers in the last war with Britain; also their officers with their swords and equipage, and heard the clashing and jingling of their instruments of war and could discover the form and features of the men. The most profound order existed throughout the entire army, when the foremost man stepped, every man stepped at the same time: I could hear the step. When the front rank reached the Western horizon a battle ensued, as we could distinctly hear the report of the arms and the rush.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 23, 1864.

YOUNG ELDERS FROM ZION.—DUTIES WHICH DEVOLVE UPON THEM.

THERE never was a time, since the organization of the Church, that there were so many young men engaged in the ministry abroad, as at the present. The sons of the first Elders of this Church, and others who have since joined, have now grown to manhood, and been deemed worthy to receive the Priesthood, and to go forth bearing the responsibilities thereof to the nations of the earth. The Church seems to be entering upon a new and very important phase in its history. In the early days of the Church, bright anticipations and hopes were indulged in respecting the future of the kingdom of God, when the heirs to the Priesthood—those who had been born under the New and Everlasting Covenant—should grow to manhood and go forth to the nations with the power of that Priesthood of which they were the legal inheritors. That day, so long looked for, and ardently desired, has at length arrived. A large num-

ber of young men who have been born Latter-day Saints, and have never known anything else but the principles practiced by them, arrived from Zion last year on missions to Europe. This year a large number has likewise been sent forth on similar errands; and the prospect at present is, that in Europe the labor of propagating the truth, convincing the honest-in-heart, and warning all men of the great work which God has commenced, will mainly devolve upon the young men who have been born and brought up in Zion. It fills us with joy to know that such an arrangement has been made, because it augurs good for the development of the kingdom of God in the direction to which, from the beginning, the revelations of the Almighty [and the promptings of his Spirit have clearly pointed. The strength of Zion is to mainly consist of the faith and power of the children of Zion. Their parents, with all those who have joined and may join the Church among the nations, have many things to contend with in consequence of their education and traditions, which, it has been hoped, those who have been born, or may hereafter be born in Zion, will be free from.

But, the question arises, and a very important one it is, too, Are the young men who come from Zion likely to take a course which will justify the high expectations which have been entertained respecting them? This is a question which every young man, either now in these lands on a mission or on his way hither, should ponder upon. We see nothing to hinder them from accomplishing everything that has been looked for from their hands. But, of course, this will depend nearly, if not altogether, upon themselves. There is no "royal road" to heaven for the rising generation in Zion, any more than there was for those who joined the Church in its early days. If they achieve greatness, and become useful men in their generation, they must exert themselves, and improve upon every opportunity that is afforded them, living constantly faithful to their religion and their God. Their advantages do not consist in having an easier or a smoother road to travel than their parents have had, but in the power which they have, through being free from false traditions and Gentile corruptions, to struggle with and overcome the difficulties with which they may have to contend. The sons of Zion ought to have a faith that is mighty with God and man to the accomplishing of the purposes of God upon the earth, and the resisting and overcoming of the powers of darkness. This is their natural birthright. From their infancy they have been watched over and prayed for by parents who have known their privileges through their obedience to the commandments of God, and unto whom God has made promises. It only remains, therefore, for the children who have been born in this Church, under such favorable and happy auspices, to take the proper course to enable them to obtain those gifts and blessings which will make them mighty and effective for good.

We have no doubt but that most of the young Elders feel their weakness and insufficiency to fulfil all that has been anticipated from them. We are ready to hope, at least, that they do; because, if they feel their weakness, they will be so humble that they will go to the Source of all strength for the help that they require. When they are first brought in contact with the wisdom and learning of the Gentiles, and are required to teach the people, they feel that they know but little, and the Adversary is apt to take advantage of this feeling, and endeavor to discourage them. This is a thought, however, which should not be indulged in. The weakest of the Elders of the Church of

Jesus Christ of Latter-day Saints knows more true, practical and saving knowledge; and can administer it in a legitimate manner, better than all the learned men of Christendom who have not obeyed the Gospel of Jesus Christ. Men may understand the sciences as they are now taught—they may be thoroughly versed in all the literature of the day, and be able to elaborate the most beautiful theories, and to paint, in glowing and eloquent language, the happy results which would follow the adoption of such theories; but, after all, their knowledge is but chaff when administered unto the people; it does not satisfy; it does not save. Man still remains in his ignorance, in a condition of inextricable confusion; the world welters in corruption, without the power to free itself from that which, if we may believe men, it deploras. Contrast this with the knowledge which the so-called uneducated Elders from Zion possess. The weakest of them can point out, in simple and unmistakable terms, the plan which, if adopted, will make men happy and free society from the evils under which it groans. They may not be able to preach long sermons in a fashionable tone and style, and they may not have even the polish, which, according to the world's ideas, is almost the chief essential in *their* preachers; but they have the truth, and that truth is powerful. Whatever polish they really lack is easily obtained by contact with men. The rough knocks they are bound to receive in the discharge of their duty, will round off their rough corners and edges, and bring the diamond of their natures fully to the light. Whereas, were they polished to begin with, the rude treatment they receive, through contact with the world, would be apt to roughen them.

We hope that our young men will not give way to the feeling that they are incapable of instructing the world. We do not wish to see their usefulness and influence crippled by any such fancy. They never can know the power they possess in their Priesthood and religion until they test it, and they cannot test it more effectually than by seeking to propagate a knowledge of their principles among those who are in ignorance of them. The Elders should not be content with laboring among those who have already entered into the Church; but they should let their light shine, and should seek for opportunities to converse with, and to cultivate the acquaintance of those who are out of the Church. They should have no fear of the world, but have every confidence in their God and in the religion which he has revealed. If the young Elders will fearlessly take this course, we can predict great good for themselves and the people, as the result of their labors. The opportunities which they now have as missionaries are very precious, and should be properly valued. Their facilities for self-improvement never were equal to what they are now, for they are in the best school in the world—a school to which no academy or college will bear any comparison. They now have opportunities which the difficulties that have surrounded the Church in the past have prevented their parents from affording them as fully as they have wished to do. It will be their own faults if they do not go home from this Mission far more improved, even on what is termed strictly educational points, than if they had spent the same time in an academy, besides the immense amount of experience and education which they will receive on matters connected with the salvation of themselves and the people, which are not embraced in school studies. No men, as a class, should excel the Elders of the Church of Jesus Christ of Latter-day Saints in writing, either in penmanship or in composition, for no class has more daily practice in these branches. Every Elder ought to keep a

journal; this of itself is a daily lesson in both branches of writing. In addition to this, he has a correspondence, more or less extensive. In whatever capacity he may labor, he has also something to do with finances and the keeping of accounts and books. These, and other opportunities which might be enumerated, if properly appreciated and used by our young men, will make them equal to the best in these matters. If, therefore, a young man should return from a mission of ordinary length deficient in any or all of these acquirements, the conclusion of all who rightly understood his opportunities would be, that he had either been careless or indolent.

Our reason for alluding to these points is founded in our anxiety to see the children of Zion become what they must eventually attain unto—namely, the wisest and best of all earth's sons, so that they may assume their proper positions as the head of the nations. What is needed on their part is, that they put their trust in God, have faith in their religion and Priesthood, and make use of every opportunity that is given unto them.

THE SHIP "SUSAN PARDEW."—By letter from Elder William Fotheringham, dated Boston, June 12th, we learn of the safe arrival of himself and party, by the barque *Susan Pardew*, from South Africa, at that port, after a pleasant voyage of sixty days, all in good health and rejoicing under the blessings of the Almighty. They would start in a day or two on their further journey westward by rail, and they were anticipating a very good time.

ABSTRACT OF CORRESPONDENCE.

READING CONFERENCE.—Elder Jonas N. Beck writes from Reading on the 15th ult., and informs us that the Saints in that Conference are, with few exceptions, endeavoring to do right and are feeling well. Those who do not feel well are those who have neglected their duty, and by this means have lost the Spirit of the Gospel. The spirit of unity and obedience is increasing in their midst. He has done some out-door preaching, and some are being added by baptism to the Church. With regard to himself, he says he never felt better, the more interest he feels in the work the longer he lives.

SOUTHAMPTON CONFERENCE.—Elder Brigham W. Kimball writes us from Bridport, on the 18th of last month, and we are pleased to learn of the pleasure he enjoys in his labors in the ministry. We should judge by the spirit which his letter breathes, that he fully realizes the importance of his position, and is determined to magnify it in every possible way that will redound to the honor and glory of God. He feels the weakness of his own strength, unassisted by the Spirit of God, and he relies upon that to extricate him from every difficulty, and to assist him in disseminating the Gospel of Jesus Christ. God has greatly blessed him since his arrival in these lands, and he feels to give thanks unto him for his protecting care. He desires to assist in the rolling forth of the Work of God. He has been surprized, as others have likewise, at the appearance of ideas in the mind, and the recollection of counsel given by the servants of God in times past, which are brought to mind by the requirements

of his position. In striving to make others happy, he enhances his own happiness, and he is determined, with the aid of the Spirit of our Father, to remain faithful, knowing that in the end, if he continues his labors, a fadeless crown of glory will be his reward.

CORRESPONDENCE.

AMERICA.

On board the *General M'Clellan*, }
 Sunday, June 19, 1864. }

President Cannon.

Dear Brother,—As we expect to reach New York in the course of a few days, we think it proper to commence our report thus early, so that there might not be any delay, after our arrival, in acquainting you and our friends in old England, of the safe arrival of the *General M'Clellan* with her precious freight. Our distance from the desired port is but 450 miles, which, with some of the winds that we have had while on the voyage, might very soon be made; but, with the wind that we at present have, it is not likely that we will be able to reach New York much before the expiration of another week. We nevertheless trust that we shall be spared the necessity of continuing our present acquaintance with the *General M'Clellan* and her crew more than two or three days. This we desire, more especially, on account of the few sick who are on board the ship, and who have, since leaving England, suffered very much from extreme weakness caused by the strong sea air.

Since bidding you adieu at Liverpool, we (and we speak for the entire company) have had cause for no other feeling but that of gratitude to our Father in heaven for the manifold blessings which have been conferred upon us during the passage thus far. Health has almost generally prevailed throughout the ship, on board of which we find eight hundred Saints; peace, concord and the Spirit of God have been abundantly manifested, and the pleasant weather which we have had nearly ever since we commenced the sea voyage has, as the captain frequently remarked, "been made for Latter-day Saints." The power of the

Holy Ghost, with its healing influences, has been often demonstrated in our midst. Were we to commence we might write a full sized volume upon the many evidences of this. Suffice it to say, no company could wish for a better, and, indeed, we very much doubt if they could have a pleasanter passage across the mighty deep than this company has had.

It would occupy too much space, and, perhaps, it would be tedious to you, for us to give you a daily account of our passage, but we will briefly allude to the prominent circumstances which have arisen in connection with our voyage.

Brother Graham wrote you two letters: one he sent by the pilot, late in the evening of the 21st ult., the day we started, and the other by the captain of the steam-tug, who left us off Holyhead. Soon after the tug-boat left us we got a good easterly wind, which took us along smoothly and in the direction desired. This wind continued in our favor for nearly eleven days after we left Holyhead, and carried us considerably on our way, though not at so rapid a rate as we could have gone had the breeze been sufficiently strong. Since that time we have had to contend against frequent head winds and a few calms, and, in consequence, the ship has had a great deal of tacking to do in order to take what advantage she could of the wind. We have had a little rough weather, but it did not extend over any great length of time. On the night of Thursday, the 9th inst., while in the vicinity of the Banks of Newfoundland, the wind rose to a high degree, and continued to rage with increasing fury during the whole of the night. It was during this night that the ship experienced the greatest shock it had ever before, since it has

been a ship, received. It was caused by a heavy sea which rolled forward in her course and completely engulfed the bow of the ship, causing the after part of the vessel to rise to a fearful height. The man on the lookout on the fore-castle deck, and the man at the wheel, were nearly carried away. Such a noise of boxes falling and tins jumping caused the air to reverberate in a not very melodious manner; the creaking of the timbers, mingled with a chorus of juvenile voices, you would never desire to hear again. The night was foggy (the horn being blown every few minutes), and as icebergs had been seen, and *felt*, also—that is to say in the shape of *cold* weather—it was very naturally concluded that the ship had struck one of those formidable bodies and sprung a leak, for the rushing of water could be distinctly heard. However, the fears of the people were soon quieted by the reassuring words of the first officer, who cried below, “All’s right.” A few Saints then got together and sang the hymn,—

“Jesus, mighty king of Zion,
Thou alone our guide shall be,” &c.,

which soon restored, to the timid and fearful, confidence and feelings of security. It was at this time that sea-sickness was generally felt by the company; but, generally speaking, the people have not suffered much from it.

The health of this company, we believe, is more than the average. It has been a subject of surprise to Captain Trask and the surgeon, when the people were assembled on deck for public worship, or to participate in recreation, to see the mass of healthful and hearty looking beings crowded together. They have admitted that for so large a company, they never were associated with a more healthy or a happier class of persons. Thus far, we have but one death to record: a child five weeks old, whose mother died soon after its birth, in England. The father is brother William Holgate, late of Oldham, near Manchester. The child (Seth by name) died on the morning of Monday, the 6th instant, and was consigned to its watery grave the afternoon of the same day.

Two births have occurred on board. On the 6th inst., the wife of brother William Gee, late of Leicester, was

delivered of a daughter; its name is Jenny M’Clellan, being the nearest approach to *General M’Clellan*, and suggested by the captain. The second occurred on the 12th inst., being a fine boy, whose parents are William and Mary Hutchison, late of Dalry, Scotland. This child was named George B. M’Clellan, after “America’s young Napoleon.” Both mothers are doing well.

The marriages that have taken place on board this ship are thus:—On the 19th ult., while the ship was in the Bramley-Moore Dock, brother David Williams to sister Gwennilian Jordan, both late of the Merthyr Conference, by Elder Jeremy; on the same day, brother William Evans to sister Mary Jordan, also late of Merthyr Conference, by Elder Jeremy; on the 21st ult., on the river Mersey, brother John Cornwall to sister Mary Leicht, late of the Birmingham Conference, by Elder Bywater, and on the 14th inst., brother Atkinson Whitworth, late of Ratcliffe Branch, to sister Agnes R. Boyd, late of Heywood Branch, both of the Manchester Conference, by Elder Jeremy.

When the weather or wind would permit, we have held meetings occasionally on deck, when the Elders would discourse on the blessings which God had vouchsafed unto the Saints. On every occasion we have enjoyed ourselves exceedingly well, and much valuable instruction has been given. To-day we held a Conference on deck, at which mostly all the passengers convened. The Presidents of the Wards occupied the chief portion of the time in bearing testimony, and advancing some timely counsel suited to the circumstances under which the Saints are placed. At this meeting several resolutions of thanks, to Captain Trask, the officers of the ship and of the company, were drawn up and tendered to them, expressive of the gratitude of the Saints for the watchful care which had been shown to make them comfortable.

Brother William D. Sprunt, late of Kilmarnock, was, on the 9th inst., ordained to the office of an Elder, by Elder Jeremy.

In anticipation of sundry expenses which the company may have to meet

—such, for instance, as the passing of the baggage through the Customs, and supporting on the journey from New York to Wyoming, those who are destitute of funds, of whom we find an unusually large number—we have made collections in the various Wards. Our call was cheerfully responded to by those who possessed means, and many were found to be acting *too* generously, for they were to some extent depriving themselves of what they would necessarily require. Again, in accordance with your instructions, the Saints have been recommended to deposit their sterling money in our hands, for the purpose of converting it into the American currency, and taking for them advantage of the market. Those who possessed gold and silver readily transferred it for that purpose into our hands. Every preparation necessary to be made for the landing of the company at New York, and everything that we could do to facilitate the business consequent on their disembarkation, have been done in view of lightening the labors of our brethren there. In these matters, as well as every other matter, we have had the co-operation of the Presidents of Wards, mostly all of whom have had the experience which the ministry in England affords.

In all the Wards meetings are held every morning and evening, devoted to singing, prayer and testimonies from the Saints. Councils, composed of the Presidents of Wards, are held whenever circumstances require them, and it is there that the business of the company is arranged and transacted.

We have found it necessary, with this company, to be very strict and rigid in reference to cleanliness. Our reason for this is, the largeness of the number on board, and the proneness of some few, notwithstanding the repeated instructions given to them upon the subject, to neglect the regulations which are invariably adopted by our people when crossing the sea. This few, we are pleased to say, are confined to a *few* indeed; but the practice of uncleanly habits of even a few, in a large company like this, may prove very disastrous to the whole. Altogether, however, we can boast of a clean and orderly body of people, and

the fact that none have been afflicted with any other complaint than *sea-sickness*, is sufficient to justify our statement. The people are willing to do what is demanded of them, in a general way; and we have experienced, in no way whatever, any disposition on the part of the Saints to complain at the instructions given to them from time to time.

Tuesday, 21st, 3 o'clock, p.m.—Within the last half hour there has been a terrific commotion on board, in consequence of the appearance, in prospect, of a pilot boat. "The pilot! the pilot!" was cried aloud, and the cry was taken up between decks, followed by a tumultuous rush up the hatchway, and folks lined the bulwarks immediately, to await the pilot's arrival. Dinners were abandoned for the time, and a general holiday all over the ship appeared to be in full enjoyment, the excitement being intense. He has just arrived amidst "thunders of applause." Our distance from New York is now about 130 miles, and we are running at about 11½ knots per hour.

Wednesday, 4 o'clock, p.m.—Sandy Hook in sight. Expect to anchor for the night as soon as we get to the Quarantine. We have just presented the testimonial above-named to Capt. Trask, which was read by brother Graham; after which the captain read a reply, which he handed in writing to us. The reply is as follows:—

"GENTLEMEN,—You will please accept and convey to the passengers my thanks for the very handsome testimonial which you have presented me with.

I am happy that my endeavors to make your passage pleasant and agreeable have been successful, and acknowledge the pride I feel in so flattering an approval of my course and conduct.

The gratitude evinced, the regard conveyed, and the thorough feeling of kindness and respect manifested by them, are both appreciated and reciprocated, and will be long treasured. And I trust this favorable passage is a foreshadowing of the remainder of your journey—not only to Utah, but through life—and that you and they may be richly blessed in the enjoyments a good people are deserving of.

G. D. T. TRASK.

To Messrs. Jeremy, Bull, Bywater and Graham, ship *General McClellan*."

9 o'clock, p.m.—Just anchored in the bay. The people passed the medi-

cal officer without any difficulty. Captain Trask handed brother Graham a couple of sovereigns, one to be given to each of the parents of the two children born on the voyage, accompanied by his best wishes for the children's welfare. May the Lord bless him for his kindness to the people.

Thursday morning.—We are now

waiting for our landing at Castle Gardens, so we will bring this letter to a close, and pray that God may bless you and all whom we have left behind, with the choicest of his blessings.

Your ever faithful brethren,

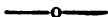
T. E. JEREMY, President.

JOSEPH BULL, } Counsellors.

G. G. BYWATER, }

J. C. GRAHAM, Clerk.

SUMMARY OF NEWS.



DENMARK.—Letters have been received in Paris from Copenhagen, in which it is stated that the King of Denmark is "actually negotiating to transfer the whole of the Danish navy to Prussia, on condition that he should be allowed to remain the King of Denmark under the protection of the Germanic Confederation." In the event of any popular rising in Copenhagen, it is thought that Russian soldiers would garrison that city. The *Owl*, in its last number, announced that a suspension of hostilities was agreed to between the German allies and the Danish Government. The whole of the Swedish and Norwegian army intended for active service has been disembodied and the men sent home on furlough. One part of the fleet also has been recalled. Whatever be the terms on which Denmark eventually terminates hostilities, there is little doubt but that Prussia will take the lead in using the Danish ports for the creation of a German navy. Both Austria and Prussia are making important additions to their naval power. The mission of Prince John of Glucksburg is said to have succeeded! if so, there will, in all probability, be no more fighting.

AMERICA.—Up to the latest advices the army of General Grant was still in front of the Confederate lines at Petersburg, or within General Butler's lines in the Bermuda Hundred. No further attempt had been made to carry the Confederate lines at any point. Grant was rapidly losing his best soldiers by the departure of well-trained regiments whose three years' period of service had expired, and by the spread of disease through the ranks of his army. The heat and dust were almost intolerable, and for thirty days not a drop of rain had fallen, making the drought of a duration unparalleled in that region for many years. It was with the utmost difficulty that men and animals could get even a scanty supply of water. There were no fewer than 5000 men sick and wounded in the hospital at City Point, suffering much from heat and from lack of good water. The members of the different sanitary aid societies were, from exhaustion and fever, abandoning the camps, and were returning home, worn out and despairing. These are the Federal accounts, published in newspapers most devoted to the Government, and there is no reason to doubt that they are perfectly true. There are no further details from General Sherman's army in Georgia, but great anxiety was felt for its safety. Many of its supply trains had been captured, and the Confederate force, both in its front and in its rear, was daily augmenting. Sherman's loss during his present campaign is now estimated at nearly 20,000 men, although no one would suppose from the accounts published by the Federal Government that it had lost the fifth part of the number. If Sherman's army should finally be driven back with greatly reduced numbers, and still more certainly if it should be compelled to surrender, not only will the two great States of Tennessee and Kentucky be lost to the Federals, but the army of Lee will be so strongly reinforced as to render Grant's position entirely hopeless.

An Irish painter declared that, among other portraits, he has a representation of "Death as large as life."

"Have you seen my black-faced antelope?" inquired Mr. Leoscope, who has a collection of animals, of his friend Bottlejack. "No, I haven't. Who did your black-faced auntelope with?" says Bottlejack.

ADDRESSES.

Franklin Merrill, at Joseph Dilworth's, Bishop's Frome, near Bromyard, Herefordshire.

William H. Waylett, at William Jones', Collier street, Issa, near Rhoslanerchrugog, Denbighshire.

DIED:

At Hemel Hempstead Hertfordshire, on the 7th of July, 1864, sister Hannah Jeffs, aged 76 years. She had been a member of the Church 17 years.

In Great Salt Lake city, U. T. May, 26, of measles and inflammation, Martha Jane Japp, daughter of John and Jane Gray, aged 6 years, 2 months and 5 days.

POETRY.

LINES WRITTEN ON BOARD THE SHIP "GENERAL McCLELLAN."

Come, look on my picture ye deep-thinking men,
Ye graphic describers with paper and pen,
Ye who are desirous to rule with the sword,
And ye who are fluent and subtle in word,
Priests, parsons and preachers, of Babylon, come
On board the McClellan and see us go home.
The Englishman, Scotchman, the Welshman and
Dane,

With their families, striving who least shall complain,
Eight hundred in number, are gathered on board,
With faith, love and patience, remarkably stored;
But of luxuries truly their stock is but small,
Yet possessed of a something that animates all,
To sing and rejoice as they journey along,
In the depth of the heart is the well of their song.
Of various tongues and of different climes,
Their approach greets the ear like the village bell's
chimes,

As they merge into union they blend into love,
And the long hidden principle openly prove;
How separate units from lands far apart,
The robust of body, the studious of heart,
The stalwart, the nervous, the meek and the bold,
Can be fused into oneness of purpose, and hold
One faith and one doctrine, one object in view,
Which they singly, detached, or united pursue,
No danger appals them, no hardships estrange

Their hearts from this cause,—they believe not in
change.

'Tis a still onward journey engages their life,
A contest absorbing man's all in the strife,
Yet a something leads on, and a something impels,
To the goal of man's greatness those "Howards" and
"Tells"

If a patriot's love admiration can raise,
Their devoted philanthropy sure we must praise.
Without prisons, or tortures, would others abide
The laws of the three who are set to preside?
They threaten no torments, now, or to come;
Yet under their guidance we joyful go home,
To the home of our hearts, and the land of our choice,
And hallow the counsel—well knowing the voice.
Here's a question proposed for your talents to probe,
What makes all these thousands change sides of the
globe,

To rend the endearments that bound them at-home
O'er the ocean, the prairie, and mountain to roam,
The creeds of their fathers rejecting as vain?
Could Utopian fancies such efforts sustain?
Ye authors and statesmen, and so called divines,
Come—answer the question proposed in these lines;
If the Work is but human, why could never man,
Devise and sustain such a world-blessing plan?

May, 1864.

EDWARD T. SHAW.

CONTENTS.

Earth's Destinies.....	465	Abstract of Correspondence	475
Power of the Gospel.....	467	Correspondence.—America: Letter from the Ship	
Co-operation	469	"General McClellan"	476
History of Brigham Young	470	Summary of News	479
Editorial.—Young Elders from Zion.—Duties		Poetry.—Lines written on board the "General	
which Devolve upon Them	472	McClellan"	480
The Ship "Susan Pardev"	475		

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LONDON:

ON SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOK ELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 31, Vol. XXVI.

Saturday, July 30, 1864.

Price One Penny.

GOD'S FOOTPRINTS IN HISTORY.

BY ELDER JOSEPH G. ROMNEY.

The history of man, to us, has ever been a most delightful study. Even from our childhood's days we well remember the eagerness with which we read the lives of great and good men. There seems a halo around our recollections, as viewed thus through the thickening mists of time, that accounts, perhaps, somewhat for our present bias or predilections. The footsteps of our Father, observable in the rise and the decay of nations, in the upbuilding and overturning of empires, is, indeed, a study in which a maturer mind than that of a boy might find ample food for profitable speculation. It is a subject at which the judgment of the greatest philosophers has faltered, to reduce order out of chaos; out of the maelstrom of seething human passion to elaborate system and method, is far too mighty a task for mere human learning, unassisted by the Spirit of God. Yet, order is followed in human events—a certain result is planned and will eventually be attained, but no eye now but that of faith can penetrate the gloom and definitely look forward to what will be.

History, viewed by one who pro-

perly estimates the difficulties of its solution, and who comprehends somewhat the purposes of his Creator, is shone upon by a small, glimmering light, which followed becomes more and more apparent and bright. By the assistance of this Spirit we find that all the actions of men unite for the accomplishment of one purpose,—the regeneration of man and the redemption of this fair earth from its present unholy and corrupted state. They who cannot thus see the footprints of Deity in the past history of human events, are certainly to be pitied as being devoid of reason, understanding and faith. Certain laws and principles have always governed society, and the same course of conduct which raised a nation in times past to power and dominion, if blessed by our Father, will exalt any nation that will practice it now. Injustice and fraud always bring their own condemnation and punishment. Virtue and uprightness, also, bring their corresponding reward; and even in this life we find that men begin to reap the happyfying fruits of their determined stand in virtue, or of their punish-

ment for doggedly adhering to false tradition and demoralizing custom. Men in high stations, who hold the reins of government over their fellows, fondly flatter themselves that they are the creators of this prosperity which surrounds them, when, in fact, they are but the instruments in the hands of a better and a higher Power to accomplish his purposes in regard to this earth. Such a view may be humiliating to the pride of man, but it is the only true one we can take of it.

There is one complaint often made by superficial thinkers, which is, that the history of the creation of this earth and of man, as recorded in the Holy Bible, does not agree with the discoveries of modern science. Some make this the cause of a most determined stand against its divine authenticity. But, is science infallible, and to be counted superior to the direct revelations of our Father? Does the Bible limit the existence of this earth to a few thousands of years? What is science—geology, for instance—but the beautifully elaborated theory of men who do not teach it as an infallible guide, but as a science yet progressive and yet but little understood. Can the Bible, mutilated as it cannot help being, passing through so many different hands as it has, and translated by uninspired men, be taken as the word of the Lord? The word of the Lord it most undoubtedly is, when read with the Spirit of God. It then can be understood as it should be, and we find that, instead of the two disagreeing, science and the Holy Bible, with the mind enlightened by the influence of the Holy Ghost, will rather confirm the faith, than raise the doubts, of the inquirer.

The history of the ancient world, if viewed closely and in the proper spirit, is found to culminate in the birth of our Savior. Circumstances had been merging toward that necessary denouement from the beginning. The works He wrought were necessary for the salvation of mankind. Without them, no difference what the intelligence boasted of, mankind could not be saved. The way had to be prepared before Him—"the voice of one crying in the wilderness" had to be heard, that "all righteousness" might

be fulfilled. The rise and fall of empires, the revolution of opinion, the changing of custom and the overturning of traditional superstition, had each in turn to effect its allotted labor, before He came to live, to suffer, and to die. He was looked for by the people. He had to be scorned and mocked and to die by the hands of those who most zealously believed in his coming, and most assiduously awaited his appearance. To this great end all the other actions of men were but supplementary. National decline or grandeur formed but an episode of the great work of our Father, yet so knitted every circumstance to the one whole, that it were not perfect were they wanting. As a drama is the history of man to be looked upon; you destroy one portion of it, you destroy its unity and its harmony; and equally, in all these circumstances, is the footprints of Deity to be observed. Our ignorance may hide this from us, but does that make it untrue? No; the purposes of our Father are inscrutable to every eye but that of faith, yet, although acting in consistency with a long formed plan, man will yet be punished for his delinquencies.

The same may be said of the great Latter-day Work. The Former-day Work established by our Savior, and so nobly continued by his disciples, had to be made war upon and be overcome by the great whore of Babylon, according to the prophecies of the servants of God. Out of the darkness following that overthrow was to spring light and Priesthood and salvation. Greater darkness than existed even before His first appearance was to follow the killing of his Apostles and the destruction of his Church. The "age of iron," seen by the inspired Prophet, had to crush in universal bondage the rising intelligence of the people. The feelings which, if properly guided by the Spirit of God, would lead on and upward into the possession of "all truth," were worked upon and made the means of their enslavement. Feudal bondage followed, slavish superstition cramped the truth-seeking faculties of man, and his opinions were circumscribed by the bald pate and the learned imbecility of the monkish cloister. Some

upheaving of society must occur to overthrow this rotten, unwieldy hierarchy. The Crusades came. Instigated by fanaticism, the axe was laid at the foot of the tree of Catholic prosperity. The Feudal System crumbled into ruins, and with it went somewhat of the exclusive jurisdiction of Rome. Free cities arose, and free commoners were known in society. All were not bound down in serfdom—religious investigation followed in spite of an exterminating warfare against it. One of themselves, displeased at the inconsistencies and the crimes of his order, dared to assert his opinion, and unrelenting persecution transformed the scholastic disputant into a bold, uncompromising opponent. From a war of words Luther made it a war of force and power. Too late they saw their error and tried conciliation, but in vain. The printing-press had diffused too much enlightenment, and men were no longer frightened by paper ebullitions.

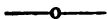
Mind had been equally busy in its discoveries in other directions. Galileo, Copernicus, and men of kindred minds, had been active in researches into the realms of science. Success had repaid their labors, and the ruined, ivy-mantled towers which defended the path of progress from intruding tread, had fallen before their determined assault. Nineteen years of persevering and patient suing and watching, had been repaid by the re-discovery of a world. Persecution had not yet ceased, and a hardy few preferred braving the unknown dangers of the western hemisphere, rather than

bear the known malice of their oppressors. They landed upon a barren rock—they smote it, and plenty flowed upon them. Gaunt famine fled from before their determined tread, pestilence could not daunt them, the treacherous guile of foes passed them almost scathless by, religious freedom was inaugurated, and away from civilization, beneath the leafy canopy of summer leaves, amid the quiet nooks and solemn temples of nature's handiwork, grew up a people brave and liberal. When the chains of parental control became unjust and galling, they cast them on one side, and, in the vigorous strength of early manhood, determined to be free.

Thus had been completed the cycle God had decreed before the establishment of his great Latter-day Work. The time had come when he might again speak from the heavens and be listened to by man. His kingdom could be established, and his Prophets dare again speak unto the people. He had unveiled his face, which had been hidden from man for so long and dreary a period. The image had been completed even to the feet and toes, and it was time the little stone made its appearance. Cannot we see His footprints in the actions of men? We have rapidly, imperfectly sketched their occurrence, yet even in these we can see all join into one. Link by link has the chain been formed; and now, a second time, has human actions culminated in that memorable day of the appearance of the kingdom of God. This time, though, it is *never to be overthrown*.

DELUSIVE AND DECEPTIVE SPIRITS.

BY ELDER WILLIAM STONER.



In perusing the Scriptures, we find the Apostles of old warning the Saints against delusive and deceptive spirits. The Apostle John, in his second epistle, told them there were many deceivers in the world. He then goes on to say, If there come any unto you and bring not this doctrine, receive them not into your house, neither bid

them God speed. Now, this is very important to us as Saints in this day. How often do we have those characters entering our houses with their bribes, to draw the people after them and their delusive doctrines. We, as Saints, have received the Gospel, let us keep them from us, and not be partakers of their evil deeds. The

Apostle Paul, in speaking to the Galatians, told them, "If any man preach any other Gospel unto you than that we have preached unto you, let him be accursed," and that will apply to those in the present day. Again, in speaking to the Ephesians, he says, "Let no man deceive you with vain words, because of these things cometh the wrath of God." Have no fellowship with unfruitful works of darkness, rather reprove them, for we, as Saints of Latter-days, having received the light of the Gospel, have the privilege of obtaining all the truth and light they were in possession of, as well as much more they had not. We have that truth and light that bringeth joy, peace and every blessing to enlighten our minds. I am of the opinion that as Saints, having a knowledge of the Gospel, we entangle ourselves too much with the Gentiles, for we will attend lecture-rooms, go to their meetings, their churches, join their societies, join in the pleasures of the world, and unite with them in various ways, and it often brings on ourselves sorrow and trouble. We cannot serve God and mammon. But, says one, "They have many truths with them." I would ask such persons, is there any truth outside the pale of the kingdom of God that we have not? I answer, no! Previous to my embracing the Gospel all was a mystery, all was darkness, and so was it to all of us; but when the Gospel saluted our ears, and light beamed upon our understandings, the

light chased away the darkness, and that Spirit, the Spirit of Truth, was to lead and guide us into all truth, lifting our thoughts above the grovelling things of this world. Saints, let us go onward, not seeking the wisdom of this world or of men, for the wisdom of this world is foolishness with God. Let us hold fast the truths we have received, and keep ourselves unspotted from the world. Cling to the iron rod—the Priesthood of God—from whom we can get all the instruction we need, line upon line and precept upon precept, from the servants of the Lord, whom he has sent in the last days to teach and instruct us. Spurn from us all those who try to frustrate the purposes of our heavenly Father with their abominable practices; and, as the Apostle Paul told the Corinthians, "Be not unequally yoked together with unbelievers; therefore come out from among them, and be ye separate, saith the Lord, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness." John the Revelator says, "Come out of her my people, that you be not partakers of her sins, neither partake of her plagues." As Saints, keep from them, for as the Apostle says, "It is a shame even to speak of those things which are done of them in secret." Wherefore, come out from among them; and "I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

TALE-BEARING AND EVIL SPEAKING.

BY ELDER WILLIAM HUGHES.

If there is anything more detestable than another amongst a community, it is tale-bearing and evil speaking. If we look at this subject, we may at first think that it does not apply to ourselves. But let us examine ourselves, and see if we are in every particular guiltless of these things. Such an examination will do us no injury, but will rather cause us to avoid many faults in the future. Every man and

every woman in the enjoyment of the great privilege of mingling and associating with the Latter-day Saints, will find that they have just as much as is possible for them to do to save themselves from this untoward generation, without meddling with the business of others. How often does it occur that the weaknesses of individuals magnify, in a marvellous manner, in the eyes of others; and, how soon do some

manifest a desire to expose such failings, by going from one neighbor's house to another, to inform them of their contents. They seem never to feel right in the circle of their acquaintances, unless they are holding up the failings of this, or of that individual to their gaze for subjects of derision.

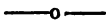
Would such characters but examine, they would without doubt, in most instances, find something in themselves equally as culpable and bad. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." "Do ye think the Scriptures saith in vain—the spirit that dwelleth in us lusteth to envy." A desire to speak evil of another should not be encouraged in the bosoms of the Saints. We should reflect—consider well the effects of one evil thought, much more one evil expression, levelled against a brother or a sister. We should put in practice those Godlike principles such as love, charity, forbearance, long-suffering, gentleness, visiting the widow and fatherless. These we should exemplify in our every-day life and conduct. We should pity rather than expose the failings of others, knowing that we are similarly weak and fallible. We should go forth as saviors, trying to reclaim from sin and error—setting ourselves an example worthy of imitation. Our light,

if we have any, should shine forth to illuminate the darkness and ignorance of others, and, by taking this course, our brethren and sisters would be constrained to follow the same path. Thus we would be co-workers with each other in seeking to bring about the great work of regeneration.

The continuance of the evil habit of speaking disparagingly of others, robs the Saints of the Spirit of God. Their faith will gradually die away, nor does the love of God dwell in their hearts undividedly. Once habituated to practices of this kind, and it becomes exceedingly difficult to eradicate such desires from the bosom. Such persons are continually on the lookout for evil; their appetites are never satisfied in this respect, and they are sure, sooner or later, unless they repent and turn from their evil ways, to be left to themselves, going blindly down to death and destruction. How obdurate must be the feeling where tale-bearing and evil speaking is allowed—how contemptible in the eyes of the Almighty it is.

If we wish to be heirs of the kingdom of heaven, we must refrain from all such bitter envyings, and live so as to secure the favor and blessings of God and his Priesthood. By this means we will be prepared for the trials that await us in this life, and be entitled in the next to a habitation in the celestial kingdom of God.

REBELLION AGAINST PARENTAL AUTHORITY.



The spirit which animated the breast of the arch-rebel of heaven, when he rose up in rebellion against the authority of our Father and God, drawing with him one-third of the hosts of heaven—the result of which was his disinheritance and banishment—now reigns predominant throughout our fair earth, and is the great fountain of nearly all the social evil that exists, of the disunion and discord in families, and the origin of almost every evil that surrounds us.

If we look at the domestic circles of society around us, from whence

should spring obedience, love, unity and confidence, we find that children seem to have entirely forgotten that God gave the great and imperative commandment, "Honor thy father and thy mother, that thy days may be long in the land," if such a commandment they have ever been taught. In equal proportion have parents ceased to feel the great responsibilities that devolve upon them as heads of families, and they have forgotten that the Almighty has placed those tender ones under their watch-care, to be trained up and prepared to pass through this

stage of action, or that they will have to give an account of that stewardship, and be rewarded accordingly.

We find daughters, before they are scarcely out of their childhood, looking forward with great impatience to the time when they will be "of age," and be able to set at nought the authority of their parents—be free to act independent of the instruction and counsel of their mothers; and, in many instances, we find them looking out for husbands and giving their hands in marriage, without even asking the consent of either father or mother, thinking their own judgment, in choosing a partner, superior to that of their parents. What is the cause, mainly, of these things? They have not, from their childhood upwards, been properly trained and taught the principles of obedience and reverence by that mother who now feels herself grieved at her daughter's conduct, and by that father who feels indignant at the indifference with which his authority is treated.

Sons are not a whit behind daughters in this spirit of rebellion, for they look forward with equal impatience to the time when they will be able to act as they please, and defy their parents to interfere with them. They are no sooner schoolboys than they begin to treat the words of their mother as something little to be cared for; and they only obey their father a few years longer because the cane or the strap falls heavier from his hand than from their mother's, in reality, regarding one no more than the other. As we have before stated, parents have themselves to thank, in most instances, for the rebellion of their children. They have neglected to "train up their children in the way in which they should go," and now that they have grown up, they care nothing about what is said to them. Years ago, children used to feel themselves bound to obey their parents until they were "of age," as it is called, and parents acknowledged them free from their authority at that age; but every generation is growing worse in this respect, and children at a very early age begin to set themselves up in rebellion against their parents; and parents, instead of trying to reclaim them by

proper teaching and in the spirit of love, will sometimes quietly submit to their rebellion, and say, "They are too much for me now, I cannot do anything with them; it is no use my talking, they will do as they like;" and, in other instances, parents will, if their children are rebellious, turn them adrift in the world, to grow better or worse, which they please, little thinking that they will have to give an account for not having done their duty in properly training them up when they were young and teachable.

This great social evil, rebellion against parental authority, from whence springs many other evils, is becoming very prevalent, and threatens to overwhelm creation if not speedily checked. This is one of the most important matters for the Saints of the Most High to see to. They should ever remember that their children are treasures placed under their guardianship, and that the Lord requires them to train their tender minds and teach them principles that will prepare them to fill high and important positions on the earth in years to come. If they neglect this duty, they will have to give an account of it to their sorrow. Among the Saints of the Most High God, there is no father but would like to be looked up to by his children as a patriarch, or earthly head of the family, and to be counselled with in all matters, both spiritual and temporal; and if he does not see that his children are properly trained and taught this principle, he cannot reasonably expect to be honored in his position as he otherwise would have been.

Sons and daughters have to learn obedience, and the sooner they learn it the better; and, likewise, that the tender care and loving advice of their mothers is a thing they cannot treat lightly and disregard, without incurring the great displeasure of the Almighty, and retarding their own progress in the scale of exaltation. They must learn that this will not be their duty for twenty-one years only, but, as long as they have a mother, they are bound to honor her as such. They have also to learn that their father is the patriarch and head of the family, and that he stands between

them and God, their heavenly Father, and that they cannot disregard his words without displeasing the Almighty.

God has, in this our day, restored the Gospel and Priesthood for the purpose of teaching mankind how to live so as to obtain his favor and blessing, and, eventually, to fit them to stand in his presence. But no son or daughter, whose father is honoring his Priesthood and obeying the commandments of God, need think they can run before him, and obtain salvation independent of him. The great day of the Lord is at hand, and those who wish to stand the purifying fire must be pure before him. This reformation must commence in family circles. It is no use children going to meeting on Sunday, and the other six days being disorderly and disobedient at home. The father must stand at

the head of his family in righteousness, as a mediator or pleader unto God on their behalf; the mother next in order in the family; and the more the family uphold the father by their faith, prayers, and by yielding obedience to his requirements and counsels, the more powerful he will become to prevail with God on their behalf, bringing down blessings on their heads, and the quicker he will be able to lead them to exaltation and eternal life.

Every obedient son and daughter, no matter what age they are, honoring their father and their mother, is a powerful link in the chain that is to bind Satan for a thousand years; while the Saints of God learn the principles of exaltation and eternal life, Jesus Christ being the King of kings and Chief Instructor of his people.

J. SUGDEN.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 472.)

No man could judge of my feelings when I beheld that army of men, as plainly as I ever saw armies of men in the flesh; it seemed as though every hair of my head was alive. This scenery we gazed upon for hours, until it began to disappear.

Subsequently I learned this took place the same evening that Joseph Smith received the records of the Book of Mormon from the Angel Moroni, John Young, sen., and John P. Green's wife, Rhoda, were also witnesses of this scenery. My wife, Vilate, being frightened at what she saw, said, 'Father Young, what does all this mean?' He replied in a lively, pleased manner, 'why, its one of the signs of the coming of the Son of Man.' The next night similar scenery was beheld in the west, by the neighbors, representing armies of men who were engaged in battle.

My daughter, Hellen Mar, was born in Mendon, August 22, 1828.

My son Roswell Heber, was born in Mendon, January 10, 1831; and died June 15.

I mostly attended the meetings of the Baptist church, and was often invited to unite myself with them. I received many pressing invitations to unite with different sects, but did not see fit to comply with their desires until a revival took place in our neighborhood. I had passed through several of their protracted meetings, and had been many times upon the anxious bench to seek relief from the bonds of 'Sin and Death,' but no relief could I find until the meetings were passed by.

At this time I concluded to put myself under the watch care of the Baptist church and unite myself to them; as soon as I had concluded to do this, the Lord administered peace to my mind, and accordingly the next day I went with my wife and we were baptized by Elder Elijah Weaver, and we partook of the sacrament on that day for the first and also last time with them.

Although they believed in principles which I did not, I placed myself under their watch-care, to be a guard upon

me, and to keep me from running into evils.

From the time I was twelve years old, I had many serious thoughts and strong desires to obtain a knowledge of salvation, but not finding any one who could teach me the things of God, I did not embrace any principles of doctrine, but endeavored to lead a moral life. The priests would tell me to believe in the Lord Jesus Christ, but never would tell me what to do to be saved, and thus left me almost in despair.

About three weeks after I joined the Baptist church, five Elders of the Church of Jesus Christ came from Pennsylvania to the house of Phinehas H. Young, in Victor. Their names were Eleazer Miller, Elial Strong, Alpheus Gifford, Enos Curtis, and Daniel Bowen. Hearing of these men, curiosity prompted me to go and see them, when for the first time, I heard the fulness of the Everlasting Gospel. They declared that an holy angel had been commissioned from the heavens, who had committed the Everlasting

Gospel and restored the Holy Priesthood unto Joseph Smith as at the beginning; and that all men were now called upon every where to repent and be baptized for the remission of sins, and receive the laying on of hands for the gift of the Holy Ghost; and these signs should follow those that believe, viz., they should cast out devils in the name of Jesus, they should speak with new tongues, &c., and the reason why the Lord had restored these things was because the people had transgressed the laws, changed the ordinance, and broken the Everlasting Covenant.

As soon as I heard them I was convinced that they taught the truth, and that I had only received a part of the ordinances under the Baptist Church. I also saw and heard the gifts of the spirit manifested by the Elders, for they spoke in tongues and interpreted, which tended to strengthen my faith. Brigham Young and myself were constrained, by the Spirit, to bear testimony of the truth, and when we did this, the power of God rested upon us.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 30, 1864.

COUNSEL, AND ITS IMPORTANCE AS A MEANS OF SALVATION.

To say that salvation invariably attends obedience to the counsels of God's servants, is but to repeat a recognized truism among the Latter-day Saints. Yet every Elder, who holds a responsible position, knows how exceedingly difficult it is to induce the people to put into practice those counsels which are imparted unto them. The faith which is needed to do this does not appear to be always in the possession even of all those who call themselves Latter-day Saints. They hear counsel, but it is not always given accompanied by such power as to impress them with the importance of strictly obeying it, neither does it always come to them in such a manner as to agree with their opinions in relation to it. There are so many ways which suggest themselves by which

the same objects can be accomplished, that look quite as favorable, in their eyes, as the way pointed out by counsel, that they are frequently tempted to adopt them. Under such circumstances, therefore, the violation of counsel does not seem to be a very serious matter.

There is far too much laxity upon this point among the Elders and Saints. It seems very difficult for them to obtain the necessary faith to put implicit confidence in the teachings of those who have the authority from God to guide them. Yet this faith must be obtained and acted upon, or the Saints cannot grow and increase in the things of God, or, indeed, obtain the deliverance from temporal evils which they require. We do not now recollect ever seeing a Latter-day Saint in any very serious trouble when he was strictly obeying the counsel which had been given him by a servant of God ; but we have known hundreds of cases where they have become very seriously involved in difficulties through disobeying counsel which they had received from such a source. The path of counsel, it has been said, is the path of safety, and every day makes this more and more plain. The Lord does visibly bless those who are willing to be guided by his servants. He inspires his servants to give counsel, and when it is given, he manifests to those who obey it that he is pleased with their obedience.

One of the great benefits which attends the restoration of the Priesthood to the earth is, the power which is bestowed upon those who hold it to give counsel and instruction on all points connected with man's temporal and spiritual salvation. It is this power which has been the means, under the Almighty's direction, of guiding the Church in the midst of the difficult circumstances which have surrounded it from the beginning until the present. There have been many times when, to the natural eye, other ways have offered as much or more salvation or deliverance than the way pointed out by the counsel of the servants of God ; but those who have pursued these ways have found, to their great sorrow, that, in following them, they had been deceived and lured away from the path of safety. In the movement from Ohio to Missouri, and from one place to another in Missouri, and from Missouri to Illinois, and from there to the Great Basin, the Saints who have closely followed the counsel of the servants of God have always had the least difficulties to contend with, and been in the best positions, temporally and spiritually. After the settlement of the Valleys by the Saints, gold was discovered in California. The stories which came from there of the richness of the "diggings," and the ease with which fortunes could be made, were very exciting ; but the counsel to the Saints was, "Stay where you are, and let us build up the kingdom of our God." They were told that those who would do so, would find themselves really richer in worldly circumstances at the end of a given period, than those who would disobey counsel and go off to California, besides, having in addition, the pleasure of the society and teachings of the Lord's people and servants, and avoiding the anxiety and fatigues which attend the life of a gold-digger. And they proved this promise to be true ; for, very many of those who started in pursuit of gold, in disobedience to counsel, not only became poor in worldly circumstances, but they lost their faith and became poor in everything which pertains to spiritual wealth.

The Lord has given so many proofs in the past to the people, that he will bless his servants with the Spirit to counsel, and sustain those who will give heed to that counsel, that it would seem altogether superfluous to allude to it

for the purpose of drawing the Saints' attention to it, or of dwelling upon the importance of the principle. We find, however, in our experience, that it is a subject which requires to be frequently explained and set forth to the Elders and Saints. It is so natural for people to like best to take the course which suits their inclinations, that the advantages of obeying counsel have to be laid before them to counteract this tendency. It is not a difficult thing for men and women to obey counsel which suits them. Their natural inclinations and their faith then go hand in hand, and everything goes on smoothly. But when the natural inclinations pull one way, and the counsel of God's servants which they receive points another, then a struggle commences; if there is but little faith, the natural inclinations prevail, counsel is disobeyed, and trouble and difficulty ensue. A great many persons are very desirous to obtain counsel under certain circumstances; but in asking it, they take especial pains to let their own wishes and inclinations on the subject be known, so as, if possible, to get counsel which will agree with them, and which will call for no exercise of self-denial and faith on their part to obey. Now, to seek counsel in this spirit, is, if anything, worse than useless; because if an Elder gives counsel which suits them and they obey it, they only do that which they would have done anyhow, under the influence of their own inclinations; but if he gives counsel which disagrees with their feelings, and they do not carry it out, (which is likely to be the case when they seek it in such a spirit) then they are among the disobedient, and a consciousness of this preys upon them and brings them under condemnation. Rather than have this latter consequence follow, the Elders, when they are asked for counsel by individuals who manifest strong inclinations to pursue a certain course, are led to give them counsel to suit their feelings, because it is much better, under some circumstances, to have a course pursued according to counsel with the whole heart and with energy, which may not be the very best that could be adopted, than to have a better course pointed out by counsel, and then have it forsaken by the person unto whom it has been given. In this way we have frequently been led to refrain from giving counsel which we knew would be disobeyed, because we knew that such disobedience would bring condemnation, and could be attended with no good effects. It is not always wise for the Elders to bring people in conflict with counsel—that is, to give them counsel which they have not faith to obey, and which, when they disobey, produces a coldness of feeling and partial alienation. By bearing with people of weak faith for a while, their faith will grow, their knowledge will increase, and they will understand and gladly obey counsel which, beforetime, they might have left unperformed. It is not wise for the Saints, either, to seek counsel, unless they intend to obey it. After it has been given unto them by one who has the authority, they cannot canvass and weigh it, and then accept or reject it, as it may suit their feelings, and have the same results follow in either case. They cannot reject counsel with impunity received under such circumstances. They may think, as many have done, that the man who gave the counsel did not know enough, or was not wise enough to give counsel upon a case such as theirs; but we have noticed that counsel strictly followed in a spirit of faith, even if it might not be the wisest that could possibly be given, produces better results than the wisest of counsel would do, were it received and obeyed in a spirit of distrust—so manifestly does the Almighty bestow his blessing upon the endeavors of his faithful servants to carry on his Work. Without his overruling power

the best and wisest of counsel would fail ; with his overruling power, the counsel of the weakest of his servants can be made effective for good in bringing about great salvation to those who give heed to it.

ARRIVALS.—Elder Orson Pratt, sen., one of the Twelve Apostles, and Elders W. W. Raymond, George W. Mousley, Francis Platt, Joseph E. S. Russell, Robert N. Russell, Hyrum P. Folsom, George B. Spencer, Anson V. Call, R. H. L. Parker, John H. Donnellon and John Hubbard, arrived at this port on the steamship *Pennsylvania*, from New York, on Sunday, the 17th inst., in good health and spirits.

Elder Pratt left Great Salt Lake City on the 7th of May, on a mission to Europe. Taking the stage, he proceeded westward to San Francisco, which city he reached on the 14th of May. Remaining there about nine days, he embarked on a steamer for Panama, from which point he crossed the Isthmus, by rail, the journey being made in about four hours, to Aspinwall on the Atlantic, where he again embarked on a steamer for New York, which port he reached on Tuesday morning, the 14th of June. On the 2nd of July he sailed from New York for Liverpool, having completed, on reaching this place, a journey of over 9,000 miles since leaving his home in Zion, and making his eleventh voyage across the Atlantic Ocean. We are happy to be able to say that Elder Pratt's health is excellent, and his trip seems to have agreed with him. He has had as good health, since leaving home, as he has enjoyed on any previous mission, and rejoices much in once more having the privilege of going forth, in accordance with the requirements of his calling, to proclaim salvation unto the nations of the earth.

The other Elders above-named, left their homes about the latter part of April, having been appointed missions to Europe at the last General Conference held in Zion.

On Tuesday, the 19th inst., Elders James Ure, William S. Phillips, Lorenzo D. Rudd, George J. Marsh, Joseph Weiler and Edwin Frost, arrived at this port from New York—which place they left on the 6th inst.—on the steamship *Sidon*, having had a very pleasant voyage. These Elders were also appointed their missions at the last General Conference, and left their homes in the latter part of April.

APPOINTMENTS.

By an oversight in copying the names of the Elders who were changed and appointed to new fields and positions at the General Conference of Elders held at the beginning of the present year, and which were published in No. 13 of the current volume of the *STAR*, Elder William W. Riter's name was omitted. Elder Riter was at that time appointed to preside over the Swiss, Italian and German Mission ; since that time the Saints in France have been included under his jurisdiction.

Elders John H. Donnellon and Joseph E. S. Russell, are appointed to labor in the Southampton Conference, under the direction of Elder D. P. Kimball.

Elder W. W. Raymond is appointed to labor in the Derbyshire Conference, under the direction of Elder S. W. Alley.

Elder Anson V. Call is appointed to labor in the Newcastle-on-Tyne Conference, under the direction of Elder C. W. Stayner.

Elder George W. Mousley is appointed to labor in the Manchester Conference, under the direction of Elder George W. Grant.

Elder Hyrum F. Folsom is appointed to labor in the Durham Conference, under the direction of Elder Joseph H. Felt.

Elder R. H. L. Parker is appointed to labor in the Kent Conference, under the direction of Elder George Sims.

Elder Francis Platt is appointed to labor in the Birmingham Conference, under the direction of Elder William H. Shearman.

Elders Robert N. Russell and John Hubbard are appointed to labor in the Sheffield District, under the direction of Elder C. M. Gillet.

Elder George B. Spencer is appointed (from home) to labor in Italy.

GEORGE Q. CANNON,

{ *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

A NEW PROPHET.—We clip the following from the *London Morning Advertiser*:—

"The debate being now over, and the division taken place, it may be supposed by some that there is an end of the Dano-German question so far as this country is concerned. There could not be a greater mistake. We must not come to any such conclusion. We are only on the eve of Continental complications in which this country will, in some way or other, get entangled. Our desire to avoid being mixed up with the impending imbrolio will not suffice to keep us beyond its area. Our interests and our honor will be seen to be alike involved in the terrible conflagration which is at hand. In the flames of that conflagration all Europe will be wrapped; for there is not a country in Europe in which we may not, more or less clearly, discern the materials of conflicts and calamities unparalleled by anything to be met with in the page of history.

Our conviction is, that we are on the threshold of those tremendous events predicted in the inspired volume as destined to come upon the earth at some period or other, though no time is specified for their occurrence. They are to be preceded by signs which will betoken their approach. And, assuredly, no one can carefully and intelligently read the signs of the times as they now present themselves, without coming to the conclusion that the volcanic agencies which have for some time been manifestly in operation, are about to burst forth with a fury and a force which it is appalling to contemplate. This is so evident to all reflecting persons, that men who have hitherto regarded those who have undertaken to interpret prophecy as mere dreamers, if not something worse, now begin to treat with reverence those parts of Scripture which indicate the future of the world's history.

In what particular way the momentous events to which we refer are to be brought about, it is not for us nor for any human being to say. That is known only to the great OMNISCIENT. But it is far from improbable that they may be preceded or ushered in by further complications consequent on the Dano-German question, which has of late caused so great a commotion in Europe. The settlement of that question, if settlement it can be called, is utterly hollow. It does not rest on any stable foundation, and cannot, therefore, last for any length of time.

But we have no wish to pry into the uncertain future. Sufficient unto the day is the evil thereof,—sufficient, we mean, in the sense of not tormenting ourselves before the time. But this is not incompatible with our being forewarned of what is likely to happen. To sound the note of preparation, is to walk in the path of duty. It is to act a wise and enlightened part. Divine injunctions, as well as the dictates of human prudence, impress the duty upon us of preparing, morally and materially, as far as it is possible for us to do so, for contingencies of a most momentous kind—contingencies which appear to be at the very door."

We must congratulate England, and especially London, on the appearance of this new prophet. If he continue on in this strain, people will be disposed to ask, "Is the editor of the *Morning Advertiser* also among the prophets?" And to be a Prophet, now-a-days, is synonymous with being a Latter-day Saint or "Mormon." While we like his modesty in saying that "in what particular way the momentous events to which we refer are to be brought about, it is not for us nor for any human being to say," we should be better pleased if he had been content to confine himself to disavowing his own knowledge on this point, and not include every "human being," as well as himself, in the disavowal. As he has been so greatly favored with the spirit of prophecy as to foretell the events described in the foregoing article, he should not imagine that he has attained to the extreme limit of knowledge in this direction; for another man, with greater faith might, possibly, obtain a little more knowledge than even he has obtained, and be able to describe the way in which the momentous events to which he refers are to be brought about. However, as he is but a novice at the business, we do not wish to be too severe with him. We would, nevertheless, advise him to be more cautious in his expressions in relation to the extent of man's knowledge of the purposes of God. The Spirit of Prophecy can reveal everything unto man that pertains to earthly things, when he lives so as to enjoy it. Through this Spirit all that he has predicted in the article from which we extract has been known, and much more besides to the same effect, for years. We hope that as the editor now acknowledges that peaceful feelings are "not incompatible with our being forewarned of what is likely to happen," that he will take such a course as to receive all the knowledge necessary to enable him to escape the evils and calamities which he tells his readers are coming upon them. His duty is but half done, however, who, while raising a note of alarm and frightening the people with threats of impending calamities, points out no way by which they can escape their dreadful effects. Now, a true Prophet, and one who is duly empowered to warn the people, always accompanies his warnings by counsel which, if obeyed, will enable the people to escape the difficulties and evils which he is inspired to warn them as being near at hand. If the editor of the *Morning Advertiser* will believe in Jesus, repent of his sins, be baptised for the remission of them, and have hands laid upon him for the reception of the Holy Ghost by one having authority, we can assure him that he would then have what he now lacks—namely, the knowledge to inform the people how they can best escape the outbreak of "the volcanic agencies which have for some time been manifestly in operation." When he shall do this, we shall gladly welcome him into the brotherhood of Prophets.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Elder A. Christiansen writes from Brigham City, U. T., on the 10th of May last, and says:—"I have never before witnessed such a time of silence, peace and security, as we enjoy here at the present. Union and harmony are increasing in every department of God's kingdom, while the demon of war is abroad among the nations, and death is on every hand. Those whose hands are red with the blood of the Saints, and whose cruelty has

caused our weary pilgrimages to explore the deserts of the Rocky Mountains, are now suffering the just punishment of their crimes. By industry, perseverance and untiring energy, a barren desert is caused to bloom and teem with the comforts of life. Although flour has been sold here at \$20.00 per hundred lbs., I have seen many men who are willing to sell it for \$6.00 per hundred lbs. to a poor brother, and, if they have no money, they may labor to pay for it. Perhaps we would be accused of having but little commercial knowledge, or economy, in thus dealing to one another below the market price, nevertheless, it is done, and makes no one the poorer for it."

SWANSEA CONFERENCE.—Elder Evan A. Richards informs us of the progress of the Work in Swansea. He says:—"I never felt better with the Work of God than I do at present. I feel to bless his holy name for a portion of the Priesthood, and for the privilege of going forth to warn the people and proclaim the glad tidings of the Gospel to my fellow-men. I, and my brethren of the local Priesthood, preach out of doors, at times, to large and attentive congregations, which convinces me that many will yet embrace the Gospel. We have baptized thirty-two in this Conference since I commenced laboring here, and we still have good prospects for the future. The Saints are improving in faith and good works. Many are now paying Tithing who never paid any before, and they are reaping the blessings bestowed upon the practice of that principle. May God bless the humble and meek, and enable them to gather home to the Valleys of Ephraim."

C O R R E S P O N D E N C E .

ENGLAND.

LAND'S-END CONFERENCE.

Devonport, July 2, 1864.

President Cannon.

Dear Brother,—Assured that you are ever interested in the welfare and the establishment of that kingdom upon the earth, which will stand forever, I write that you may know how we are getting on in this Conference. I have labored here since my appointment at the last Birmingham General Council. What the results will be I am not yet able to say, perhaps they are only known to Him who sits in the heavens. We occasionally baptize one of the honest-in-heart, and our meetings on Sundays are well attended by strangers. Myself and the brethren bear testimony of the near approach of Messiah, when he shall come to reign King of kings, and that he has sent Prophets and his servants with a message of peace to all mankind. What the result of this will be I cannot say. [It] is God who must

give the increase, and we must leave all things in his hands.

On Sunday last, President Willes was with us here; the Spirit of God was with him and with us, which made the hearts of the Saints rejoice in its teachings through His Priesthood restored again unto man. In the evening Elder Willes arose and delivered a short discourse on the necessity of the Saints sustaining the Priesthood of God. He then presented the Authorities in Zion and in these lands, who were sustained unanimously. Some of the brethren present were called upon, and were led to give some wise instruction. There were several strangers present. While brother Willes has been here, we have found it necessary to use the pruning knife, and to sever several dry branches from the tree, that its growth may not be stopped.

Our prospects for the future, at this time, are bright, and we hope soon to reap a rich harvest in gathering in

many of the honest-in-heart. My prayer is that God will bless you and all his servants with his Spirit, to guide Israel in these days.

I remain your brother in the Gospel of Peace,

JOHN SOUTH.

SCOTLAND.

SCOTTISH DISTRICT.

Glasgow, July 9, 1864.

President Cannon.

Dear Brother,—Knowing that you always feel interested in hearing of the prosperity of the Work in these lands, I feel like dropping you a few lines informing you of my whereabouts, and of the progress we are making in Scotland in spiritual and temporal affairs. Since my return from London, I have been busily engaged visiting the Saints in the Edinburgh and Dundee Conferences. Owing to the release of the Elders laboring in the Edinburgh Conference, and the position in which it now stands, (brother Smith not having much opportunity for travelling) it claimed my special attention. Brother Lyon travelled with me for a short time, but, owing to ill health, had to return to Glasgow; however, as brother Blair has been appointed to labor under brother Smith, I have no doubt but what matters will move on smoothly. A considerable number of the brethren and sisters emigrated this year, but, to compensate for this temporary loss, we have baptized a good many, and prospects are favorable for a still further increase. In Dundee, matters are moving as well as I could wish. Baptisms are not frequent, but there are, at intervals, a few honest souls to whom the truth is acceptable, and who yield obedience unto its requirements.

Owing to the circumstances I have mentioned, I have not yet had the privilege of travelling much in the Glasgow Conference; but, judging from what I have seen and heard, all

is right there also. A large number emigrated this summer, but I believe it will soon be made up again, in fact, since you held Conference, upwards of fifty have been baptized. In Glasgow, especially, a spirit of inquiry prevails. The meetings are regularly filled with respectable strangers, who, by their constant presence and attention, evince their interest in the principles they hear, and I am confident, if we continue in the course we have begun, we will have no reason to complain of a want of success. Throughout the whole of the Scottish District a feeling of peace and harmony reigns, and I could not wish to labor amongst a better class of people. The Scotch are proverbial for their perseverance, and I can see, from the associations I have had amongst them, that it is true, as they are eager to advance the Truth, and firm in their grasp of it. Of course, there are exceptions, and we are sometimes under the necessity of severing a few from the Church, but such instances are rare.

As regards financial matters we are rather below par. The temporal circumstances of the people are, in some quarters, rather unfavorable, but, withal, we contrive to move along. Generally, for a short time after emigration, matters take a backward turn, but we will hope for the best. There is a considerable amount of debt on the District; but, relying on the assistance of our Father in heaven, and with the co-operation of the Priesthood, we will endeavor to liquidate it as early as possible.

For myself I feel well, and have great pleasure in my labors. I feel that the Lord has been with me, and strengthened me beyond my expectations, and I desire nothing better than to be privileged to bear the message of life and salvation to mankind.

Praying that the blessings of God may rest upon you, I am your brother in the Gospel,

HENSON WALKER.

TRIFLES ARE NOT TO BE DESPISED.—The nerve of a tooth, not so large as the finest sewing needle, will sometimes drive a strong man to distraction. A musquite can make an elephant absolutely mad. The coral rock, which causes a navy to founder, is the work of worms. The warrior that has withstood death in a thousand forms may be killed by an insect.

V A R I E T I E S .

"Madam," said a gentleman to his wife, "let me tell you, facts are very stubborn things."—"Dearie me, you don't say so!" quoth the lady; "what a fact you must be!"

"Ma," said a little boy, "why is a postage stamp like a bad scholar?"—"I can't tell, my son; why is it?"—"Because it gets licked and put in a corner."—"Susan, put that boy to bed."

A stupid fellow tried to annoy a popular preacher by asking him whether the fatted calf of the parable was male or female.—"Female to be sure," was the reply; "for I see the male," looking his questioner full in the face, "yet alive in the flesh before me."

"Na, na, I'll hae nae mair Irishmen," said a Lothian farmer to an Hibernian applicant for work; "the twa that I had dee't on my han', and I had to bury them at my ain expense."—"Och, sur! there's no fears o' me; shure I can get a sartiffikit from the houle of me masters that I didn't die wid none o' them."

A good deal of the consolation offered in the world is about as solacing as the assurance of the man to his wife when she fell into the river—"You'll find ground at the bottom, my dear."

Shakspeare says that "use strengthens habit." Somebody states he tried the experiment on a coat; but it did not answer at all.

ERRATA.—Elder Jonathan Jackson, is the author of the article in No. 28, headed "Christ the future King of the World." Elder William H. Waylett, whose address was published in last week's "Star" should read,—"at Richard Jones, Collier, Street Issa, near Rheallanerchrugog, Denbighshire."

P O E T R Y .

THE CHURCH OF GOD.

Thy Church! Bride of the Saints!
Bless her O, thou great I AM.
Send her the tokens of thy love,
Adorn with graces from above,
Celestial rays on her send down,
O Lord of Hosts, be thou her crown.
Thy Church! Church of the free,
O! give her, Lord, prosperity,
Her Priesthood clothe with light divine,

Let light within their hearts e'er shine,
Messengers of truth are they,
Proclaiming the Millennial day.

Thy Church! The Church of peace,
O, let her swelling ranks increase,
Let nations now her advent see,
And kings her willing subjects be,
Let them in symphonies of praise,
Now hail the Church of Latter-days.

St Helena.

BARBARA PARR.

CONTENTS.

God's Footprints in History	481	Arrivals.—Appointments	491
Delusive and Deceptive Spirits	482	A New Prophet	492
Tale-bearing and Evil Speaking	484	Abstract of Correspondence	493
Rebellion against Parental Authority	485	Correspondence.—England: Letter from Elder	
History of Brigham Young	487	John South. Scotland: Letter from Elder	
Editorial.—Counsel, and its Importance as a		Henson Walker	494
Means of Salvation ..	488	Poetry.—The Church of God	496

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 32, Vol. XXVI.

Saturday, August 6, 1864.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, 17TH OF JULY, 1864.

(Reported by Elder Joseph G. Romney.)

10 a.m.

Present on the Stand: Of the Twelve Apostles, George Q. Cannon, President of the European Mission, Elders George W. Grant, President of the Manchester Conference, Septimus Sears, President of the Liverpool Conference, Elnathan Eldredge, President of the Preston Conference, Joseph H. Felt, President of the Durham Conference, Charles Widerborg, late from Zion, Wilford Woodruff, jun., and Charles Crosby, Travelling Elders in the Manchester Conference, George W. Gee, Travelling Elder in the Liverpool Conference, and George Reynolds and John Day from the Liverpool office.

The meeting was called to order and the choir sang—"The morning breaks, the shadows flee," &c., after which Elder Elnathan Eldredge engaged in prayer, when the choir sang—"The time is nigh, that happy time," &c. Elder George Grant then spoke for a short time in substance as follows,—I need not tell you that I feel happy

in meeting with you. I know you have met for the purpose of being benefited and instructed, and I know we will feel amply repaid for our meeting together, for I know that the Spirit of God is here. If we will but keep this Spirit, we will ever feel willing to quit all we have, and to be spent in the cause of our God. We shall be made to rejoice under the hallowed influence of the Spirit of God. It is not in the amount of words that we may speak, or hear, by which we reap instruction, but in the spirit that accompanies them. If there ever was a day when we Latter-day Saints should live near unto God, it is now, when war is abroad in the earth. Un-inspired men cannot see down the stream of time, but we can by the Spirit. Many, in times past, have been anxious to live in this day—they could see it by the spirit of prophecy. I know this is the Church and kingdom of God, and that it will triumph over all opposing powers, until peace shall reign over all the earth. We

may be called wicked by our enemies, but I know that we will be saved if we only live faithful to the end.

Elder George Reynolds said, — I feel happy in meeting with so many of you this morning. I am happy always in meeting with the Saints, for we are all looking forward to the same time and for the same blessings. By the Spirit of God we can call down blessings for ourselves, and be blessed with the inspiration of the Spirit. I look upon that Spirit enjoyed by the servants of God in this day as inspiration, just as much as that of an ancient Prophet of God. This is great and glorious, to live constantly by the words of inspiration flowing from the lips of the servants of God. We each enjoy a portion of that Spirit by our faithfulness. By its assistance we can continue in the path of safety and gain salvation. I feel it to be a great privilege to be a co-worker with the Apostles and Prophets and with the Savior, and to live in that day when God's great Latter-day Work is again established; and, humble as we are, if faithful, we can aid in the furtherance of this great design. If, however, we neglect the day of small things—if we think we are not powerful enough to do good and work righteousness, we will find we will lose those great blessings gained by all true Saints. The Spirit of God always prepares the hearts of the people to receive the truth when they obey it.

Elder Joseph H. Felt said—I can truly say I feel happy to see you once more. It causes me to rejoice in meeting with you. The Lord has promised that where two or three meet together in his name, that he will be there to bless them. We, therefore, enjoy ourselves, for we know this Work to be of God, and can each bear a testimony of it. Now, do we not know that this Gospel is of God? I know that there is not one who has obeyed the ordinances, and is sufficiently humble, but who can say that they know it is true. The fate of others should be a warning to us. We should be obedient to all the counsels of the servants of God. How many can we see around who were once counted good Saints, now no longer with us, and they deny Joseph Smith's

mission. How did they lose the Spirit? It was by transgression that they lost that knowledge. Let us take these warnings to ourselves, and live more faithful and humble every day.

Elder Septimus Sears said,—It gives me much pleasure to meet with you under such favorable circumstances. I have looked forward to this day for sometime, for I anticipated reaping much good from the instructions of those over me. I can bear, as my brethren have, a testimony of the Truth. The more that I see of the Gospel, the more I prize it, and the more I feel to prize the Priesthood. It is necessary to concentrate our minds upon the business of the day if we would enjoy happiness. I feel happy to represent the Liverpool Conference. I find the people very warm-hearted and their testimonies are the same as yours, and they are generally striving to do right. Some have lost the Spirit of God, but I am happy to say they are few. The Priesthood are anxious to magnify their offices, for they realize that the time is short. We now see that the prophecies of Joseph, and of others, concerning these days, are coming speedily to pass, and the unbelieving will find out soon that their predictions are true. We meet but little opposition in our out-door preaching, except in the town of Liverpool. It is our duty to be bold and fearless in advocating the principles of the Gospel, and our Father will richly bless us for so doing. We have great cause to rejoice when we look abroad upon the confusion which exists in the world, for we have the Gospel which brings peace and will exalt and save us. As I now feel, I would rather die than turn back and deny the faith. This is the feeling of every man and woman who fully realize the value of the Truth and of the Priesthood.

Elder Elnathan Eldredge said,—I feel to represent the Preston Conference, but I will be as brief as possible. It is in a very good state, and our prospects are good for the future. We have baptized quite a number since the New Year. The Priesthood are a good class of men, and the Saints are striving to live their religion so as to show the world that they

value its principles highly, and are striving to live them. I can say, truthfully, the Conference is in a very prosperous and flourishing condition.

President George Q. Cannon said,—I feel happy to meet with you, and to see so many turn out to attend this forenoon meeting. I feel to join with my brethren in the wish they have expressed, that we may enjoy the Holy Spirit. Many persons present, I expect, feel like meeting with our brethren from the Mountains, whom we have been expecting for some time, and I hope they will have that privilege before the day is out. However, whether we have any additions to our numbers or not, there are Elders sufficient present to give all the instruction necessary, yet we would be most happy to see them come. I have found, in my experience, that it is the privilege of the humblest to enjoy the Spirit of God, for it is the privilege of every one who worships him truthfully, to receive strength to perform every labor devolving upon them in their position. It is this peculiarity of the Church of Jesus Christ that makes it dear unto me, for it is the privilege of the so-called laymen, as well as the Priest, to receive knowledge and strength for themselves. God has made unto the inhabitants of the earth certain promises, and every man or woman can claim, by their faithfulness, the fulfilment of those promises. If we could not obtain this heaven-born strength, we could not stand against the trials and temptations that surround our pathway. Were the blessings of the Gospel restricted to a certain class, there would not be that union and strength in the members of the Church necessary to enable them to stand. If you ever depend upon the Spirit of God, you will move in safety. In this respect the Latter-day Saints are different from any other people, for they are dependent upon no man, nor class of men, for their knowledge. There is no need for any individual to depend upon another for his knowledge, for he can drink at the fountain of all truth and revelation, just as much in proportion to his need, as the Prophets of old. Many people

wonder why we can bear difficulty and face so unflinchingly the persecutions brought upon us by the ungodly—how we can leave friends and relatives and home—how we can submit to violence and mobocracy uncomplainingly and even cheerfully—how we can leave civilization and its comforts, and make our home with the barbarous savages, who roam the plains and the wilderness. They call it fanaticism and the strength of imposture. The secret of it, however, is this: Those who depend upon the Spirit of Jesus Christ have received a knowledge which tells them that the Gospel is of God, and that they can gain exaltation by obedience to its principles. This is the secret of the steadfastness of the Latter-day Saints. Had it not been for this Spirit we would have been scattered to the four winds. Unless this people had a knowledge of this kind, they would forsake this Work. What motive could be found sufficiently powerful, which man could bring to bear upon his understanding, to cause him to stand firm to the truth in the tempestuous storms of adversity short of this Spirit? Some call it self-interest. Every person who will reason will say it is not self-interest of a low, grovelling and gross kind. Everyone knows, however, that if they will remain true they will gain a great and a glorious reward. For all their works, their trials and temptations, a great reward will be given unto them. If there is any one thing which causes me to rejoice in the Gospel of salvation more than another, it is for the peculiar feature of it, that none is dependent for light and intelligence upon man alone. It begets independence of character, and I always loved this independence. They can go to God for themselves—they have not to appeal to man, and to depend upon him alone for knowledge, for they can go directly to God. This feature develops independence, and raises man as it should, causing him to rise in the majesty of manhood, and God will answer his prayers. God does not look at the texture of the cloth a man wears, or to the education that he has obtained, but to the purity of his heart. I love the Gospel for this—we can be released from thralldom, from

everything of a tyrannical and oppressive nature. Those who have been fearless in coming out in opposition to the world, I can see will become great and mighty hereafter. It will develop power and might and intelligence in the minds of the faithful Saints, and they will be happy in the future existences of our Father.

The hymn "Zion stands with hills surrounded" was then sung, and Elder Wilford Woodruff, jun., engaged in prayer.

2.30 p.m.

Afternoon meeting was opened by singing "O Zion when I think of thee," when prayer was offered up by Elder George W. Grant; after which the choir sang "And are we yet alive," &c. Sacrament was then administered, when Elder Charles Widerborg arose and spoke as follows,—Brethren and sisters, I feel happy this afternoon in having the great privilege of meeting with you, and listening to the words of the servants of God. Not having much practice in speaking the English language in public, I hope that you will bear with me, and assist me with your faith and prayers. About eight years ago I attended a Conference meeting here, and I can bear the same testimony now that I did then, that the work we are engaged in is the Work of God. It is the path of safety and salvation to us. I often think I am not sufficiently grateful to God for his great mercies and blessings, and for the privilege of possessing the Truth. We often express ourselves that we are the happiest people upon the earth, and it is very proper, for what people have the Truth but us? We have again given unto us Prophets, Apostles, Evangelists, &c., as the Church had anciently—inspired men who can speak the mind and will of God, and instruct us in our duties. We have also the assistance of the Spirit of God to guide us and enable us to resist evils and temptations, and to do right under all circumstances. The faithful Saint has proved this to be true; and how pleasant it is to congregate with the Saints, and see the light in their eyes and the joy beaming on their countenances. They love the principles of the Gospel be-

cause they contain all that is lovely, good, noble and virtuous. I tried, in my younger days, to read and to search the writings of the learned, but their assertions did not satisfy me. It was in the Gospel of Jesus Christ I found the true knowledge, by obeying the first principles of the plan of salvation, which no man can comprehend without the Spirit of revelation and the administration of the true Priesthood, which has been restored in this the last dispensation. God revealed himself to Joseph Smith, the Prophet, an unlearned and illiterate youth, and instructed him, by the ministration of angels, in the mission he had to perform. We, who have obeyed the Gospel of Jesus, know for ourselves that it is the power of God unto salvation; our faith is founded on the rock of revelation, and we can advance step by step to perfection, if we remain faithful. I can bear testimony that the people of God in Utah are a good people. Among them are the noblest men and women upon the earth, and I consider it a great privilege to gather home and associate with them. I can now go upon my mission to my native country, in the Scandinavian Mission, with much more assurance to preach the Gospel, for I can say I have seen with my own eyes and heard with my own ears the Prophets and Apostles of God. I know they are good men, righteous men, laboring for the salvation of mankind, and I have rejoiced greatly in the society of the Saints in Zion. Would to God that you and I may remain faithful to the end, that we may enter into the presence and glory of God.

Elder Wilford Woodruff, jun., said,—I can say as my brethren have said before me, that I feel well in meeting with you in Conference, but I would much rather sit still and listen than speak. I feel well in laboring in the Manchester Conference, and I can say the Saints have treated me very well. There are a few backsliders, but we do not expect all who are baptized to be saved. It is our heavenly Father whom we have covenanted to obey, and, if we have to struggle at all, let us do so for our own salvation. We should serve God with undivided attention, and then we can claim the promised blessings.

President George Q. Cannon said,—I desire, brethren and sisters and friends, to have your faith and prayers, that I may be directed by the Spirit of God in what I may say. I have not had as good health as usual lately, my lungs having been somewhat affected; but, as this will probably be the last opportunity I will have for some period of time, of meeting with you in this place, I feel that it would be almost wrong on my part to neglect improving it. The brethren have borne their testimonies to you of the truth, and you know them to be true. You have received the same testimony yourselves, and you should from this time forth endeavor to keep it in your possession. I have heard some people express wonder why individuals deny the Truth who have once borne testimony to it; but, if we understand truly the spirit of the Gospel, we will know that while under the influence of the Spirit of God we can bear testimony to the Truth, but when that Spirit takes its departure from us, we are left to ourselves, and we do not really see it as we once did, for the darkness in our minds makes it impossible to do so. I have known those whose faith did not grow beyond a certain point. Up to that point they could say Joseph Smith was a Prophet of God, and that everything was right; but beyond that they would deny him and the doctrines he taught, because they had lost the Spirit of God. We would, perhaps, think that if we ever had the Spirit of God sufficiently to see the truth, that we would ever afterwards know it was of heaven; but it is only by retaining the Spirit of God, by cultivating it, and by keeping it bright in our bosoms, that we, or they, can remain true. Those who have seen holy angels have afterwards denied the truth, though they would not deny that which they had seen and known while they had the Spirit. There are no circumstances in life in which we can be placed where we will not require the Spirit of God to guide us safely through them—there is no point of our lives, present or to come, that we do not want the light of that Spirit. Paul himself was somewhat in fear and doubt, and he knew that did he lose the light of

God's Spirit, he would become a cast-away. This has always been the case with every one of the servants of God. It is necessary that we should walk by faith—that we show, in trial and temptation, that we love the truth better than anything else upon the earth. We do not know the moment or hour—if we do not live so as to have the assistance and power of the Spirit—that trial may be so shaped that our faith may fail us, or our knowledge may not be sufficient to keep us in the path of duty and in the Church. Many of those who have once been Latter-day Saints and have apostatized, seem to have held the opinion while in the Church, that after they had received this knowledge there was no further need of exertion on their part, but that they could be a little careless, do a little wrong and overstep the boundaries, and tamper with sin. There have been people whose actions seem to show that they entertained this foolish idea. I have seen men who have been successful Elders in the Church of God, who have done a great deal of good, and who have been blessed in convincing many others of the truth of the Gospel,—men who, by the power of faith, were able to heal the sick and perform miracles in the name of Jesus. I have seen that such men would, in some instances, tamper with wrong, and, on this account, that they became indifferent to the duties and obligations of the Gospel devolving upon them, and to the things of God. That they would sleep and let others go on and pass them in the path. I have never seen one, though, who could do this, without losing the Spirit of God and falling from grace. I bear testimony in the name of Jesus Christ unto you, that no one can stand faithful to the end and enjoy the blessings of the Lord, but by pursuing a straightforward course. Can you wonder that anyone would apostatize and leave this Church who would practice iniquity and allow improper feelings to enter into their bosoms? I would wonder if they did not. When I see a man going contrary to the principles of the Gospel and the dictates of the Spirit, it is not difficult to know that he will apostatize from the truth—that he will suffer

the withdrawal of those blessings promised for the performance of our duty, and be left to wander in darkness and doubt according to the conceits of his own mind.

I do not know that I will have another opportunity to speak to you again in this land, and I want you all to bear in mind, that he who will work iniquity in Israel will fall away if he, or she, will not repent. However much of the Spirit of God they may have had, if they tamper with sin they will surely deny the Gospel. God has given us illustration upon illustration upon this point, and incident after incident to show that this is so. How many are there in the range of your acquaintances who have thus fallen away? Cannot you trace apostacy in their cases to its true cause? You know the causes operating on them, and you can trace their downfall to certain departures from principle and virtue. When the Spirit and its warnings have not been heeded, and it has pleaded in vain with man to repent, he cannot then see the cause of his own downfall, for he has left the path of duty and he is in darkness and doubt. After men have hardened their hearts to the Spirit of God, the path they are treading is dark, and they do not see the direction in which it is running. There have been several prominent men who have left the Church at different times. Oliver Cowdery, Martin Harris, David Whitmer, Sydney Rigdon and others. You know they were once bright and shining lights in the Church; now, what has been the cause of those men's downfall and ruin? Oliver Cowdery, one day in pleading law, having taken up its practice after leaving the Church, was reproached with having testified to seeing an angel, by the opposing counsel, for the purpose of raising a prejudice against him; but there, in open court, he said,—"The testimony I then bore is true." He had lost the Spirit of God and was treading in darkness, yet could not then deny what he had seen. Martin Harris, also, has always borne a solemn testimony to the truth of the Book of Mormon. Yet they were out of the Church, and thought everything was wrong within it; how was this? They had committed sin.

No man, however high in station he may be, can commit sin and enjoy the spirit of the Work, and these instances prove unto us that man cannot transgress His laws with impunity. More men have lost their standing in this Church and their salvation, by violating the principles of virtue, than from any other cause. If you and I are ever saved and exalted in the kingdom of God, it will be by faithful adherence to the principles of virtue and to the Gospel of salvation. Our Father may give us the spirit of prophecy, great faith, much wisdom and intelligence; but, if we gain everlasting life, it must be by faithful actions like those of our elder Brother and our Father. He does not look upon sin with any degree of allowance; the consequences of transgression are inevitable and will follow. Your knowledge and my knowledge to-day, is sufficient for the labors of to-day, and there is no point we will ever attain to, no station we may gain so high, but that we will find He will still aid us and impart unto us the necessary knowledge. He will give his Spirit unto us, enough to enable every one of us to gain success, if we take the right course to retain it.

An idea has been indulged in very widely by preachers in the world and others, that the great events, which are to come to pass in fulfilment of the predictions of the Prophets, and by which the earth is to be changed and revolutionized and fitted as a residence for the Lord Jesus to come unto and reign with his faithful Saints, are to be brought about by the Lord in some wonderfully sudden and startling manner. This opinion is a very prevalent one. Probably one cause of this feeling being so prevalent, at the present time, is to be found in the futility of their own efforts to accomplish these great results gradually. Many people hoped—and, indeed, the hope almost became national in some quarters—that peace could be preserved by assembling "Peace Congresses," and that, for the future, they would not use the sword one against another, but that arbitration would settle all difficulties. How they have been deceived in this respect, all know. They hoped, also, by their efforts, to be able to

cause knowledge to increase so much that the prediction would be fulfilled respecting "the earth being full of the knowledge of God as the waters cover the sea." But their hopes have greatly decreased upon these points. They see that their efforts have been futile; so, many now look for these changes, when they do come, to come rapidly, and in the twinkling of an eye, by very wonderful manifestations and displays of the power of God. I do not, however, believe that God's work will be done in any such way, or that the wicked will see any more reason for believing it in the future than they do now. I formerly thought, when a youth, that when the wonderful things which had been foretold respecting the last days and the work of God on the earth would come to pass, that the evidences would be so irresistibly strong, that none would gainsay them; but I have since learned, by experience, that I was mistaken. Naturally, it might be thought that when the predictions uttered by brother Joseph, the Prophet, respecting the war which should break out in South Carolina, and which should tear asunder or divide the United States, or the predictions uttered by Isaiah and Micah,—“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow

unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem,” that the people would see their fulfilment and acknowledge them. But do they thus see them? There are many people now who say in the exact words of the Prophets,—“Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths.” Yet those who witness these works of the Gospel fail to admit that it is the Work of God which produces these results. I, therefore, deny in toto the correctness of the view entertained by the world; the Work of God will be carried on in such a way, that those who are willingly blind and will not see, *can not* see it, for it will be imperceptible to them. The nations of the world will fulfil the purposes of God, and will not know that they are doing so when they do it. The Lord will go forth and slay the nations, and so plainly is it being fulfilled, that a “wayfaring man, though a fool, may see it.” When the Jews anciently cast lots for the garments of the Savior, they did not know that they were fulfilling the words of the Prophet, and so will it be with the people in the last days.

(To be continued.)

HISTORY OF BRIGHAM YOUNG.

(Continued from page 488.)

On a certain occasion, while going to hear the Elders, I passed the house of my brother, Solomon, and enquired of him if he had seen them, he answered he had, and had heard them pray, and prayed with them. I asked what he thought of them, he replied ‘they are full of the Holy Ghost religion.’ I told him I was going to see them, he said, ‘Go.’

Brother Brigham Young afterwards prophesied that my brother Solomon would yet believe the Work and embrace it, and would lay hold of me,

and wonder why I had come into possession of such great knowledge.

The family of John Young, sen., of five sons, five daughters, and two sons-in-law, John P. Greene and Joel Sanford, had moved into Mendon a few years previously. They had the same principles in their breasts which I had in mine; truth was what we wanted and would have, and truth we did receive; for the Lord granted us testimony upon testimony of the truth of Gospel.

Upon one occasion Father John

Young, Brigham Young, Joseph Young and myself had gathered together to get some wood for Phinehas H. Young; we were pondering upon those things which had been told us by the Elders, and upon the Saints gathering to Zion, and the glory of God shone upon us, and we saw the gathering of the Saints to Zion, and the glory that would rest upon them; and many more things connected with that great event, such as the sufferings and persecutions which would come upon the people of God, and the calamities and judgments which would come upon the world.

These things caused such great joy to spring up in our bosoms, that we were hardly able to contain ourselves; and we did shout aloud, Hosannah to God and the Lamb.

These things increasing our desires to hear. I took my horses and sleigh and started for Pennsylvania; Brigham and Phinehas Young and their wives went along with me. We stayed with the Church there about six days, attended their meetings, heard them speak in tongues, interpret and prophecy, which truly caused us to rejoice and praise the Lord. We returned

confirmed in the truth, and bore testimony of that which we had seen and heard, to our friends and neighbors.

April 14th, 1832, Brigham Young went forward and was baptized by Eleazer Miller, and the next day, or the day following, Alpheus Gifford came into my shop while I was forming a vessel upon the wheel, and while conversing with me upon the subject of this Work, I said, 'brother Alpheus, I am ready to go forward and be baptized.' I jumped up, pulled off my apron, washed my hands and started with him with my sleeves rolled up to my shoulders, and went the distance of one mile where he baptized me in a small stream in the woods. After I was baptized I knelt down and he laid his hands upon my head and confirmed me a member of the Church of Jesus Christ, and said unto me, "In the name of Jesus Christ and by the authority of the holy Priesthood receive ye the Holy Ghost," and before I got up off my knees, he wanted to ordain me an Elder; but I plead with him not to do it, as I felt myself unworthy of such a calling, and such an office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 6, 1864.

A CAUTION RESPECTING WRITING.

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Too great care cannot be taken by the Elders in their correspondence with one another and with the world. We have had our attention called to the importance of this subject by seeing letters which have been sent by one to another of the brethren, and which have been handed to us for perusal. We have seen sentiments and language used in such letters which we deemed exceedingly inappropriate under the circumstances. The counsel of brother Joseph, to the Saints on this subject, ought to be treasured up in every heart, and made the rule of conduct by every Saint, but especially by the Elders. He says :—

"1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate that is worth time and money. In this way you will increase confidence and save postage.

"2. Never write anything to a friend or foe that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

"3. Never write anything but truth, for truth is heavenly, and, like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

"4. Never reprove a friend or foe for faults in a letter, except by revelation; for, in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the understanding of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

"5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial; if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:—Write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbor. No one would write a word against the creatures of God. No one would need write a word against anything but sin; and then the world would be worth living in, for there would be none to offend."

Words spoken orally do not have the durability of life which they have when written. In the one case they die on the ear, and in the lapse of time, memory may fail to retain them, and they pass away without doing the injury, if they be unwisely spoken, which they would be likely to do if they were written. But when they are committed to paper, they live as long as the material upon which they are inscribed endures, and they may, by copying, become imperishable. An improper word or a wrong idea, when spoken indiscreetly and without any evil intention by a servant of God, may be removed from the memory and mind of the hearers, or be so modified as to lose its hurtfulness, by the influence of the Spirit of God; but, when they are once written, their effects cannot be so easily corrected. Hence, every person, espe-

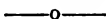
cially the servants of the Lord, should be exceedingly careful as to what they write, and the character of the language in which they couch their ideas, even to the most intimate friends. A letter which they may have imagined, when they penned it, would only be perused by the person unto whom it was sent, might, by some accident, fall into other hands than those for whom it was intended. It ought to have been destroyed, probably, but it has escaped, and it may be preserved to create misapprehension and establish error. In the writing of their daily acts and associations, also, in their journals, the Elders ought to take great pains that nothing discreditable or erroneous should be perpetuated by them. The principal object in writing a daily record of one's acts, &c., is that the recollection of them may be preserved; how senseless, then, would it be for a person to enter that which he would feel ashamed to have known! A man who to-day may not attach much importance to his opinions, might possibly be disagreeably surprised in the great day of accounts, were he, while he lived, to write much and be careless as to its agreement with truth, to find how much evil had been wrought out by his indiscreet and irresponsible writings. An importance is frequently attached to the utterances and acts and position of a man who has lived a generation or two previously, which his contemporaries would be quite unwilling to accord to them. When it is truth which has been written by a faithful servant of God, and thus been perpetuated, it produces great good; but when it is error, it will readily be perceived that its effects are increased hurtful. There is an amount of deference paid to the writings of Paul at the present time, which he, possibly, never anticipated would be when he penned them, or he might have written differently on some points, that is, if we accept the present version of his writings as not very, very incorrect. With his contemporaries they did not weigh so very much. Even among his brethren and the Saints—though they, doubtless, attached far more value to them than anybody else—they did not receive the consideration which the writings of others obtained, who are considered now-a-days his inferiors. He either wrote more than many of his brethren, or what he did write was much better preserved than their writings, and posterity have therefore assigned him a pre-eminence among his brethren which, when alive, he did not possess. If we take the past as a guide, posterity will be considerably influenced by our ideas and views. The Elders can scarcely conceive, at the present time, of the weight which will be attached by future generations to their words and acts, as they may find them recorded; how exceedingly careful we ought to be, then, that we should not be the means of perpetuating error or anything that would be likely to lead to evil! We should consider it far preferable to have everything that we had ever written destroyed and blotted out of earthly existence, than to have our writings be the means of perpetuating error or imparting improper ideas. Let our every word, then, as servants of God and speaking by his authority, be carefully weighed, that when it is sent forth, whether its circulation be limited or extensive, it may accomplish good. This, if observed, will check the tendency to writing loose expressions and improper subjects which we have noticed, in a few instances, with pain.

There is this difference between happiness and wisdom; he that thinks himself the happiest man really is so, but he that thinks himself wisest is generally the greatest fool.

ARRIVALS.—Presidents Daniel H. Wells and Brigham Young, jun., with their wives, and Elders Abraham Hatch and Harrison Shurtleff, reached Liverpool on Monday, July the 25th. These Elders left Zion on the 30th day of April, and sailed from New York on July the 11th, on the steamship *Britannia*, and, after a passage of a little over thirteen days, landed at Glasgow, Scotland, from which place they came here by rail the same day. They are in moderately good health—aside from the fatigue incident to so long a journey—and in excellent spirits. As our readers can well suppose, it is with no ordinary degree of pleasure that we have met with these our brethren, and welcomed them to these lands, and we trust that the necessary health, with every other blessing, will be continued unto and increased upon them, to enable them to magnify their high callings throughout their missions.

On Monday, July 25th, Elders William Wheeler, Guglielmo Sangiovanni and Seth A. Pymm, arrived at this port on the steamship *Hecla*, from New York, which place they left on July 13th. These Elders were appointed on missions to Europe at the last General Conference in Zion, and left in accordance therewith about the beginning of May.

CHANGES AND APPOINTMENTS.



Elder Charles Widerborg is appointed to the Presidency of the Scandinavian Mission. Elder James Townsend is released from the Presidency of the Leeds Conference, to preside over the Nottingham District, comprising the Nottingham, Derby, Leicester and Lincolnshire Conferences.

Elder William H. Waylett is released from the Presidency of North Wales, and appointed to the Presidency of the Welsh District.

Elder W. S. Phillips is appointed to the Presidency of the Merthyr Conference.

Elder James Ure is appointed to labor in the Scottish District, under the direction of Elder Henson Walker.

Elder Abraham Hatch is appointed to labor in the Birmingham Conference, under the direction of Elder William H. Shearman.

Elder William Wheeler is appointed to labor in the Worcester Conference, under the direction of Elder Franklin Merrill.

Elder Lorenzo D. Rudd is appointed to labor in the Reading Conference, under the direction of Elder Jonas N. Beck.

Elder George J. Marsh is appointed to labor in the Leeds Conference, as President of that Conference.

Elder Joseph Weiler is appointed to labor in the Liverpool Conference, under the direction of Elder Septimus Sears.

Elder Edwin Frost is appointed to labor in the Warwickshire Conference, under the direction of Elder Robert Pixton.

Elder Harrison Shurtleff is appointed to labor in the Nottingham Conference, under the direction of Elder Heber John Richards.

Elder G. Sangiovanni is appointed to labor in Italy, under the direction of Elder William W. Riter.

Elder Charles S. Kimball is released from laboring in the Birmingham Conference, to labor in the London Conference, under the direction of Elder Isaac Bullock.

Elder Seth A. Pymm is appointed to labor in the London District, under the direction of Elder Isaac Bullock.

Elder George W. Gee is released from laboring in the Liverpool Conference, to labor in the Scandinavian Mission, under the direction of Elder Charles Widerborg.

GEORGE Q. CANNON,

{ *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

LEICESTERSHIRE CONFERENCE.—Elder Henry Luff writes us from Leicester, on the 4th ult., and says :—"I know that you take an interest in the welfare of the young brethren who are placed under your watchcare. The Lord has blessed our efforts to do good, and the great Latter-day Work is progressing in this part of his vineyard. Our meetings are well attended by both Saints and strangers. Out-door preaching has been attended to in different parts of the Conference, and we have yet met with but little opposition. We intend, with the blessings of the Almighty, to do all the good that we can, now that we have the privilege of so doing. I rejoice, myself, in being appointed to labor in the ministry, and to proclaim the principles of eternal life, realizing that I am not only blessing others, but myself likewise."

WARWICKSHIRE CONFERENCE.—Elder Robert Pixton writes from Coventry, on the 12th ult., and says :—"I find the Saints trying to keep the commandments of God, and the brethren of the Priesthood are taking advantage of the fine weather to do out-door preaching, and in doing so we have had very good hearing. By what I learn from the brethren, I am in hopes we shall see the fruits of our labors this summer. I find that there is an increasing desire on the part of the Saints to gather home ; they show it by their faith and works. Those that are careless and indifferent are losing the Spirit of God. We have had a very dry time here, the vegetation seems all drying up ; and I have heard farmers say that if they do not get rain before long, they will have to bring their stock up and feed them. This makes me think how soon the Lord can change the face of the country and cause a famine for the accomplishment of his purposes."

NEWS FROM CONFERENCE.—We have received, from Elder John Harrison, the minutes of a Conference held in Preston, on Sunday, the 26th of June, which we are compelled to summarize for want of space. There were present on the Stand—Elders Thomas Taylor, President of the Manchester District, Elnathan Eldredge, President of the Preston Conference, and George W. Grant, President of the Manchester Conference. After a few remarks by Elder Elnathan Eldredge, the different Branches were represented by their respective Presidents to be in a flourishing and healthy condition. A Statistical report was then read, by which it was seen that thirty-four persons had been added to their number by baptism since the New Year. The Authorities of the Church at home and abroad were presented by Elder Thomas Taylor, and unanimously sustained by the assembled Saints. During the meetings of the day much excellent counsel and instruction were given by Elder Taylor, as well as by Elders Grant and Eldredge, and the Saints and strangers present enjoyed themselves very well—the genial influence of the Spirit of God being shed abroad in their hearts, and they felt to rejoice in listening to the teachings of the servants of God.

SELF-CULTURE.—Have courage enough to review your own conduct ; to condemn it where you detect your faults ; to amend it to the best of your ability ; to make good resolves for your future guidance, and to keep them.

CORRESPONDENCE.

ENGLAND.

LONDON DISTRICT.

London, July 20, 1864.

President Cannon.

Dear Brother,—As many things of interest have occurred since my last communication, when the business of emigration was engaging our attention, I thought it would be well to give a brief report of our doings since then, and of the present prospects we have of further good in this District. Our emigration from London, the past season, has been larger than I anticipated. Many have been delivered in a manner which gives a striking evidence of the fatherly care and goodness of the Lord toward his faithful children.

The embarkation again from this port, by the *Hudson*, of so many from different Conferences, favored us with your company, and also brought a large number of Elders here whose presence was a cause of great pleasure to the Saints, and their visits in the different Branches were productive of much good, besides which, it gave an opportunity for the Priesthood to receive much valuable instruction. Although so many have left this (London) Conference this season, yet there is no perceptible difference in our meetings; we have many strangers attending them, and our numbers are being increased every week by baptisms. The Saints enjoy the Spirit of the Lord, and show a willingness to profit by the instructions received. The principle of Tithing is being better understood and attended to, and the spirit of gathering is greatly on the increase.

Our out-door operations are very encouraging, and the Elders have much joy in their labors. Hundreds listen attentively to the words of life, and much good seed is being sown, not without some opposition, however, from the enemies of truth; yet we hope, like "bread cast upon the waters it will be seen after many days."

On the 17th of June I commenced a tour through the Essex Conference,

in company with brother John Rider. We visited from Branch to Branch and from house to house, the scattered condition of the Saints making it difficult to get meetings on week-days. We spent a Sabbath agreeably at Grays, and from thence we went to Maldon, visiting the Saints on our route, and held a meeting at Hockley on Wednesday evening. At Maldon we remained three days, spending the Sabbath there; we had lively meetings, and enjoyed ourselves in the midst of the families of the Saints. From thence we went to Bishop Stortford, holding a week-night meeting at Boxford. The Sabbath we spent at Bishop Stortford; meetings were, as usual, good.

I am happy to be able to report that the Work of the Lord is progressing under the diligent and faithful labors of brothers John Rider and E. Tuffs. The Branches are being trimmed up. Some who have been borne with patiently, for a long while, are being dealt with; others are profiting by the counsels they have received from the Priesthood, and are paying more attention to their duties. This, also, applies to the Watford Branch, where I have since spent a Sabbath, and, generally, we have found a good feeling existing. We have spent many agreeable hours at the fireside with the Saints, from whom we have experienced great kindness; and, although from the difficulty of holding meetings in some places, there has not been as much life as we should have liked, there are promises of improvement, and we have reason to hope that great good will result from our visits in that Conference.

It is my intention to visit the Kent Conference shortly. Elder George Sims, President, and E. I. Stocking, Travelling Elder in that Conference, write in excellent spirits, and speak of the remarkable manifestations of the goodness of God, in many instances, in healing the sick under their administration. The Spirit of the Lord is increasing among the Saints. The

brethren are rejoicing in their labors, and seem more than ever determined to use all their energies in rolling on the Work of the Lord. I am thankful to say that in my journeyings the Lord has been with me. I am enjoying myself in my labors, and feel encouraged to continue my exertions in this part of the Lord's vineyard, in which I am greatly aided by my brethren; and, the assistance afforded me by brother Barfoot in the office, enables me to get out more than I otherwise could do.

I trust that now you are about to close your labors in these lands for the present, and to return home to Zion, that the Lord will vouchsafe you that health and strength which you need. With kind love to yourself, President Wells and your associates, in which the brethren join with me, I am, as ever, yours faithfully,

ISAAC BULLOCK.

NEWCASTLE-ON-TYNE CONFERENCE.

Newcastle-on-Tyne, July 13, 1864.
President Cannon.

Dear Brother,—It is with feelings of great joy that I take up my pen to address you on the present occasion, for the purpose of acquainting you with my feelings in the ministry. I can truly say that I have great cause of thankfulness to my heavenly Father for the goodness and mercy he has manifested toward me during my labors in this country. When I think of my own inexperience and inability, and then reflect upon how miraculously I have been sustained since I was first called to be a messenger of life and salvation to the world, it causes my heart to overflow with thanksgiving unto God for his preserving care which has continually been over me.

When I can get to talk a little with the people before they know I am a Latter-day Saint, they say I am very well versed in principle, Scripture, &c., but as soon as they hear what I am, they shun my company, and imagine that they see something about me that is not exactly right. I am then looked upon as an outcast, devoid of all principle and as perfectly ignorant, which circumstance shows plainly that

their minds are grossly prejudiced. But there are many who are willing to investigate, and my greatest aim has been to remove prejudice from them, that they might have the aid of the Spirit of God to enable them to see clearly into the Truth, and I trust my labors have not been altogether in vain. But, for all my success, I do not take the least credit to myself; I know it is God who works through his servants, and I am thankful that he uses me as an instrument for the spreading of the Gospel, for I feel much blessed in so doing. I learn more every day concerning my duties in the kingdom, and the Lord watches over me, chastening me when I go astray, and rewarding me when I do right, and my determinations are fixed stronger than ever to live so before the Lord that I can continually have his smile and approbation upon me, as well as give satisfaction to his servants who are placed over me. Wherein I have erred up to the present time, I sorely repent of before God, and by his blessing I will improve on the past, and continue to progress in holiness until, finally, I shall be worthy of salvation and exaltation in his kingdom.

I am doing the best I can to forward the Work of God in this Conference. I cannot represent it in as flourishing a condition as some Conferences are, but I trust we shall improve. We are baptizing occasionally, and there are many who are interested in the principles of the Gospel; and, by the blessing of the Lord, the Newcastle-on-Tyne Conference will yet assist in forwarding his great and glorious Work upon the earth. I pray God to grant us his blessings that we may prosper in our humble endeavors to serve him.

We are hoping to see you once more before you return home; and that the Lord may bless you, whether at home or abroad, on the land or on the sea, and preserve you to overcome all things and come forth with the redeemed and sanctified, is the fervent prayer of your humble brother in the Gospel,

CHARLES WILLIAM STAYNER.

SUMMARY OF NEWS.

RUSSIA.—The freshly-erected cupola crowning the Church of the Transfiguration at St. Petersburg, came down on the 18th ult. with a terrific crash; but the loss of life would have been comparatively limited had not crowds of townspeople forced an entrance into the edifice beyond all control from the police or military in immediate attendance. The concussion created by the falling dome in a short time brought down the whole structure, overwhelming several hundreds in the ruin, the precise amount of casualties by the catastrophe had not been ascertained at the despatch of latest intelligence.

POLAND.—The *Baltic Gazette* gives the following statistics relating to the late insurrection in Poland, chiefly derived from official sources:—During the sixteen months of the struggle, 30,000 insurgents were killed or severely wounded, 361 were condemned to death by military tribunals, and 85,000 persons more or less compromised were transported to Siberia. The war contributions levied were six millions of roubles in the kingdom of Poland, three millions in Lithuania, two millions in Volhynia, Podolia and Kiev. The National Government, on its side, raised the following sums:—Six millions in Poland, three millions in Lithuania, two millions in Volhynia, Podolia and Kiev, two and a half millions in Galicia, and one million in Posnania. The number of Poles who found an asylum abroad is estimated at 10,000.

AMERICA.—Advices from the army of the Potomac up to the 14th ult., have been received. Some skirmishing had occurred along the lines, but the general situation of the army remained unchanged. The troops were vigorously engaged in strengthening the works, and heavy siege-guns were about to open on the enemy's position. The Confederate demonstration against Washington appears to have terminated in a manner justifying the belief that no serious purpose of capturing the Federal capital was entertained by the invaders. A Washington despatch states that skirmishing continued all day on the 12th at a distance of from five to seven miles from the city. In the evening the garrison of Fort Stevens made a sally upon the Confederates, who were menacing the Fort, and drove them back. They left 100 of their wounded behind, and on the afternoon of the 13th the entire force passed through Rockville, moving rapidly towards Edward's Ferry, at which point they crossed the Potomac, it is believed, in full retreat to Richmond. They take with them an immense amount of supplies, including several thousand head of cattle gathered during the raid. Most of their infantry returned mounted. It is now believed that the strength of the invading army has been greatly exaggerated. No definite idea, however, as to their numbers or future intentions, can be formed from the reports thus far received. The general belief is that the raiders numbered from 8,000 to 15,000 men, under command of Early and Breckenridge, and that their object was to collect horses and supplies, to destroy railroad property, and to menace Washington, with a view to draw away a portion of Grant's forces from before Petersburg, thereby affording General Lee an opportunity to assume the offensive with better chances of success. Confederate accounts to the 9th ult., state that Johnston had fallen back to an impregnable position on the south bank of the Chatahoochie river, and that his troops were in splendid condition and spirits. A Natchez despatch, which, however, lacks confirmation, states that Johnston had been forced back to Atlanta, and that Sherman's army was before the fortifications of that place. Guerillas were active in Sherman's rear, but had effected nothing of serious importance. The *Richmond Examiner* states that a Federal force of 4,000, occupying Jackson, Mississippi, was attacked on the 7th ult., by the Confederates, under General Wirt Adams, and that the Federals were driven with some loss back to Clinton.

V A R I E T I E S .

"Hollo!" said a gentleman, who met his servant out late one evening, "where are you going at this time of night? For no good, I'll warrant!"—"I was going for you, sir," replied the servant.

When young Hodge first came up to town, his father told him that it would be polite, when being helped at dinner, to say to the host, "Half that, if you please." It so happened that, at the first dinner to which he was invited, a sucking pig was one of the dishes. The host, pointing with his knife to the pig, asked "Well, Mr. Hodge, will you have this, our favorite dish, or haunch of mutton?" Upon which, recollecting his first lesson, he replied "Half that, if you please," to the consternation of all present.

A D D R E S S .

Joseph Weiler, at John Parks' 93, London Road, St. Helens, Lancashire.

D I E D :

In Newcastle-on-Tyne, on Friday, July 15th, 1864, of consumption, Elizabeth, wife of George Robinson, aged 42 years. She was a good and faithful Saint.

At Newport, July 6th, 1864, of cold on the lungs, George Dyer, aged 70 years.—*Deseret News* please copy.

In St. George, U. T. May 14th, 1864, of consumption, Sarah, wife of John Pymm, aged 49 years and 8 months.

In Great Salt Lake City U. T. June 5th, 1864, of typhoid fever, James Barron, of Newcastle-on-Tyne, England. He had been blind 18 years, had been educated in the asylum of that city to the trade of basket-making. He obeyed the Gospel in 1862, and emigrated in 1863; died in full faith of the Gospel.

P O E T R Y .

TRUE PROGRESSION.

Little failings may we see
In our best and dearest friend,
But 'tis not for you and me
Our own virtues to commend:—
All are faulty, all are weak,
All are human 'neath the sun,
Wisdom's counsel all should seek
And each vice and folly shun.
Seeming friends to foes may turn,
Stoop to deeds of shame and woe,
This one maxim all should learn,
"Little evils large ones grow."

Birmingham.

Time is like a rapid stream,
On its fleeting breast we ride,
Human life is like a dream,
But eternity is wide.

Onward! keep the prize in view,
Constant toil this truth will teach,
"Moral heroes are but few,"
Toil, till happiness you reach.
Join to wed the mighty chain
Which old Satan's power shall bind,
True progression will obtain
Joy and freedom for the mind.

JOHN BURROWS.

C O N T E N T S .

Minutes of a District Conference	498	News from Conference	508
History of Brigham Young	502	Correspondence—England: Letters from Elders	509
Editorial.—Caution Respecting Writing	504	Isaac Bull-ck and Charles W. Stayner.....	511
Arrivals.—Changes and Appointments	507	Summary of News	511
Abstract of Correspondence	508	Poetry.—True Progression	513

[LIVERPOOL :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, BIRMINGHAM;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, August 13, 1864.

Price One Penny.

MINUTES OF A DISTRICT CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON
SUNDAY, 17TH OF JULY, 1864.

(Continued from page 503.)

How then, you may ask, are the purposes of God to be brought about? The Gospel of Jesus will go forth, and it will bring knowledge and intelligence and power. When its power is universal, it will not be necessary in that day to say, "Know the Lord," for every one will know him. Increase of knowledge is one of the results of the preaching of the Gospel of Jesus Christ. Here I have a living evidence of the truth of this when I look upon you. Men who are illiterate and unlearned, who can converse with and confound the most learned of men. I have even known women who have put such learned individuals to flight. Each one can, likewise, bear testimony individually that knowledge with himself, or herself, has increased. The Gospel is bringing enlightenment about gradually in the midst of those who obey it. Swords are to be beaten into ploughshares, and spears into pruning hooks, and men are to learn war no more. Through the influence of the Gospel the Saints could dis-

pense with swords, guns, or bullets, did all love and obey God as we do. Did we not now keep them, however, our enemies would come upon us and exterminate us. We have had to sleep, figuratively, with one eye open in the past, for nothing but the knowledge that we were armed and prepared to resist our enemies has kept them many times from attacking us. When men live in accordance with the Gospel of Jesus Christ, there is no need of quarrelling and strife. I look forward to the day when we will live peacefully, without the threats of our enemies being levelled against us—when He whose right it is to reign will have the dominion. I look forward to its being brought about, however, in a different manner to that anticipated by many people in the world. I look forward to the time when swords and arms of different kinds will be no more used, and when we will sit under our own vines and fig-trees. These things are already being wrought out. I merely bring

this forth as an evidence that the Saints are progressing. Mixed nationalities are becoming harmonized and blended together. Although the Saints are from different nations, which different kinds, ship-owners dislike to carry, yet shipmasters are anxious to let us have their ships to charter, and the Saints travel safely, in peace and union, so much so, that the successful operations of the Latter-day Saints' emigration have become proverbial. Is it because we are different from others? No; for we are not different except in the Spirit we have partaken of. In different languages the brethren and sisters speak of these things and bear testimony to the Truth, and sing with joyful hearts of the goodness of God. With them the prophecies are being fulfilled, and as the Spirit of the Lord increases within them, it will proceed from them to the animal creation. By the Saints refusing to be led by the influences of Satan, and not yielding to his seductive temptations, he is virtually bound so far as they are concerned; and, when the head of the family can attain unto this power, and persuade his wife and family to do likewise, the power of Satan will be bound in that habitation, and the Millennium will have commenced in that household; and if all should take this course, man and the earth would soon be prepared for the coming of Jesus and the ushering in of the full Millennial glory, and the complete binding of Satan, of all of which glory they would already have a foretaste. We must be prepared for these great events, for we could not now, impure and ignorant as we are, bear the full blaze of the glory of Jesus.

This great preparatory work will not be done without man's participation. We are agents, and we must exert ourselves, and then God will bless us. If you will exercise your agency rightly, God will bless that agency. He will gradually remove the veil of darkness from your minds. This is the preparatory work we have to do. We cannot do everything in a moment, nor in a day. What could we do now were we exalted and given all these blessings? Why, the Saints even now cannot, many of them, bear

the laws of Zion as they now exist! This is the testimony I have to bear this afternoon, and I always have borne it, and I know it to be the Work of God. I want my testimony to sink deep into your hearts. I have endeavored in my actions and public and private teachings and writings, since I have been in these lands, and before, to show you and the world that it is indeed the Work of God, and that its principles are being practiced with beneficial results. I want you to listen to it—it may be my last testimony to you for some years, and, perhaps, the last that I will bear to you in these lands. I bear it most solemnly unto you in the name of Jesus Christ. May God bless you, and may you seek for light and obtain and wisely use it, is my prayer in the name of Jesus Christ.—Amen.

The hymn was then sung, "Though nations rise and men conspire," when Elder Septimus Sears engaged in prayer.

6, p.m.

At this meeting an addition was made to the Elders upon the Stand by the arrival of Elder Orson Pratt, sen., of the Twelve Apostles, who had just arrived at Liverpool, from New York, by steamship *Pennsylvania*, and from thence by rail to Manchester, and Elder Thomas Taylor, President of the Manchester District. Elder Taylor had remained in Liverpool purposely to meet Elder Pratt, who, although just from a long and tedious journey of 8,000 miles, accompanied him direct to where he was so anxiously looked for by the assembled Saints.

The evening meeting was opened by singing the hymn, "Though deepening trials throned my way," and Elder Thomas Taylor engaged in prayer, when the choir sang, "May we who know the joyful sound." President Cannon then arose, and presented the Authorities of the Church at home and abroad, who were unanimously sustained, after which he introduced Elder Orson Pratt, sen., and desired that the Saints present would sustain him by their faith and prayers while he spoke unto them. Elder Orson Pratt, sen., said, "Very unexpectedly I stand before you this

evening. When I arose from my bed in the cabin of the *Pennsylvania* this morning, nothing was more foreign to my mind than the idea of meeting so soon with so many Saints in the town of Manchester. I am happy, however, for the privilege of looking on your faces—whether I say much or little matters not. I have travelled, as brother Cannon has just remarked, a long journey, but at the same time a very pleasant one. When I left Great Salt Lake City, I went first to San Francisco, California, from thence to Panama, then across the isthmus by rail to Aspinwall, and from there by steamer to New York. Two weeks ago I started for Liverpool. The passage was very pleasant so far as weather and passengers were concerned. The mission I have come upon, on this occasion, is not to tarry a great while here in England, but to proceed to the Continent. All of my former foreign missions have been to this country. This passage across the ocean makes the eleventh time I have crossed it, but all the other times I have done so, I have felt it was not wisdom to leave Great Britain. But I felt like doing so this time. After I had been told by the President of the Church that I would not probably be called upon to go on many more missions—it was supposed that, in consideration of past labors, I would be allowed to remain the remainder of my life at home with my family—but, in reading the prophecies of the book of Doctrine and Covenants, I saw that there were orders given unto twelve men to perform a certain work among the nations, and I thought I had not yet done enough, and, for the first time in my life, I volunteered to come on a mission. I asked President Young if it was right to do so, and if in doing so I could do good; if not, I was willing to stay at home. He gave me liberty to come forth again and labor among the nations of Europe, or, if I thought proper, to labor also in England.

My hearers may expect a sermon from me, but I do not expect to preach you one, for I intend to speak as I may be led by the Spirit of God, upon my experience, former labors, or upon my reflections about my future labors. I have been, by

the mercy of God, a long time a member of the Church. I was baptized when nineteen years of age. Thirty-four years have nearly passed away since I identified myself with this people, and I have never seen one moment in that time that I regretted belonging to them. I have had trials, persecutions and dangers to encounter, but all these were nothing compared with the bright hopes I had of the future. The joy that God gives to his servants even in this life, amply rewards them from day to day; but the blessings of the future will be greater than the power of language can express. There are some persons who say that if they knew the Book of Mormon was true, they would embrace the Gospel message. Now, I embraced the Gospel before I knew the Book of Mormon to be true; but I had faith in it, and had a most earnest desire to do right. I made it a practice, even before I entered the Church, to pray frequently. I often prayed two or three hours in the evening, while others were asleep, praying that the Lord would show me the truth—that he would let me know what I should do and which system of religion I should embrace. My constant prayer was, that I might be guided aright in this investigation. The Lord, in answer, sent two of his servants, Elders in the Church, two hundred miles to preach to me. They taught that we, in the nineteenth century, had the same right to know the Gospel as they did who lived eighteen hundred years ago. I desired the gift of the Holy Ghost, and I was led by the Spirit to pray fervently to the Lord for the possession of that great gift, to understand the truth, and I knew that it was promised too through the laying on of the hands of the Priesthood. I heard them expound the ancient prophecies, and show how things were being fulfilled. I examined the organization of the Church, and I could see nothing in the Old or New Testament contradictory to the principles taught by them. I was wrought upon after my baptism in a very remarkable way, and went to my employer and bought off my time, and then went two hundred and thirty miles to see the Prophet Joseph, who resided in the same house where the Church was

organized. I became acquainted with the witnesses of the Book of Mormon, and heard their testimonies. The first time I saw Joseph, he, in conversation, told me that I would be called to be one of the Twelve Apostles. I did not see why it was not possible that the Almighty should raise up a Church and ordain Apostles as he did anciently, nor why I should not be one of them. But it may be asked, Did you receive a testimony that the Book of Mormon was true? I did. It was in a prayer meeting. We all knelt down and prayed fervently, in turn, unto the Lord. In that meeting I received the Holy Ghost and a testimony from heaven. I knew the Book of Mormon was true from that time, just as surely as I knew that I had an existence. I can describe it to those who have received similar blessings and manifestations; but I cannot to those who have never received such spiritual manifestations. There is no earthly knowledge more certain than that which I have of the truth of the Book of Mormon. I can only appeal to those who have experienced the Holy Ghost for an understanding of the happiness it bestowed upon me. Since that time I have seen a great many manifestations of the power of God, but none which were more convincing. Could I see the waters of the ocean piled up as walls, as the Red Sea was when the children of Israel passed through, I could not have received a more powerful test of its truth. It is true I would then have seen a miracle, but not a more convincing testimony to me. I have seen numerous manifestations of the Spirit of God and have rejoiced in them.

There were in the first cabin of the *Pennsylvania*, the vessel I came over in, several gentlemen who were very agreeable and sociable, but one of these gentlemen professed not to believe in miracles, and was doubtful whether they were wrought in any age upon the earth. Now, talking to me on this subject was of no weight; it was nonsense to me. I knew what I had seen, and I knew that God did stretch forth his hand at different times to perform miracles. I said to him, "Do you believe that God is the author of those laws which govern the

physical world?" He replied that he did. "Do you, then," said I, "believe that He, who is the author of these laws, has not power to also control them as he sees fit?" He could not deny this. I said to him that I, myself, had many times seen miracles performed. I had known the blind made to see, the sick, lying at the point of death, healed by the power of faith. He said that enthusiasm, from its known effects, might, as it sometimes had done wonderful things, cause this change. I then brought up the cases of sick infants, and as such could not display enthusiasm, he had to admit there was no imagination in such cases. We thus see that the traditions we have imbibed from our fathers have a great influence over the human mind; and, however great the miracles performed may be, many will not believe in them. They begin to reason among themselves, and the Devil infuses his spirit into them, and tells them the sick would have gotten well anyhow without the laying on of hands. This certain knowledge which I received by the influence of the Holy Ghost, is greater than any miracle could produce. The mind of the natural man cannot comprehend the miraculous gifts of the Gospel, except actuated upon by the Spirit of God. There are many deceptive influences abroad—spirit rapping, mesmerism, and medium writing by those who cannot write without this power. All these are manifested in different ways, and how is the natural man to distinguish between these and those performed by the Spirit of God? If miracles alone are sufficient to convince, why will not these convince? But miracles alone are not enough for me. However great the manifestations of power among the children of men, I would not receive such, as confirmatory of the truth of a doctrine, unless I had further testimony. But where I see miracles performed in the name of Jesus, then there will be some cause for believing. When I see a religion that in the name of Jesus, by the laying on of hands of the servants of God, the gift of healing is manifested, and when I see all the officers of the Church as mentioned in the New Testament, and the organization

complete, as there spoken of, and the prophecies fulfilled, or fulfilling, then will I be justified in believing it to be true, unless it could be proved to be false.

I make this statement for the benefit of those who may be present who do not yet believe in the Gospel; for you have a right to disbelieve until you have proper testimony offered to you to prove it to be true; but you can obtain a knowledge if you will take the right path, and do as you should, as I have endeavored to point out. Every one who conforms to the Gospel has the Holy Ghost promised to them, and I can testify that they will receive it. Suppose you had offered to you the greatest blessing that you could think of, even in this life, what would you prefer? You would, if honest-in-heart, prefer the Holy Ghost. What! more than riches and worldly position? Yes. It is in your power to obtain this Spirit, if you will put forth your hand to gain it. Why not put away this idea of popularity? Why not embrace the religion of heaven, and receive this happy influence of the Holy Ghost? If you will put confidence in my word and in the words of my brethren—if you will believe in the Book of Mormon, in the mission of Joseph Smith, and will act upon your faith, I can promise you, in the name of Jesus Christ, the gift of the Holy Ghost. Having done so, you will then know the Book of Mormon to be true, that the Gospel is true, and that Joseph Smith was a Prophet of God. To know such things what joy it imparts: you no longer will grope in the dark, for you will then be planted upon a rock as firm as the pillars of heaven. The temporal heavens may pass away, but this knowledge will remain. Had I not this knowledge, I would not be here to-day, nor would I have undergone the trials, persecutions and hardships which for thirty-four years I have endured. I had not, when I first went out to preach, a house, among Saints, to lay my head in, nor Saints to converse with and cheer me, as the Elders have now; but taking my valise in my hand, I travelled thousands of miles not knowing where I would lay my head when night came;

whether by the road side or under the hedge, I rejoiced in God. I knew God had spoken from the heavens, and what were trials to receiving the Holy Ghost? I did not go out with a long face in consequence of afflictions, but I went with a heart buoyant with hope. These trials were as nothing to the privilege of bearing my testimony to mankind. I felt like going forth and telling to others the glad tidings I had received.

My first visit to Manchester was in the year 1840, it being my first mission across the Atlantic Ocean. From here I went to Edinburgh, Scotland, and baptized there some 200 persons. Since that time I have visited most of the noted towns of Great Britain. I feel thankful I have had the privilege of coming so many times across the ocean to bear my testimony, and, likewise, that I can bear the same testimony now that I could thirty-four years ago. In regard to my present mission, did I desire to visit a strange land? Yes; I found that I was growing old, and shortly might have less vigor and physical power to perform a mission of this kind. Is it not right that we should volunteer to do good? Joseph Smith, in a prophecy given in the year 1829, says the Apostles would have the privilege of going and preaching the Gospel to the Jews. I want this to be fulfilled with regard to myself, and when the day shall come for the way to be closed up to the Gentiles, that the Apostles may feel like bearing their testimonies to the Jews. I do not know but I have said enough. This is the day of short sermons. Did you ever know of the Lord's sending inspired men to any nation, and that nation refusing to listen to them, which ever escaped the judgments of the Almighty? Look and see! The great and mighty American nation is now reaping the punishment for rejecting them. I well recollect going forth to that nation, upwards of thirty years ago, with the prophecy concerning the war now in their midst, telling them that war should be poured out upon them; and, wherever I went, I told them of it. They laughed me to scorn! I read to them that the rebellion would surely break out in South Carolina. They would not believe it!

Did this laughing me to scorn injure me? No; I knew it would come to pass. The revelation was published here in England in 1851, and has been translated into the Welsh, Danish and German languages. You have seen the commencement of a war that is to become universal—to be poured out

upon Great Britain and upon all nations. May God bless every honest-hearted seeker for truth. Amen.

The hymn, "Be it my only wisdom here," was sung, and Conference was dismissed with benediction by President George Q. Cannon.

THOMAS TAYLOR, District President.

KINDNESS.

BY ELDER EDWIN TUEFS.

When one person expresses hatred toward another, or attempts to injure him, the first feeling of the person so hated, or liable to be injured, is usually of an angry kind; he hates in turn, or he stands indignantly up for his rights. This is natural, just as it is natural for a child to creep before it can walk, or lisp before it can speak; but, as creeping and lisping do not form any objection to walking and speaking afterwards, so are those angry feelings which so readily occur to us no argument why we should not come to treat those who hate or injure us in a different manner. If we always find that kindling up in anger, and returning evil for evil, prolongs mischief to ourselves as well as to the other party, and that we stop mischief and make ourselves happy by a kind and forgiving behavior, there is no reason why we should not prefer the latter mode. The one plan is, in fact, more natural than the other, although with most persons it is not the one first thought of.

There was seldom a time when kindness has been fairly exercised, but that it has subdued the enmity opposed to it. Its first efforts may not succeed any more than one shower of rain can reclaim the burning desert; but let it repeatedly shed the dew of its holy influence upon the revengeful soul, and that soul will soon become beautiful with every flower of tenderness. An individual can no more oppose the kindness which is continually and steadily manifesting itself toward him, than he can fan the flame of violent anger in his soul, when the most pure and holy music is flooding his senses

with its rich harmony. He will as certainly submit to its winning power, as the compass-needle yields to the influence of magnetism. It is not in human nature to withstand a long course of kindness. Pride and stubbornness may for a time stay the tide of better feelings, but like the waters of the stream, pent up by the gathering masses of ice, those better feelings will accumulate and increase until they break down pride and stubbornness, and cause the repentant to exclaim like one of old, "Thou knowest that I love thee." If the angry and revengeful person would only govern his passions and light the lamp of affection in his heart, that it might beam out in his features and actions, he would soon discover a wide difference in his communion with the Saints of the Most High. The Gentile would no longer avoid him, friends would not approach him with a frown, the weak would no longer meet him with dread, children would no longer shrink from him with fear, he would find that his kindness wins all by its smile, giving them confidence and securing their friendship.

It has been proved, beyond a doubt, that kindness is mightier than the conqueror; for the conqueror subdues only the body, kindness subdues the soul. To this day, when a civilized people go into a savage country to form settlements in it, they do not take much care to conciliate the natives—either they take the land from them by force, or they do not bargain for it in such a manner as to satisfy the original people, and thus the hostility of these rude beings is se-

cured. Where a satisfactory arrangement has not been made at first, the settlers are almost sure to fall, sooner or later, into disputes with the natives. Then they seek to determine by the law of force, and thus wars arise which are sure to retard their progress and occasion them misery. A total abstinence from warlike practices would have a very different effect, if it were shown to proceed, not from fear but from principle. As was proved in the instance of William Penn, the founder of the State of Pennsylvania. He bought the Indians' land and paid them. He made a treaty with them and observed it, and he always treated them as men. When we look to the American continent, we see a forcible illustration where the law of kindness

has not been used toward the people of God, and they are now suffering for the same. If kindness had been used toward them, that land would not now be so disunited. The blood of holy men is crying for vengeance. Then let us, who are Saints, cultivate that kindness which will bring down the smile of Heaven and the love of all good men and women on earth. In training the young, be firm but kind; let them know you love them, and they will do anything you wish them to do. Kindness will subdue their little tempers, and lay the foundation for good and holy principles, which will exalt them in the kingdom of God and make them a blessing to future generations.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 504.)

"In about two weeks my wife, Vilate, was baptized by brother Joseph Young, with several others in a small stream close to my house, and we numbered about thirty in that Branch, viz. :—

John Young, sen., and Mary his wife.

Brigham Young and Miriam his wife.

Phineas H. Young and Clarissa his wife.

Joseph Young.

Lorenzo D. Young and Persis his wife.

John P. Greene and Rhoda his wife, and their children.

Joel Sanford and Louiza his wife.

William Stilson and Susan his wife.

Fanny Young.

Isaac Flummerfelt and his wife, with their children.

Ira Bond and his wife Charlotte.

Heber C. Kimball and Vilate his wife.

Rufus Parks.

John Morton and Betsey his wife.

Nathan Tomlinson and his wife.

Israel Barlow, with his mother, brother and sisters.

Under the ordinances of baptism and laying on of hands, I received the

Holy Ghost, as the disciples did in ancient days, which was like a consuming fire, and I was clothed in my right mind, although the people called me crazy. I continued in this way for many months, and it seemed as though my flesh would consume away; at the same time the Scriptures were unfolded to my mind in such a wonderful manner it appeared to me, at times, as if I had formerly been familiar with them.

This alarmed the professing world around us and raised the devil to a great rage, still our minds were calm and filled with peace, while the wrath of our enemies was raised to such a degree that they persecuted us. During one week some of those who had professed to be my greatest friends in the Baptist church and others, persecuted me to such a degree that five or six executions were taken out against me, and I turned out property to secure the same, but, to their great disappointment, God opened my way so that I obtained money to pay all my debts and liberate myself from them, and none of my property was sold at auction; and in the meantime, during my greatest trouble, not one of them were willing to step forward to assist

me, excepting my brethren in the church, and my brother, Solomon.

I was ordained an Elder by Joseph Young, and in company with himself and his brother Brigham I labored in Genesee, Avon and Lyonstown, where we baptized many and built up churches.

Brother Ezra Landon preached in Avon and Genesee, baptized eighteen or twenty, and being afraid to confirm them and promise the Holy Ghost, he requested me to confirm them, which I did according to the best of my knowledge, pronouncing but a few words on the head of each one, and invariably saying, 'receive ye the Holy Ghost in the name of Jesus Christ.' Immediately the Holy Ghost fell upon them and several commenced speaking in tongues before they arose from their knees, and we had a joyful time; some ten or twelve spake in tongues, neither of whom had ever heard any person speak in tongues, they being the first baptized in that place.

From the time father Booley located near Avon he found and ploughed up axes and irons, and had sufficient to make his mill irons, and had always abundance of iron on hand without purchasing.

In the towns of Bloomfield, Victor, Manchester and in the regions round about, there were hills upon the tops of which were entrenchments and fortifications, and in them were human bones, axes, tomahawks, points of arrows, beads and pipes, which were frequently found, and it was a common occurrence in the country to plough up axes, which I have done many times myself. I have visited the fortifications on the tops of those hills frequently, and the one near Bloomfield I have crossed hundreds of times, which is on the bluff of Honeyoy river, at the outlet of Honeyoy lake.

In that region there are many small, deep lakes, in some the bottom has never been found; fish abound in them."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 13, 1864.

CONFIDENCE IN GOD A SOURCE OF HAPPINESS.

It adds immeasurably to the enjoyment of life for man to know that he is under the protecting care of a powerful and Supreme Being, who listens to his petitions and is familiar with all his wants, and who takes an active and ever-watchful interest in his welfare. In the midst of prosperity and sunshine, this knowledge, many may think, may not be much of an addition to the enjoyment of those who possess it; but in the midst of storms, of danger, of trial and of adversity, there are only few who would not admit its value. It is at such times that man feels that he is but human, and quite incapable of coping with the difficulties which surround and threaten him, and that he instinctively seeks for support from a superior power which can render him the needed assistance to extricate him from his troubles. When he knows that he can thus obtain deliverance and aid, there is a feeling of joy which takes possession of his mind that banishes dread and lifts him above the trials with which he

may have to contend. His life, notwithstanding its troubles, is then filled with enjoyments to which those, who do not have the knowledge which he has in his possession, are entire strangers. Man is so organized that he needs a superior Power to appeal to and receive aid from. His nature, when uncorrupted, craves the knowledge that such a Power is at-hand on whom he can rely; and he is never satisfied until he obtains that knowledge. The conditions of his present existence have been so arranged as to force this want upon his attention; he feels that he is dependent, and that there is a limit to his powers, beyond which he cannot go, only by an appeal to his Father and God. It is because this want is supplied in the case of the Latter-day Saints, that they are so remarkably contented and happy in the midst of the various vicissitudes to which they are exposed. The Latter-day Saints possess an organism such as other people have; they have the same nature and the same weaknesses as their neighbors; but they differ from every other known people upon the face of the earth in the serenity and happiness which fill their hearts, regardless of the disagreeable circumstances which may surround them. This difference has its origin in the peculiarity of their faith and practice. The Gospel which they have embraced reveals to them the intimate relationship which exists between their Father in heaven and themselves, and confirms unto them the promises of His protection and fatherly care. Under the guidance of an Almighty arm, they go forward, fearing nothing; because they know that their triumph is sure, and that no matter how unpromising their circumstances may be, everything will be overruled for their good. The people of the world have asked for miracles to prove to them the truth of the Gospel as preached by the servants of God in these days, and to prove, also, the authority of the latter to administer in its ordinances; but there are evidences to be seen by every one who will look with honest views, which are as convincing as the mightiest miracle would be, were it to be performed before his eyes. These evidences are to be found in the change which takes place in men and women upon their becoming acquainted with and obedient to the truth, and in the great effects which afterward follow. Men and women who, before their conversion to the truth, were filled with doubts and fears, and a yearning anxiety to obtain some reliable foundation upon which to set their feet, after being baptized become trustful and confident, and receive a knowledge which relieves them from distrust, and causes them to be buoyant and cheerful in the most gloomy-appearing circumstances. A change of this kind, wrought out as it is in the eyes of every observer, ought to awaken a spirit of inquiry in the minds of those who witness it; and if they pursue the investigation, they will soon obtain possession of an overwhelming amount of evidence respecting the cause which has produced it. An Elder goes into a neighborhood where the people have been brought up together from childhood—trained in the same schools, indoctrinated in the same creed, and subjected to the same traditions and prejudices. He preaches the Gospel of which he is the bearer, and some few persons believe his testimony and embrace the principles he teaches. But how sudden the change which then takes place in those who formerly were like their neighbors! Their very natures appear to have undergone a revolution, and they are no longer the same people they were before! Their views of men and things become broad and liberal, and the power of their being begins to be called into play. No longer grovelling in their hopes and aspirations, and filled with darkness and doubt respecting the future, they awaken to a new

life, and reach forth with confidence and partake of the blessings which the Lord offers unto them. The difference between what they become after their baptism and what they were before their baptism, is such that their neighbors are surprised at it, and attribute it to the power of delusion. For before their baptism, had they been persecuted and assailed, and been placed in the difficult circumstances which frequently surround them afterwards, they could not have borne up under them, but must have succumbed; yet, after their baptism, they submit to them resignedly and cheerfully, knowing that they are under the protection of that Almighty Father who never yet failed in sustaining and saving those who put their trust in him. A different spirit takes possession of them, and the separation and distinction between them and their former neighbors become more and more apparent every day. They may be subjected to violence and every species of wrong, be driven from place to place and robbed of all their property, yet their confidence in their God remains undisturbed and constantly increases, until it becomes so strong that no trial or difficulty can shake it in the least. Let the persons who have been obedient to the Gospel, taught by the servant of God who visited them, return to their old neighborhood and mingle with their former neighbors, and they will be struck with the deficiencies which they will see in their old associates—their blindness respecting the events which may be transpiring, their want of faith, the narrowness of their views and the absence of that cheerful happiness which accompanies a knowledge that God's favor and protection have been secured—and they will scarcely be able to believe that they were ever in such a condition themselves. Their former companions will be also struck with the change which will be apparent in them, and they will be at a loss to comprehend how it has been brought about. In this respect the Saints possess an advantage over every other people. They know in whom they have trusted. They have proved Him in many times of severe trial in the past, and they know, if they will still continue to obey him, that He will not fail them in the future. This causes a calmness and joy to possess them, which greatly enhances their happiness and gives a charm to life that makes it every way desirable.

EMIGRATION.—We take great pleasure in informing our readers that the ship *Hudson*, Captain Isaiah Pratt, having on board the last company of the emigrating Saints who sailed this season, arrived at the port of New York on the 19th of July. The passage has been rather a long one—48 days—and there have been some few deaths, mostly children. With these exceptions the voyage has been an exceedingly pleasant one. Almost immediately after landing the company proceeded on west. Next week we hope to be able to publish the full details of the voyage.

NEWS FROM HOME.

A NEW PAPER.—By the courtesy of a friend we have had the pleasure of perusing the three first numbers of the *Daily Telegraph*, a daily paper which is being published by T. B. H. Stenhouse, Esq., in Great Salt Lake City, Utah

Territory. The paper presents a very creditable appearance, and we hail its advent with a great deal of pleasure, and wish the editor every success in his new enterprise. It is likely to supply a want which has been long felt in the City, and it is gratifying to see that its columns are well filled with advertisements, giving evidence of the interest which the business men of the community feel in the undertaking. Brother Stenhouse is evidently determined to make it a paper such as none of the friends of the Territory, however fastidious, need be other than proud of; and we have every confidence that in his hands, so far as the character and tone of its writings are concerned, it will prove a success. The following is the editor's salutatory:—

"With the first ink of our pen, we thank our friends for the ready aid they have rendered us in commencing the *DAILY TELEGRAPH*. We thank them most sincerely for the confidence with which they have honored us, and therein the unmistakable evidence they afford us of their interest in an enterprise to which we are devoted, and which we fondly hope will prove a public good.

We trust that our relations with our patrons will be cordial, agreeable, mutually beneficial and of long continuance, as on our part we shall strive, by honest and untiring labor and unceasing vigilance, to represent their interests and to claim and defend the rights, the privileges and the blessings guaranteed by the Constitution and laws of the Republic to them as to all American citizens.

To our readers, we this morning extend our cordial salutations, and, on this memorable day of national rejoicing, we wish the citizens of Utah much happiness, and most fervently hope that, on the recurrence of another national anniversary, we shall be able to congratulate them that "this cruel war is over," that our country, freed from that terrible scourge and desolation, is again in the van of progress, the highest in rank among the nations; that, schooled and instructed by adversity and sore affliction, her citizens have learned to appreciate the blessings of peace, and that justice, truth and virtue may hereafter be the characteristics of the Republic."

The Fourth of July passed off very quietly in Great Salt Lake City. There was a profuse display of flags at the various places of business and prominent residences, and the citizens were enlivened by the strains of the martial and brass bands. In the evening there was an excellent display of Fireworks on Arsenal Hill, which reflected great credit on the pyrotechnist, Mr. Charles Millard. The following description we extract from the *Daily Telegraph*:—

The frequent bursts of wind and clouds of dust during the early part of yesterday, discouraged many of the young who anticipated witnessing the pyrotechnic exhibition in the evening. It looked more likely to be disappointment than the realization of the visions which older years had created in their youthful minds, but as the sun set beyond the lake, the wind somewhat abated, and about half-past eight o'clock a vast concourse of persons having assembled on and around the brow of the hill fronting the Arsenal, and in the streets where a view could be readily obtained, the first match was applied and the "wonders" began. 1. Opening Piece, lettered "July 4, 1864," in plain fire. Triangular, 10 feet sides. 2. Cross fire—wheel piece, 12 ft. by 12. 3. Pyramid Wheel, red, white and blue. Base circumference, 12 ft.; height 5 ft. 4. Maltese Cross. Plain fire—12 ft. high, 6 ft. wide. 5. Fancy wheel piece, 12 ft. by 12. 6. Miniature Mount Vesuvius in eruption. Base 13 ft., 17 ft. high. 7. Peruvian Sun, variegated. 8. The Tree of Liberty, in fancy colors, 14 ft. high. 9. The Star of Washington in colors, 12 ft. by 12. 10. Washington on horseback, with batteries, original stars and stripes, rockets, shells, &c. Height of liberty pole, 25 ft.; length of arm, 10 ft.—lettered, "July 4, 1776." 11. The Grand Motto Arch Piece—an elliptic arch 12 feet long, upheld by columns, with graces 6 ft. in height on each upper corner of the arch, staying a grand banner towering 12 ft. above the upper line of the arch;

a massive bee-hive on the key-stone of the arch, with bees flying, and "Our Mountain Home" in letters floating beneath; a lamb and a lion standing on pedestals, 4 ft. by 4. Whole height of this magnificent piece, 30 ft. The whole display was occasionally interspersed with minor works, materially contributing to the meteoric sublimity of the scene. About three months were occupied by the master pyrotechnist and his assistants in constructing these works; and, it is with much gratification that we inform our citizens that almost the entire mass of material used was of home manufacture.

CORRESPONDENCE.

—o—

AMERICA.

On board *West Wind*,
St. Joseph, Mo., July 2, 1864. }
President Cannon.

Dear Brother,—We take great pleasure in resuming the report of our journey for your information. We wrote you a long, but we trust not a tedious letter concerning our passage across the sea, which embraced a record of the most important events connected therewith. As we informed you therein, we arrived in New York Bay on the evening of Wednesday, the 22nd ult., making the passage over the sea one of thirty-two days, which, at this season of the year, may be considered an unusually short one. We were unable to disembark that evening and next day, in consequence of there being upwards of one thousand emigrants in advance of us, who, of course, occupied Castle Gardens. We, therefore, could not get the Saints landed before Friday morning. On Thursday evening Elders Joseph A. Young, Brigham Young, jun., and Paul A. Schettler, went on board the ship and addressed the Saints. They, together with Elder Staines, expressed their satisfaction with the manner in which things had been conducted on the voyage, with the pre-arrangement of the business connected with the landing of the people and their further journey toward Wyoming. They also expressed the joy and pleasure they experienced at seeing so goodly a company blessed with general health and good feelings. Notwithstanding the fact that brothers J. A. Young and Staines had received no communication respecting the business of this company or list of passengers, (which

accident, doubtless, occurred through detention at sea of the mail steamer,) we were able to settle everything with but little difficulty. There was but one obstacle that we foresaw would interfere with our immediate departure from New York, and that was, the examination of the passengers' baggage, which we anticipated would be diligently overhauled by the officers. Doubtless through the heavy demands on the United States' Government for the continued support of the expensive war now being waged upon this continent, a strict and rigid system of searching in emigrants' luggage for contraband articles, is enforced; the officers charge for almost everything beside what individuals are clothed with. This obstacle, however, was removed, and we succeeded in having everything landed without any serious difficulty arising therefrom, and particularly without the people being detained in New York more than twelve hours. We left New York in the afternoon for Albany, by the magnificent steamboat *St. John*, where we arrived early on the following morning. The organization of the company remained, at brother Joseph A. Young's desire, as it originally stood. After staying a few hours at Albany, the company took cars for St. Joseph, and on Sunday morning reached Rochester, N.Y., where we were detained until 2 o'clock in the afternoon, through an accident to the luggage-train locomotive which was in our rear. Nothing unusual occurred after reaching that point until our arrival here. We would remark, however, that we received from the superintendents and other officials, at the various stations,

the best of treatment. At Buffalo in consequence of our detention at Rochester, we were presented with a large quantity of biscuit and cheese by the superintendent, which were distributed among the Saints. Again, at Port Huron, we were kindly furnished with a large supply of bread and cheese, which were also distributed among those who were needy, of whom, it may be observed, there were a large proportion with this company. These supplies were at the time very acceptable, for we have often been bewildered how to act and where to obtain funds to procure food for the many who depended mainly upon us for their support. Very few indeed have had more than enough to take them to Wyoming. Frequently we have had to go, while on our railroad journey, from carriage to carriage, taking up collections for those who were completely destitute of funds and food. If our brethren and sisters knew, before they started, the requirements of the journey, and how essential it is to have means, they would exert every energy and dispense with every trifling and unnecessary thing which they, in their simplicity and folly, deem proper to take, in order to provide themselves with what they want, and not have to depend upon those who have been more frugal and wise with their means, and upon those who have sufficient responsibility devolving upon them without that of having to feed the people. Many, when they landed at New York, had no means whatever to procure food with, and they at once leaned upon those who were in charge, and *expected* to be supplied with all they wanted. We would consider it advisable, under the circumstances, for those who intend starting on this journey to preserve their means until necessity requires them to use what they have, when they can do so judiciously and with much more satisfaction than otherwise. Were it not for the liberality of those among us, and those whom we have referred to above, we would have required a great stretch of faith to procure food—such faith as is not often found exercised upon this infidel earth. As it is, the blessings of the Lord have been upon us; his

providence has met us under every ill-favored circumstance and supplied our wants. To no other power but the power of the Almighty can be ascribed our prosperity and success.

We reached St. Joseph last night, and occupied a large shed-room attached to the warehouses of the Steam-packet Company. Every able-bodied man was stationed as a guard, so that clear around the building there was a strong guard watching the safety and property of those who slept. Some of the Saints preferred sleeping in the open-air, in consequence of the intense heat, which is such as many—especially from the old country—never experienced before. Around these again was also stationed a strong guard. We are now sailing up the Missouri River, having started at half-past ten o'clock this morning, and we expect to reach Wyoming to-morrow night.

We will here state that we were met at Chicago by Elder Parley P. Pratt, who left the company with which he sailed from Liverpool, on arriving in the States, to visit his wife's relations. He accompanied us to Wyoming. Elder Bull, while escorting a small party from Palmyra in advance of the company, had the pleasure of meeting with our Representative, Judge Kinney, who was on his way home from Washington, together with Elders W. S. Godbe and F. A. H. Mitchell. These gentlemen voluntarily subscribed fifty dollars toward helping the poor alluded to above, which at the time (for brother Bull was without any means to procure food for the company in his care), was very acceptable.

Wyoming, N.T., July 7.

The company landed at Wyoming on the evening of the 3rd instant. All who left England with this company, with one or two exceptions, together with a few who joined us at New York, arrived here safely. No deaths have occurred since we last wrote to you. The people are now preparing for their overland journey, and are divided into companies for that purpose. Capt. Rollins will take about 300 of them, and Capt. Warren most if not all of the rest. The Saints have commenced camp life already. Some are sleeping in wagons, others under tents, and others, again, with nothing

but the sky to cover them. This change in their mode of life, however, has its novelty and its pleasures. A few only express themselves dissatisfied with the change, and because of the inconveniences they have been subjected to, consider that the Work of God here and on the journey hither, is not the same glorious Work which they labored to promote in those lands whence they came. The change in this case, nevertheless, has done for the Work what has failed to be done heretofore—namely, to sever from the midst of the Saints the faint-hearted and hypocritical. The first train this season left here on the 28th ult, under Capt. Murdock, and the next, independent, on the 29th, under Capt. J. D. Chase. The third train, with about 400 Danish Saints, under Capt. Preston, has moved out about four miles, and will soon start for the Plains. Capt. Rollins' company will leave in a day or two. There is considerable fitting out this season by merchants, and a great deal of merchandize and machinery will be taken on to Great Salt Lake City.

We pray the Lord to bless you and all who are abroad laboring for Zion's welfare. Your brethren,

THOMAS E. JEREMY, President.

JOSEPH BULL,

G. G. BYWATER, } Counsellors.

JOHN C. GRAHAM, Clerk.

ENGLAND.

NORWICH CONFERENCE.

Norwich, July 22, 1864.

President Cannon.

Dear Brother,—It is with pleasure that I now sit down to write you a few lines, to inform you of the present condition and future prospect of the Work of God in this Conference.

I am happy to say that there is a good feeling manifested in the Norwich Branch, and generally throughout the Conference. We have been under the painful necessity of cutting off a few, but they were altogether unworthy of a standing in the Church. In the country Branches the Saints are feeling well, and there is a spirit of inquiry manifested among the people. Since making up our Statistical Report for June 30th, we have baptized six, and our prospects for the future

are bright; there is every probability that we shall more than make up, before long, the number both of those cut off and emigrated. There is also a better effort being made on the part of the Saints to effect their deliverance from these lands. They have taken hold of the matter in the right spirit, and the poorest of them—some who have done nothing for years—have now commenced to deposit in the Emigration Fund. When we take into consideration the condition of the people here, I am happy to say things wear a bright aspect, and the Conference is in a good condition.

Brothers Cherry and Cleaveland are united with President Wiles and myself, and they have commenced their labors; they feel well and manifest a desire to do all the good they can. For myself, I am happy in trying to do what little I can to forward the interest of the kingdom of God. It is a new field, and fresh experience for me here. I have spent the most of my life in the manufacturing districts, where the people, as a rule, are more independent; I was not aware of the influence that is brought to bear upon the people in the agricultural districts, to prevent the spread of the Gospel. I was taught to believe that this was a free country, that every man had the privilege of worshipping God according to the dictates of his own conscience; and, perhaps, many of my countrymen would now tell me it is so, and point me to the number of different sects that worship God in peace, protected by the strong arm of the law. I have heard this boast. They tell how our fathers suffered to preserve this right to their posterity. This may be all very true as far as other religions and nominations are concerned, but it is not altogether true with regard to us, for in some parts of this Conference the Saints are forbidden to hold meetings in their houses by their employers. Priestly influence is so powerful that expulsion is threatened from their houses and employment. This influence meets them striving to prevent them getting a living, unless they will forsake their religion. There are hundreds tied down by this influence; they dare not even come to our meetings. These things make me

think of the pious people whom Jesus reproved, — they will not enter the kingdom themselves, nor let others enter who would. The very people who boast of their religious liberty, who are divided among themselves on religious subjects, unite to oppress and oppress the Saints, simply because they want to do like others, worship God according to the dictates of their own conscience.

As I go, among the people and feel this influence, I pray in my heart, "O Lord help thy people, and open the way before them, that they may be freed from the thralldom that they are under in this land of boasted liberty; open the eyes of the blind that they

may see out of obscurity, and the ears of the deaf that they may hear the words of the Book and obey the Gospel of Jesus." I desire to be humble all the time and faithful to the Truth. I pray that the day may soon come when the true-hearted and honest of my fellow-creatures may see the Truth, obey it, and be gathered to that place where the law of the Lord is taught by inspired Apostles and Prophets, and where we can worship our God unmolested.

Accept of my kind love and prayers for your happiness always, in which the brethren join. I remain your brother in the Gospel,

HENRY C. FOWLER.

SUMMARY OF NEWS.

AMERICA.—The steamship *Etna*, which arrived in the Mersey on the 4th inst., brings accounts of the commencement of the bombardment of Petersburg, Virginia, by General Grant; and also of a series of operations commenced by the Confederates on the north side of James River, for the purpose of depriving Grant's army of the use of that river up to City Point, from which place it draws its principal supplies. The bombardment of Petersburg by the Federal army commenced on the morning of the 20th July, and is said to have resulted in the destruction of the Weldon Railway Depot and Station. This bombardment appears to have been met with an equally vigorous cannonade from the Confederate batteries both on the north and the south sides of the Appomattox River. The result of the fire of the Federal and the Confederate batteries would be to reduce the whole town of Petersburg to ruins in a few days. After that has been done the Federals will no doubt attempt to carry the position by storm. Then will come the tug of war. All the chances are in favor of the Confederates; for, even if the Federals could carry the town of Petersburg by assault, it would be nearly impossible for them to hold it, as every part of the town is commanded by the Confederate batteries on the north side of the river. Grant's army is in precisely the same position as the English and French armies held in front of the lines of Sebastopol. There seems to be no reason why Lee's army should not keep the Federals out of Petersburg as long as the Russians kept the allies out of Sebastopol, or why the Confederate position in the suburbs of Pocahontas, on the north side of the Appomattox River, should not be held, even if Petersburg is taken, to the close of the war, just as Fort Constantine, on the opposite side of the bay of Sebastopol, was held by the Russians to the close of the Crimean war, after Sebastopol was taken. General Beauregard, who commands the artillery at Petersburg, under Lee, has already given proof at Charleston of engineering talents quite as great as those which were shown by General Todleben in the defence of Sebastopol. On July 19th, a number of Georgia and Alabama troops are said to have deserted to the Federal lines. General W. F. (Baldy) Smith has been relieved of the command of the 18th corps, and succeeded by General Martindale. General Grant's lines are said to be somewhat contracted; but the siege of Petersburg is to be vigorously prosecuted.

VARIETIES.

"Why do you set your cup of coffee on the chair, Mr. Jones?" said a worthy landlady one morning at breakfast. "It is so very weak, ma'am," said Jones, "I thought I would let it rest."

When a lady appeared one day at Court with rather less than the average amount of dress (or its apology), and some one asked, "Did you ever see anything so unblushing?" Whately replied, "Never since I was weaned."

A soldier in the army of the Duke of Marlborough took the name of that general, who reprimanded him for it—"How am I to blame, general?" said the soldier, "I have the choice of names; if I had known one more illustrious than yours, I should have taken it."

DIED:

At Newtown, Ebbw Vale, Mon., on Tuesday, July 5th, 1864, of consumption, brother John Francis, aged 33 years.

At Thornley, Durham County, July 26th, 1864, of small pox, Jane, daughter of James and Frances Foster, aged 3 years, 8 months and 11 days.—*Deseret News* please copy.

At Casop, Durham, July 18th, 1864, Thomas Alfred, son of James and Mary Brown, aged 9 years 10 months and 2 days.—*Deseret News* please copy.

POETRY.

CONTENTMENT.

(Selected.)

Heav'n from all creatures hides the book of fate,—
All but the page prescrib'd, their present state:
From brutes what men, from men what spirits know,
Or who could suffer, being here below?
The lamb thy riot dooms to bleed to-day,
Had he thy reason, would he skip and play?
Pleas'd to the last, he crops the flowery food,
And licks the hand just rais'd to abed his blood.
Oh, blindness to the future! kindly given,
That each may fill the circle mark'd by Heaven;
Who sees with equal eye, as God of all,
A hero perish or a sparrow fall,
Atoms or systems into ruin hurl'd,
And now a bubble burst, and now a world.

Hope humbly then; with trembling pinions soar;
Wait the great teacher, Death; and God adore.
What future bliss, he gives not thee to know,
But gives that hope to be thy blessing now.

Hope springs eternal in the human breast;
Man never is, but always To be blest'd:
The soul, uneasy, and confin'd from home,
Rests and expatiates on a life to come.

Lo! the poor Indian, whose untutor'd mind
Sees God in clouds, or hears him in the wind;
His soul proud science never taught to stray
Far as the solar walk or milky way;
Yet simple nature to his hope has given,
Behind the cloud-topp'd hill, a humbler heaven:
Some safer world in depth of woods embrac'd,
Some happier island in the watery waste,
Where slaves once more their native land behold,
No floods torment, no Christian's thirst for gold.
To be, contents his natural desire,—
He asks no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

Pope.

CONTENTS.

Minutes of a District Conference	513	Correspondence.—America: Letter from the	
Kindness	518	Ship "General McClellan."—England: Letter	
History of Brigham Young	519	from Elder Henry C. Fowler	524
Editorial.—Confidence in God a source of happi-		Summary of News	527
ness	520	Poetry.—Contentment	528
Emigration.—News from Home	522		

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 34. Vol. XXVI

Saturday, August 20, 1864.

Price One Penny.

THE GOSPEL.

BY ELDER SEPTIMUS SEARS.

—O—
"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."—GALATIANS i, 8.

Various and conflicting are the opinions generally entertained by mankind respecting the Gospel alluded to by the Apostle Paul, and, evidently, there exists a great many erroneous ideas in regard to it; for, we see one party professing religion standing forth to teach a form of doctrine, boldly asserting that their mode of worshipping God is the right one, and that the Gospel they advocate is the one laid down in the Scriptures; while another religious body, with just as good authority, judging from appearances, but with entirely different views and principles, declare that *they* alone have the *true* Gospel, and, in order to gain salvation, mankind must conform to their principles and adopt their views. There are now before the world hundreds of different religions, all claiming to have their doctrines based upon the foundation laid by Christ when upon the earth—all consoling themselves with the idea that the views entertained by them must be right, simply because they can see nothing different. All, however, seem to

think that there is more truth than they themselves are in possession of. But, though mankind through their spiritual blindness, caused by the traditions they have received, cannot see the truth in its ancient purity, it does not prove that it is not now in existence upon the earth. It would be just as reasonable for a man who unfortunately was born blind, to say the sun does not shine because he cannot see it, or that there is no diversity of color because he cannot discern it, as for men to assert that the truth does not exist because they cannot comprehend it, or feel its genial influences. It is impossible for mankind to measure the truth by their contracted views. There evidently is a great deal of truth in existence that men do not comprehend, still it exists just as much as though every mind was perfectly familiar with it. No reasonable person, with any knowledge of the dealings of God with his people in past dispensations, would deliberately say that all the different religions now extant are right, and possess

sufficient truth to save and exalt mankind in the celestial kingdom of God. However good the intentions of their founders might, in the commencement, have been, there must still be something lacking in the majority of systems now taught by men. To admit anything different would be at once to say that God could be worshipped in divers ways, and that on this point man could please himself, needing not the interference of the Almighty. This would make the saying of our Savior false, for he declares there is but one way to gain salvation, and should any attempt to climb up any other way, they will be counted as thieves and robbers. It seems everywhere apparent from the teachings of Jesus and his Apostles, whose writings are contained in the Sacred Word, that there can be but one acknowledged way by which God plans for the salvation of his children. That way was made plain by Jesus, Peter, James and John and others who lived in their day, as well as by those of the servants of God who lived prior to that time. The Apostle Paul most emphatically says, "Though an angel from heaven preach any other Gospel, let him be accursed."

All persons will, I think, concur with me, that it is necessary mankind should possess a knowledge of the plan of salvation. All are alike interested in this knowledge, whether they be Jew or Gentile, bond or free, rich or poor, learned or unlearned. All, from the monarch on the throne to the beggar in the streets are, or should be, interested in this knowledge, for by it alone can they be saved. A study of this plan should engage the attention of every individual, whatever may be his or her position in life, for if there is but one way through which humanity can be saved and redeemed, none should rest until they have found the plan devised by God, from before the foundation of the world, for the redemption of fallen man.

The question might very reasonably be asked, under existing circumstances, What can we do? Among so much religious confusion our search is almost hopeless—all religionists say they have the truth, but the evidences of it are

nowhere to be found, and we know not which to receive or reject. To such we would say, The only sure and definite plan is to take the revelations of God, which all Christians profess to believe in, and make them the standard; then commence to investigate what is taught, keeping in view the object to be gained; judge the religions now advocated by the standard we have named, for, surely, they ought to bear testing. Jesus said on one occasion, "By their fruits ye shall know them, men do not gather grapes off thorns, or figs off thistles." But, before setting out upon this search, it is very necessary that the mind should be free from prejudice; for wherever this feeling exists, it will be sure to place a barrier in the way, and our progress will necessarily be retarded in consequence, and those in search will be prevented from arriving at proper conclusions. The mind must first be divested of all false traditions and preconceived notions, and a resolution must be made by those in search of truth, that wherever they find the true Gospel, as laid down in the Scriptures, they will embrace it. If this resolve is not made, their labors are very liable to prove fruitless. Search diligently for the truth, looking for those evidences of it that have always characterized a Gospel dispensation. We should not be influenced by any one's persuasions, but use the agency God has given us, and bring into action those thinking faculties he has vested in us. If we read over the Old and New Testaments, we see that whenever a dispensation of the Gospel has been given to man, there has been some peculiarity to distinguish it from the systems taught by men; there has been a power embodied in it which carried conviction to the hearts of its votaries, assuring them they had embraced a doctrine having for its author God. One striking characteristic of the Gospel has always been a knowledge of its truth possessed by those who received it. It has been something beyond a mere belief or hope, for it has been so indelibly stamped upon their minds that nothing could erase it. Paul says, "The Gospel comes not in word only, but with power and much as-
su-

rance." It has been this assurance which has enabled men to declare it so fearlessly when persecution has arisen.

There are some, I am aware, who will contend that all the different religions now extant are right, and that it is immaterial which of them we unite with, so long as it is with an intention to serve God. The remark is often made that, "We shall all meet in heaven at last, irrespective of our faith and belief or manner of worship." Now this, to any one who has a faint idea of the dealings of God, seems inconsistent; in fact, it is ridiculous to entertain the belief that all who profess religion will be saved in the celestial kingdom by their religion. If this had been the case, what necessity could have existed for God to send his Son to call upon the religious people of that age to repent and turn from their man-made systems unto the one he came to establish? Why not leave them to their own course? Evidently Jesus did not come because there was no form of religion upon the earth prior to his coming, for they told him they believed in Moses and the Prophets, &c., and tried to prove that they had the Truth. He came because they were believing and clinging to that which could not save them, being, when the full light of the Gospel had come, devoid of saving power. He came because the teachers of that age were in error and had not the true Gospel, having only a form without the power. His mission was to introduce the Gospel acknowledged by God, a system embracing every principle necessary for the salvation and exaltation of the entire human family on condition of their obedience. If the world could have been saved by religious forms, they already had an abundance of them, but Christ comes and reproves them in the following strong language:—"Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for pretence make long prayer! therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than

yourselves." Such was the language of the Savior unto those who were then the leaders of the people. His whole object was to uproot their systems and to establish the Everlasting Gospel in all its purity. In attempting to do this he was bitterly opposed, and they treated him with scorn and contumely, and finally put him to an ignominious death, as they had many of those who preceded him. The teachings of all the Apostles go to show that it was not religious zeal alone that would save the people, but the power of God.

Lest we should be thought by some bigoted and uncharitable, we will just suppose for a moment, with some of our liberal brethren, that the Lord does acknowledge all the different religions now extant, and, that every person professing religion will, if sincere, be saved in the celestial kingdom of God, their belief, or form of worship, never being called into question. What do we suppose would be the result? Why, instead of love and unity existing in heaven, where all expect to see it in perfection, there would be hatred, strife and contention. In the place of harmony there would be discord, and a spirit of rivalry would predominate. Each particular sect would be trying to gain the ascendancy over the other; or, in order to prevent this state of things, the Lord would have to organize for each of them a separate kingdom to dwell in, or peace could not prevail. Either of these steps we know would be inconsistent with God—a Being possessing all wisdom and knowledge. Such ideas must, to every reasonable-minded individual, appear absurd. A man who would thus accuse a Being infinite in wisdom, must certainly be insane and far beyond the power of reason. Would we not imagine that God, who had knowledge enough to call this world into existence, to create man and surround him with the blessings of life—He whose power and wisdom we see everywhere displayed in the universe, in causing all nature to work so accurately and harmoniously together—would devise a plan for the salvation and redemption of his children, leaving it not entirely to finite minds to shape a system for

themselves. This certainly must be a right reserved for himself.

One might say, "Then, do you not believe there are good, honest people in all sects now extant?" Certainly we do. "Well," says the inquirer, "how are they to be saved in the kingdom of God, if there is but one religion that can give them salvation? We never can expect, in this life, to see them *all* unite with that one." We answer, that eventually all the really good and virtuous and honest-in-heart will embrace the Gospel sent by God to mankind for their redemption, and in this way will they be saved. The work of salvation will be continued until all that have not committed the unpardonable sin are saved. This principle opens up a large field for contemplation; for, to produce this result, we must admit that the preaching of the Gospel is carried on in the spirit world.

The Lord has again commissioned his servants to go forth and proclaim his Gospel unto man, and it will accomplish the end desired when it was sent. Although, doubtless it will, as in past ages, meet with opposition on every hand, and many who go forth to advocate it may fall victims to the assassin and to mob violence, yet the Truth will go forth gathering in the honest-in-heart and finally triumph over every foe. The question might be asked, "What are the leading principles of the Gospel?" By referring to the New Testament, we see what was taught by Jesus eighteen hundred years ago, and since that time we have no account of any revelation having been given by God to change the plan laid down by his Son. He taught faith in God and in His divine mission, then repentance and baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost. These were the first and fundamental principles of the Gospel enunciated by Jesus and his duly commissioned officers. This is what Paul alludes to when he says, If any man preach any other Gospel, let him be accursed; even though an angel from heaven should come and teach a doctrine contrary to this, they were warned against receiving it. When Jesus appeared to his disciples after his

resurrection, he said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatever I have commanded you, and lo, I am with you alway, even unto the end of the world." Peter, on the day of Pentecost, exhorted the people to repent and be baptized, promising afterward unto them the gift of the Holy Ghost. Many similar passages might, if necessary, be adduced to show that these were the principles taught by Jesus and by the Apostles. After he had commissioned his servants to go forth and preach, he says, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall lay hands on the sick and they shall recover." Paul says that there shall be given unto the Saints divers kinds of gifts, which shall continue in the Church, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ Jesus." These are some of the things promised, and wherever the Gospel exists in its purity they will be found. Another thing by which we can distinguish the true Gospel from the systems of man is, that whenever God has had a people upon the earth, he has placed at their head a Prophet, as Noah, Abraham, Moses and others made mention of in the Bible. Through these men he communicated his mind and will to the children of men. In fact, wherever the Holy Ghost has been enjoyed, it has made Prophets of the recipients, for Jesus said it should take of the things of the Father and reveal them unto the people. In another place he says, in speaking of the Holy Ghost, He shall show you things past, present and to come. From the knowledge this Spirit would reveal of the future, to those who possessed it, they would be able to prophecy. In another place it is said, "He that hath the testimony of Jesus hath the spirit of Prophecy." Where shall mankind go now to find a church having for its rulers a Prophet and Apostles? Truly could

Wesley say when he lived upon the earth:—

"Where shall I wander now to find
Successors they have left behind?
The faithful, whom I seek in vain,
Are 'minished from the sons of men."

Where shall mankind go to find the gifts and blessings spoken of in the New Testament? Where shall we go to find men endowed with the Holy Priesthood, that can go forth with a "Thus saith the Lord;" with authority to baptize for the remission of sins, and lay on hands for the gift of the Holy Ghost, having received their authority from the Lord; for, without authority no man can preach the truth effectually. "No man," says the Apostle, "taketh this honor upon himself except he shall be called of God as was Aaron." Every one conversant with the Scriptures is aware that Aaron was called by direct revelation from God.

To those inquiring after the truth, we tell them that in this, the nineteenth century, the Lord has raised up a Prophet, even Joseph Smith, who, like his master, Jesus, was put to an ignominious death, and sealed his testimony with his blood. He was the instrument in the hands of God in opening the door of salvation again to fallen man. He saw the angel spoken of by John in his Revelations, that was to come forth in the hour of God's judgment to usher in the fulness of the Gospel. Although Joseph was forced from off the earth his testimony still lives, and the principles taught by him are calculated to redeem man-

kind. Those who have received their authority from the men God has raised up in these last days, are the only ones that have the legal right to administer the ordinances of the Gospel. Hard as it may sound on the ears of those professing other opinions, they, only, have the right to baptize and lay on hands for the gift of the Holy Ghost, and those who are teaching anything contrary to these principles come under the curse of the Apostle Paul. This is the great and marvelous Work spoken of by the Prophet, which God would perform in the last days among the children of men, when the wisdom of their wise men should perish, and the understanding of their prudent should be hid. This is the Work that will gather together the outcasts of Israel and the despised of Judah, and usher in a reign of peace and righteousness upon the earth. Yea, the time foreseen by the Prophet, when the knowledge of God should cover the earth as the waters cover the channel of the mighty deep; when all things which have been taken from the earth in consequence of the fall, will be restored. This is the kingdom spoken of by Daniel, that the God of heaven would set up, that would break in pieces and subdue all other kingdoms and stand forever, and, finally, be governed by Christ, whose right it is to reign. To him will every knee be made to bow, and every tongue will be made to confess that Jesus is the Christ, and he will be acknowledged by his subjects Lord of all.

"IT MUST BE TRUE, FOR IT WAS IN THE PAPERS."

BY ELDER GEORGE REYNOLDS.

—o—

There is a class of people we very often meet with, who, if we were to judge them by their own words and actions, put more faith in the scribblings of a newspaper correspondent than they do in the teachings of their Bible. No story however extravagant, no assertion however ridiculous, no theory however preposterous, but has its weight with them if only advo-

cated by writers in the journal they are in the habit of reading. To deny the truth of anything that is there stated is next thing to blasphemy—to hint at its improbability is tantamount to infidelity, and all arguments and doubts are, in their minds, eternally set at rest by the logic of the indisputable fact that "It must be true, for it was in the papers."

We have no doubt but that this is a very convenient fall-back for those who have no better argument to advance, but unfortunately our faith in such an assertion is but very limited. We are not willing to accept so broad a theory, nor to allow the incontrovertibility of every paragraph that appears in print. Though the very idea of our scepticism may alarm some folks whose faith is pinned to the effusions of a favorite editor, and though we scatter their belief in human veracity to the four winds, by saying so, we must declare that the fact of anything having been inserted in a newspaper is no argument, to us, of its truthfulness and indisputability. We will accept it as we do anything else, judge it by its reasonableness and by the evidences we may otherwise obtain of its veracity.

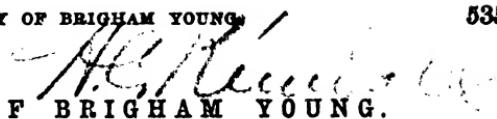
No people have had to contend more with this style of argument (if such it can be called), than have the Latter-day Saints. From the organization of the Church to the present time, there has been one continued flow of articles upon their faith and practice, or, upon what was represented, by their enemies, to be their belief and practice. If anyone has attempted to refute these statements, and to show what the Latter-day Saints really do believe in, he has too often had a deaf ear turned toward his reasonings, and he has been assured that he must be mistaken; that he must be suffering from an hallucination as to what are their doctrines. If he would look in such a paper, he would there find an article that would set him right on the subject, as, of course, what that stated must be true, for, from the very nature of things it cannot be otherwise. It is certainly far from pleasant to meet with an adversary of this description, who fancies he is so irresistably armed and impenetrably armored by such newspaper effusions, that he will not even allow you to know what principles you do believe in, or what principles

you do try to practice, and he will even endeavor to teach you the articles of your own creed. Yet, it sometimes happens, that such men are met with, and they are so confirmed in their own opinions, that were your death published, and they were to meet you the next day, they would almost try and argue you out of your existence, and seek to persuade you to return quickly to your grave without giving further trouble, for if not dead you ought to be, that the papers may not speak falsely. Such men forget that it is better to "prove all things" than to run away with one-sided notions, to abide by them forever afterward. It would be wise to remember that the Lord has given reason and intelligence to men, that they may judge what is laid before them, and when they give this right up to others, they throw aside one of the greatest blessings they possess, placing their salvation in the precarious light of another's opinions. Certainly, if men reject truth without investigation, it will never be accepted as a plea in the courts of heaven, that they transferred their right of private judgment to another, and allowed his ideas, and not the truth, to be their rule of action.

Were it the case that the existence of a statement in a newspaper of a certain thing proved its truth,—was truth, and truth only, always to be found there, was the right ever maintained, and were the demands of justice always respected, then this world would be indeed a happy one, and there would be little need of the preacher crying repentance, or of the philanthropist exercising his cares. But, at present, when anything is presented for our acceptance, it must be backed up with a more cogent reason than "It must be true, for it was in the papers," or we shall feel, that if that is its best argument, it is scarcely worthy of a passing notice or a moment's serious consideration.

The mind may be overburdened; like the body, it is strengthened more by the warmth of exercise than by clothes.

There is one great source of enjoyment which those who are born rich are deprived of—one that is very much under-estimated—the enjoyment of striving to get rich.


 HISTORY OF BRIGHAM YOUNG.

(Continued from page 520.)

"The hill Cumorah is a high hill for that country, and had the appearance of a fortification or entrenchment around it. In the state of New York, probably, there are hundreds of those fortifications which are now visible and I have seen them in many other parts of the United States. We received the gift of tongues and interpretation a few days after we were baptized. The brethren who brought the Gospel to us belonged to the first Branch of the Church that received the gift of tongues, and the Branch at Mendon was the next. Brothers Brigham and Joseph Young and myself went to Kirtland, with my horses and wagon, to visit the Prophet, a distance of three hundred miles. We saw brother Joseph Smith and had a glorious time; during which brother Brigham spoke in tongues before brother Joseph, it being the first time he had heard any one speak in tongues; he testified that the gift was from God, and spoke in tongues himself. Soon the gift of tongues became general in the Church in Kirtland. We had a precious season and returned with a blessing in our souls.

I continued rejoicing in the Lord and bearing testimony that God had spoken from the heavens, and of the things I had received until I sold my possessions and settled up my affairs. In the fall of 1833, I took my horses and wagon and started for Kirtland, Ohio; but to my great surprise some of my neighbors issued attachments against my goods, although I was not indebted to any one of them to the value of five cents, for I had been so particular in such matters, that I was well aware I was not indebted in any sum, to any person, unless two cents to one man, in a case where change could not be procured. Although there were some hundred dollars due to me, which I was obliged to leave uncollected: I settled their unjust claims. Elder Brigham Young and his two children went with me; we arrived at Kirtland about the last of October or first of November. I went

into a house belonging to Mr. Elijah Smith and resided there until the next April. In the meantime I built myself a small frame house, which was put up by brother Brigham Young, who was a carpenter and joiner.

Soon after our arrival in Kirtland there was a contribution called for to finish the school-house and printing office; I contributed the glass for the house, and I gave brother Hyrum Smith \$200 for the building of the Temple.

The brethren were engaged in building the House of the Lord. The commandment to build the House, and also the pattern of it was given in a revelation to Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams, and was to be erected by a stated time. The Church was in a state of poverty and distress, in consequence of which it appeared almost impossible that the commandment could be fulfilled, at the same time our enemies were raging and threatening destruction upon us, and we had to guard night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our firelocks in our arms to preserve brother Joseph's life.

Joseph was sued before a magistrate's court in Painesville on a vexatious suit. I carried him from Kirtland to Painesville, with four or five others, in my wagon every morning for five days, and brought them back in the evening. We were often waylaid, but managed to elude our enemies by rapid driving and taking different roads. Esq. Bissell defended the Prophet.

Mobs were organized around Kirtland, who were enraged against us, ready to destroy us.

Brother Joseph received a revelation concerning the redemption of Zion. He gathered together as many of the brethren as he conveniently could, to go up to Missouri to the assistance of our persecuted brethren, according to the words of the Lord.

May 5th, I left Kirtland in company with brother Joseph and about a hun-

dred others and arrived in New Portage on the 7th, where Zion's camp was organized. I had a span of good horses and wagon which I took along and I gave in to the general fund all the money I had. I was appointed Captain of the third company, which numbered thirteen. I drove and took care of my own team, and took charge of my company. I walked the most of the journey, letting the lame and footsore ride in my stead. I frequently invited the Prophet to ride, seeing him lame and footsore, on such occasions he would bless my team and myself with a hearty good will: my team performed the journey very well.

May 21st, We passed through Indianapolis the capital of Indiana.

At the re-organization of the camp at Salt river, Missouri, I was selected as one of President Joseph Smith's life guard.

June 19th, We camped on an elevated piece of land between two branches of Fishing river, where we encountered a severe storm of rain and hail accom-

panied by thunder and lightning; the hail fell all round the camp, and within a mile many of the trees were stripped of their branches; the streams which were fordable in the evening rose to the depth of thirty feet; and this interposition of divine providence preserved us from fighting our enemies who had gathered on all sides to attack us.

During our journey there was murmuring and complaining, and in some instances there was rebellion in the camp against the counsels of President Smith; who prophesied that the Lord had prepared a scourge for the camp, and that the destroyer should be in our midst, and many should die like sheep with the rot; he further said, 'repentance may modify the calamity, but not altogether avert it; the members of the camp will be scourged for their wickedness.'

While on Fishing river, brothers Joseph Hancock, Ezra Thayer and Thomas Hayes were attacked with cholera."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 20, 1864.

MISCONCEPTION OF THE MOTIVES OF THE LATTER-DAY SAINTS.

In the *London Times* of the 5th inst., the special correspondent of that paper writes a letter from Elsinore, in Denmark, which he entitles "Religion in Denmark." He describes his visit to a Lutheran church—Lutheranism being the state religion of Denmark—where the services were conducted in Danish, and then proceeds to describe the condition of religion generally among the Danes. Services in Elsinore, he says, are held in the forenoon only of Sunday, and he thinks he could hardly go much wrong, if he computed all the people who set foot within the house of prayer on a Sunday, as scarcely a fifth of the population. Of all Protestant countries, he thinks Denmark is certainly the least ceremonial or demonstrative in matters of faith and worship. Ever since the Reformation, "Lutheranism has lain light and easy on the Danish race—a comfortable doctrine, which its ministers draw extremely mild for the believer."

In continuation of his remarks he says,—“The only sect, I am told, which makes numerous proselytes, is that of the Mormons, who, however, must emigrate immediately upon their conversion, as the peculiar application of their tenets to practical life would clash with the civil organization of the State. Among a race of men so little swayed by fancy or passion, it is difficult to guess what can engender this predilection for polygamy, and I must needs feel inclined to ascribe it to a compassionate feeling of the men for the desolate lot of spinsters, for whom it may be thought that ‘half a loaf is better than no bread.’”

We quote his remarks respecting our people to illustrate the misconceptions which are entertained respecting the motives which actuate those who embrace our doctrines. He is evidently a man of information, and, it is but fair to suppose that, what is his opinion upon this subject, is the opinion of a large class. Their ignorance is attributable to their unwillingness to make even the most ordinary inquiries upon this subject, and to a predetermination to accept as true any and every libelous statement that may be made concerning us. He writes as though he imagined that every one who becomes a Latter-day Saint, or, as he terms it, a “Mormon,” must have a predilection for polygamy. We wonder if this sapient gentleman ever took the time to ascertain what could have been the predilection which induced people to become Latter-day Saints before polygamy became a part of our belief. The doctrine of polygamy, as believed and practiced by the ancient servants of God, was revealed to the Latter-day Saints, that they might understand it, in the year 1843—thirteen years after the Church was first organized. If a predilection for polygamy be the cause of the Danish people embracing our doctrines so readily, what predilection must have operated upon the minds of the thousands of this correspondent’s fellow-countrymen, to cause them to embrace the doctrines believed in by the Latter-day Saints before polygamy, as practiced by the ancient worthies, was known as a correct principle?

It is astonishing that men who profess to have ordinary sense, can indulge in the twaddle which we frequently see upon the subject of the doctrines of the Latter-day Saints. This writer, who professes to have such an intimate acquaintance with the Danish character, has not discernment enough to perceive that a predilection for polygamy can have but little or nothing to do with the Danes’ acceptance of the Gospel as taught by the Elders of our Church. He who imagines that such a people as he has described the Danes to be in his correspondence—“a race of men so little swayed by fancy or passion”—can be induced to embrace a system which calls for them to leave their native land and meet the difficulties of a new and foreign country, by the mere preaching of polygamy, is but a shallow reasoner. Preach and publish to the world as we may respecting our doctrines, they will still put their own corrupt and erroneous constructions upon them and upon our movements. For thirty-four years the Latter-day Saints have been declaring unto the people, by word and deed, that God was about to pour out his judgments upon the wicked nations, and therefore had sent his servants to warn the honest-in-heart to flee from their midst. They have given proof to the world, by fleeing from the midst of Babylon themselves, that they believe in what they declare; but the world, instead of receiving their warning and recognizing the sincerity and honesty of their views, have attributed to them the worst possible motives. Not always in as cautious language as the special correspondent of the *Times*, they have,

nevertheless, asserted that "the peculiar application of their tenets to practical life would clash with the civil organization of the State." Instead of acknowledging that a faith in Jesus, and a desire to repent of sin and to be baptized for its remission, and to receive the Holy Ghost, may be the motives which operate upon the minds of those who embrace the principles of the Latter-day Saints, they seize the doctrine of polygamy, and assert that belief in that, or the desire to practice that, is the motive which prompts the espousal of our doctrines!—As though, if sensuality were the motive, it could not be indulged in, according to popular practices in Christendom, with far less trouble! If a predilection for polygamy, as this special correspondent views it, be the motive which prompts the Danes to become proselytes to our doctrines, what need have they to make such sacrifices as an emigration from their native land involves, to practice it? There is no country in Christendom, Denmark included, that we have visited, where a less expensive and more popular practice might not be indulged in, if an anxiety to possess women for improper purposes were the object to be achieved.

With all the preaching and publishing of the Elders, and the great pains which have been and are being taken to disseminate a correct knowledge of our principles, we expect that there will be thousands, entertaining such views as this special correspondent appears to have, who will wake up in astonishment in the day of the Lord, when they find the "Mormons" in company with Abraham, Isaac, and Jacob, and the Prophets and the Apostles, with Jesus as the Prince and Head, and learn that though they have believed in polygamy, they have been one with the rest of the Lord's servants in this respect, as well as in their faith, repentance, baptisms, laying on of hands and other ordinances pertaining to the Gospel of Jesus.

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THE SHIP "HUDSON."—HER SAFE ARRIVAL.—It is with more than ordinary pleasure that we have received the details of the voyage and the news of the safe arrival of the ship *Hudson*—which we publish in another column—at New York. The unvarying kindness extended unto the people by Captain Isaiah Pratt, while they were on board his ship, is extremely gratifying to us, and we can echo their sentiment—"May the Lord bless Captain Pratt." It being the last ship of the season, and having sailed at least two weeks later than we had intended it should, we have felt an unusual interest in its passage across the ocean. Forty-eight days is rather a long passage, but as everything would be ready at the frontiers to facilitate the Saints' departure on to the Plains, we trust that they will have an equally pleasant journey on the land to the home of the Saints, as their sea voyage has proved from London to New York. By the news which we receive from the other side, it appears evident that the Lord has stayed the wrath of the wicked, and overruled events in such a manner, that the Saints should be able to travel safely through the country, and get well on their way to the Mountains, before any great changes should take place that would be likely to affect them, or to interfere with their travel. Up to the 13th of July, as we learn by letter from brother Joseph W. Young, all the Saints, with the exception of the *Hudson's* company, had arrived at Wyoming, and were in good condition. Everything connected with the emigration of the Saints had gone on very smoothly up to that date, and the people were being started out as fast as possible, the only detention which had occur-

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red had arisen through the tardiness of the wagon-maker—who had been employed to furnish wagons—in forwarding them to the out-fitting point. All kinds of out-fitting supplies are enormously high, and business of all kinds, throughout that country, is in a very confused condition, and the prospect is that it will grow worse and worse.

When we view the kindness which the Lord has manifested toward his Saints, in overruling circumstances in such a wonderful manner for their good, in all the affairs of the emigration, we feel that the Latter-day Saints should be unceasingly thankful to him for all that he has done and is doing in their behalf. When we view all the difficulties which have threatened the emigrating Saints during the past four seasons, and see how marvelously they have been preserved and delivered from them all, it seems truly wonderful. From the beginning of the emigration of the Saints from Europe the Lord has blessed them with safe passages across the mighty ocean. To his praise be it said, that not a single ship, out of all which have carried his people from this country, has ever met with a serious casualty while they have been on board. Though they have been sailing to and from America and Europe, for upward of a quarter of a century, they have seemed to possess an immunity from the perils which not unfrequently befall sea voyagers. To the Lord be all the glory for this, for we know that it has been his power and not man's which has thus preserved his people. But to the former dangers there has been added, during the past three years, the danger of molestation from Confederate privateers; and on the land on the other side, it has naturally seemed as though it would be difficult, if not impossible, for people to travel in safety in such large bodies as our people usually do. Yet they have escaped every peril, and passed unharmed through all the difficulties by which they have been environed. Though the emigration has been larger since the civil war broke out in the United States than it ever was before in the same period of time, everything has seemed to conspire for their welfare and cheap and speedy transit to the land of Zion. Truly do the Latter-day Saints prove to their own satisfaction, as did the servants and people of God in former ages, that the Lord remembers his promises, and will accomplish all his purposes according to his word.

Since writing the foregoing, we have received a letter from Wyoming, from which we learn that about five hundred of the Saints who sailed on the ship *General McClellan*, were to leave that point, for Great Salt Lake City, on the 14th of July, in Captain Rollins' train, and that the remainder were to leave in a few days in Captain Warren's train.

CORRESPONDENCE.

—o—

AMERICA.

Ship *Hudson*, New York, }
 July 19, 1864. }

President Cannon.

Dear Brother,—Trusting you received our last communication sent on shore by the pilot on leaving the English Channel, we embrace the

earliest opportunity to acquaint you with matters associated with the Saints on board the ship *Hudson* while crossing the waters of the broad Atlantic.

On various occasions we were calmed, making no progress whatever for several days, and what wind we had was fickle, boisterous, and mostly

d ahead, consequently our getting to
t New York has been principally accom-
w plished by tacking frequently, and
h keeping as near to the wind as possible.
a The weather during the first three
tl weeks of the journey was very warm,
C after which the temperature of the
n atmosphere cooled considerably, which
ce was more favorable to the general
o health. Considering the number of
tl passengers, very few have suffered
sc from sea-sickness, although, at times,
ir from the increased motion of the
le vessel, the majority felt rather qualm-
ish.

w At 7.30 p.m., regularly every even-
ft ing, a council meeting was held in the
n saloon of the second cabin, at which
a the condition of the Saints was re-
a ported, and such measures adopted as
li were deemed necessary and expedient
to be carried out for the continued
te comfort of all under our watch-care.
ol On Sundays we held meetings on the
a main and poop decks when the weather
was favorable, at each of which valu-
able instructions were imparted by
the Elders to the English and foreign
Saints, calculated to enlarge their
understanding, brighten their hopes,
and increase their faith in the princi-
ples of the Gospel they had obeyed,
also suitable for individual practice in
the pent up position they occupied on
board ship.

T Captain Pratt kindly gave us the
freedom of the poop deck, and on
several occasions ordered large quanti-
ties of soup to be made from pre-
served meat, principally for the bene-
fit of the sick, which, from its taste-
fulness and quality, proved very
nourishing. His anxiety for the com-
fort of all was evidently manifested,
as by night and day he was ever ready
personally to administer to their
necessities. The many favors shown
by him to the Saints, reflect the high-
est credit on his character as a gentle-
man possessing a generous disposition
and kind heart, willing to bless on
life's crowded highway the needy soul
with what he has to bestow. By such
actions he has won the love and re-
spect of all, while his name shall long
live in familiar fondness with us, and
his acts of kindness be spoken of in the
family circles of Zion's happy home-
steads as that of a friend and bene-

factor. Assured that we express the
heartfelt feelings of all on board, we
say, "God bless Captain Pratt; may
his years be many, happy and prospe-
rous on the earth, and his actions ever
worthy of praise from honest souls,
and may the glad spring of each suc-
ceeding year find him employed in
conducting across the great waters
many hundreds and thousands of
Zion's sons and daughters, watching
over their interests with that fatherly
care and anxiety so conspicuously
manifested in his disposition."

The ship itself is the finest we ever
sailed on. Her movements, even in
rough weather, are easy and graceful,
and the accommodations afforded for
cabin and steerage passengers, are not
to be surpassed. The water produced
from the condensing engine is quite a
luxury, far better than is got in many
of the towns and cities in Old England.
This boon, however, can only be fully
appreciated by those who have crossed
the ocean in vessels having bad water
with no condensing engine on board.

The provisions, on every occasion
when dealing them out, were found to
be in good condition and of excellent
quality, also the medical comforts pro-
vided by you for the Saints, have been
liberally dispensed among the needy,
as wisdom dictated from time to time.
The supply allowed was equal to the
demand, and the quality was first class.
For your kindness in so providing for
the sick on board all feel very thankful.

On three occasions we were nearly
run into by other ships coming from
windward, by their not using that
caution so essentially necessary in the
preservation of life and property on
the deep. On the 8th instant a
steamer, one of the Confederate priva-
teers, supposed to be the *Georgia* or
Rappahannock, passed us. Her move-
ments were rather suspicious as she
turned two or three times near us, as
if surmising on the probabilities of
success, by way of booty, did she in-
tercept us. Her appearance created
some excitement among a few timid
ones on board, and their strange ex-
pressions of doubt concerning their
safety, to the fearless and confiding,
were very amusing.

Charles Downham, a boy of seven
years, belonging to sister Downham,

from Basington Branch, Southampton Conference, falling, by his carelessness, from a boat on the main deck, had his arm broken; but being promptly attended to, and due care being taken, he is now all right.

We are sorry to say that the measles were brought on board by a Jewish family belonging to the other passengers. Before it was known, however, we were three days out at sea. On the 18th ult. they first appeared among the Saints, seizing both old and young throughout the ship. The births and deaths on board are as follows:—June 1st, sister Susannah Kaneguter, from Holland, of a son; Wednesday, 6th inst., sister Ann Winkler, from Switzerland, of a son; Friday, 15th inst., sister Mary Baxter, from Crofthead Branch, Edinburgh Conference, of a daughter.—Thursday, 23rd ult., Carl, son of brother John J. and Susannah M. Kammerli, from Switzerland, of inflammation of the bowels, aged 1 year, 2 months and 21 days; Monday, 27th ult., Elizabeth Reizer, from Switzerland, suddenly of disease of the heart, aged 40 years and 3 months; Sunday, 3rd inst., Gottfried Adam, son of Gottfried and Eva Beck, from Germany, of diarrhoea, aged 1 year, 9 months and 5 days; Monday, 4th inst., Emma Matilda, daughter of Frederick and Matilda Singleton, from Portsmouth, Hants, of maurusmus, aged 6 months and 14 days; Tuesday, 5th inst., Amelia, daughter of Thomas and Kezia White Clifton, from London, of aphthosa, aged 3 months and 5 days; also on the 12th, Ellen Clifton, of maurusmus, aged 1 year and 5 months; Tuesday, 12th inst., John, son of sister Ann Winkler, from Switzerland, of convulsions, aged 6 days; also on the same date, Emily Frances Kellow, from Cheltenham, of measles, aged 1 year, 2 months and 25 days; Wednesday, 13th inst., Bastiaan, son of Anne de Keyser, from Holland, of measles, aged 3 years, 1 month and 4 days; Thursday, 14th inst., Mary Ann, daughter of James and Elizabeth Papworth, from Chesterton, Cambridge-shire, of measles, aged 1 year, 4 months and 1 day.

The bodies of the above were committed to the deep in due order, and with that solemnity appropriate, by

the Elders officiating. Their remarks were consolatory to the bereaved, showing the views of the Latter-day Saints pertaining to their departed dead. The ties that unite us are stronger than death, and the love that warms honest, upright hearts, lives and grows beyond the grave. The strength of parental affection is increased, and when earth's fleeting joys and transient sones shall have passed away, the links now broken in the family chain by death's chilly hand, shall be again welded together, and home's endearing associations shall be renewed with all the joys that animate the bosoms of immortals. It matters not materially where the body lays, whether beneath the green sward in its fatherland, or away far from the haunts of men in the deep, dark bed of the ocean.

Although we regret that so many of our number have died, still there are no sorrowful reflections on our minds that we did not perform our duty in paying them every attention to preserve them in life among us. The doctor of the ship, Mr. Henry James Rogers, was also attentive in administering to the sick.

Mr. Alexander Massey, part owner of the vessel, with whom you formed an acquaintance in London, proved a very pleasant and agreeable companion during the voyage. The other cabin passengers, with the officers of the ship, have also been very kind and obliging in their associations with us.

Although the passage has been somewhat long and tedious, it has been more or less one of pleasure. Unity, concord and good feeling have actuated all the brethren, with one or two exceptions, in laboring for the general welfare of all on board. Feeling thankful to the Lord for the protection and care extended toward us on our journey thus far, with confidence we move on, realizing He will still befriend us, and his bright smile of compassionate love and fondness will continue to gladden our hearts as we tread the extended prairies, or climb the mountain steeps, on our way to the hallowed home of the Saints.

The brethren are all well, and unite with us in sending kind love to you and all your associates in Truth's holy

cause. May the blessings of heaven ever attend you. We remain your brethren,

JOHN M. KAY,
GEORGE HALLIDAY,
JOHN L. SMITH,
MATTHEW M'CUNE.

ALEXANDER ROSS, Clerk.

Wednesday, July 20th, in Castle Gardens, died of measles, James Edward, son of George and Harriet Williams, from Calne Branch, Bristol Conference, aged 10 months and 6 days.

Albany, July 21, 1864.

After a pleasant ride up the Hudson river we arrived here at 4 a.m. We leave by train at 12 a.m. Brothers Young, Staines and Schettler are well, and join in love to you. Your brother,

JOHN M. KAY.

SANDWICH ISLANDS.

Honolulu, Oahu, May 4, 1864.

President Cannon.

Dear Brother,—A few lines from this remote portion of the world may not be uninteresting to the readers of the STAR. I have two reasons for writing—first, I wish to inform a few of my friends why I have not been able to write to them agreeably to promise, and, secondly, I know you will be glad to hear from the field of your early labors, where you were among the first to open up the door of salvation to this benighted people, translating and publishing for them, in their language, the Book of Mormon.

To my friends to whom I gave a promise to write, I wish to say,—When I reached home, about the 1st of October, 1863, I found my wife very low; long and severe illness had wracked her whole nervous system, and had reduced her to a mere shadow of her former self. The excitement of my coming home, and the consciousness of being so feeble, and, consequently, unable to participate with me in the pleasure of again mingling with old friends, and of attending to her duties at home, told fearfully upon her already emaciated and enfeebled frame. I gladly turned my whole attention toward doing what lay in my power to revive her drooping

spirits and to renew hope and life, but she soon became so low that by many she was given up. She became delirious and apparently stronger, and in this state she continued for weeks. I watched her night and day, rarely having a chance to leave the house for more than a few minutes at a time, and seldom getting any sleep. More than six weeks passed slowly by in this way, and I almost became weary of life myself. My wife had not five minutes of unbroken sleep during the whole of this time, and she had to be watched every moment. All we could do seemed to have no effect. At last a change came for the better, and slowly, almost as a child growing, she improved in health and her reason gradually came back. As soon as possible I turned my attention somewhat to the collecting together of odds and ends, and I began to make my calculations for the spring and summer. I had not gone far when they were all cut short, and I saw my "castle was built in the air." Word came to the Valley that Walter M. Gibson was not conducting affairs in a proper manner on the Sandwich Islands, and President Young concluded to send two of the Twelve to straighten up matters, and brothers W. W. Cluff, A. L. Smith and myself, were selected to accompany them as interpreters. Consequently, in a few weeks, we, in company with Elders E. T. Benson and L. Snow, were on our way to the Sandwich Islands. I think that this is even more than sufficient to excuse my neglect in writing to my friends. You will almost marvel when I tell you, that we landed in Honolulu in less than twenty-two travelling days, only twenty-five days from home.

On arriving at Palawai, we found Capt. Gibson snugly settled in a small village of some fifty grass houses, very neatly arranged and surrounded by some forty or more families of the most faithful members of the Church. We found he had ordained Twelve Apostles, High Priests, Seventies, Elders, Bishops and "Priestesses of Temple," all of whom had to pay a certain sum corresponding to the various degrees of honor bestowed upon them. What the "Priestesses of the Temple" signified we were at a

loss to know, but we soon found it was only to *gull* the poor natives and obtain their money. Gibson had bought the district of Palawai (six thousand acres) by the donations of the Saints, assuring them he was doing it all for them, or the Church. He persuaded them to give all they had to the "Church" (?) and made it a test of fellowship. Many could not bear it and were excommunicated, while the faithful remained and became wholly dependent on him for both food and clothing.

Brothers Benson and Snow required him to sign the land over to the Church, as it was deeded to him and his heirs. This he flatly refused to do, informing them he should take his own course, that he had not been sent here by the Church, had received no counsel from President Young, had acted upon his own responsibility in what he had done, and he was not beholden to the Church. He also told them he should ask no counsel of them, but would pursue his own course in the future. He should treat us as friends so long as we treated him as such, whenever he had an opportunity. He declared he should use his influence to keep the natives in his power, and would persuade more to come there if he could, and they should receive no benefit from the land they had bought only as they would become subject to him. It is useless to say more. He was cut off from the Church, and in a week or two afterward brothers Benson and Snow

returned home, leaving brothers Cluff, Smith and myself in charge of the Mission. Brother Cluff and I have just returned from a tour around this Island. We have organized 6 Branches, each Branch numbering from twenty-five to fifty members, all feeling well; but in all this number there are not above twenty old members. Some have gone to other islands, many have apostatized, and many have died. This people are fast decreasing in numbers.

We shall soon start to Kauai. Brother Alma is on Maui. Napela and many of our old friends are still alive to the faith. We have sent Kaleohano, who is now blind, to Kauai, and Maiola, his brother, to Hawaii. Gibson has lost all his influence, and the Saints are leaving him as fast as they can get away, at the loss of all they have. We expect a few more Elders out here this summer, and hope to be able to secure a gathering-place, if we can persuade the people to gather after being so wofully deceived.

We feel to pity these poor people, and to do all we can for them; yet the way looks not bright, but we hope for the best. You will excuse me for not writing before, for you see I have been through a little of the rough, and I have not had much heart if I had the time to write. We should be glad to hear from you. I am faithfully your brother,

JOSEPH F. SMITH.

VARIETIES.

When the American poet, John G. Saxe, was invited to attend a "horse fair," at Springfield, Massachusetts, he could not attend, but wrote a letter commencing, "Gentlemen, I am very much obliged for your horsepitality."

The late Dean Buckland is said to have been so intimately acquainted with the properties of all the geological formations of England, that being one night belated and not knowing where he was, he alighted from his horse, took up a clod of earth, and tasted it. He immediately exclaimed "Uxbridge!" and proceeded on his journey.

The celebrated Lessing was remarkable for a frequent absence of mind. [It is told of him that, having missed money at different times, without being able to discover who took it, he determined to test the honesty of his servant, and left a handful of gold upon the table. "Of course you counted it?" said one of his friends. "Counted it?" said Lessing, rather embarrassed; "no, I forgot that."]

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES
AND MISSIONS FOR THE QUARTER ENDING JUNE 30, 1864.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Belfast ...	John Reid ...	72 1 11½	Brot. fwd. ...		230 12 4½
Birmingham ...	V. H. Shearman ...	10 9 ½	Liverpool ...	S. Sears ...	1 2 5½
Bristol ...	G. Bishop, jun. ...	10 14 1	Lincolnshire ...	H. Walters ...	14 14 8
Cardiff ...	Geo. Stokes ...	6 13 1	Manchester ...	Geo W. Grant ...	1 18 0½
Carmarthen ...	P. Dell ...	3 3 9	Monmouth ...	Wm Lewis ...	0 12 10½
Cheltenham ...	M. P. Romney ...	5 19 11½	Norwich ...	H. C. Fowler ...	2 5 0½
Channel Isles ...	C. Hornman ...	2 0 5½	Reading ...	Jonas N. Beek ...	0 5 11½
Denbighshire ...	R. M. Jones ...	3 13 5	Staffordshire ...	C. B. Taylor ...	7 19 4½
Derbyshire ...	J. Flinders ...	3 1 10	Swansea ...	E. A. Richards ...	1 14 3½
Durham ...	J. H. Felt ...	4 6 10½	Warwickshire ...	R. Pixton ...	2 15 1½
Dundee ...	J. Sharp, Jun. ...	23 18 3	Worcester ...	S. Williams ...	6 0 2½
Dublin ...	R. Brown ...	37 1 10½			
Dorset ...	J. S. Fuller ...	0 6 5½	MISSIONS.		
Edinburgh ...	John Smith ...	10 5 7	Australian ...		308 0 4½
Flintshire ...	E. Price ...	1 15 2½	East India ...	J. P. Meik ...	6 19 3½
Glasgow ...	John V. Hood ...	29 6 11½	South African ...		115 16 1
Herefordshire ...	C. A. Benson ...	12 17 0½	San Francisco ...		85 5 6½
Hull ...	J. K. Whitney ...	0 6 3½			
Lands End ...	John South ...	2 2 11½			
Leicester ...	J. O. Wixom ...	0 5 6½			
Carried forward ...		£230 12 4½	Total ...		£785 14 9

POETRY.

GLORY BE TO GOD.

To Him who reigns on high,
Whom heavenly hosts adore,
The sovereign Lord of earth and sky,
Be glory evermore.

Let Saints their voices raise,
His wondrous love to sing;
Conspire with one accord to praise
Their Father and their King.

Extol the wisdom great
That framed salvation's scheme,
Which not alone could man create,
But fallen man redeem.

Sing of the glorious time
When all will own his sway,
And sing his praise in songs sublime,
In realms of endless day.

W. Clegg.

CONTENTS.

The Gospel	529	Correspondence.—America: Letter from the	
"It Must be True for It was in the Papers".....	534	Ship "Hudson."—Sandwich Islands: Letter	
History of Brigham Young	535	from Elder J. P. Smith	539
Editorial—Misconception of the Motives of the		Varieties	543
Latter-day Saints.....	536	Poetry.—Glory be to God	544

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 35, Vol. XXVI.

Saturday, August 27, 1864.

Price One Penny.

THE INSTRUCTIVENESS OF OUR HISTORY.

BY ELDER JOSEPH G. BOMNEY.

The history of the Church of Jesus Christ of Latter-day Saints is one of the most instructive histories that can possibly be read. There is not, perhaps, in it exemplified the ambition that goads the conqueror onward in his gory path; that urges on the discoverer in the path of empire; but, there is even a far nobler and more exalting moral to be gleaned from it than from the proudest pages of the histories of Grecian and Roman conquest. Mere brute instinct and physical force we can find to the highest perfection in the animal creation. When we look for human grandeur, we look for intellectual development, moral stamina and true religious knowledge; we look for the beaming forth of those higher qualities of mind and soul, and for that forbearance and Christian charity practiced by a Saint of God; we look for beings who are governed by reason and by judgment, rather than by unprincipled passion and unbridled license. When we would seek for a hero or a heroine, we look for a man or a woman who lives, rather in and for others than for self, and for one whose course is to be

traced rather in the affections than in the fears and awe of mankind. Proud historians may not record their actions, they are not grand or magnificent enough; patrician eloquence would be unworthily demeaned in recording plebeian virtue and plebeian heroism. So we find it has been throughout all the history of the children of men; worth and merit have to force their way into notice between the gauntlet of inquisitive and unkindly directed eyes.

Such have been the difficulties that have opposed the progress of the Latter-day Saints. Were they so utterly incompetent to rule and to be ruled as they are represented by their enemies, they would fail in accomplishing the destiny that has been marked out for them. But those who are the foudest in their denials of "Mormon" worth and "Mormon" ability, seem to take the greatest pains to oppose them. Error left alone will die out of itself, opposed it may ulcerate and spread until it may disease all around. The Gospel of Jesus will, if unopposed, overcome the world. It is truth, truth will triumph in spite of

inactivity or of opposition. The crumbling man-made systems that abound upon the earth will fall before it, and will pass away as a dream. But the work to be accomplished is a most stupendous one, and will tax the energies of each individual to their utmost capacity. No sluggish, whining, sentimental, unexertionable drone will be a successful candidate for salvation. Every nerve and sinew and muscle will be tested to its utmost endurance, and we will be worn out in well-doing. As gold seven times purified must we become, the dross of our nature must be cleansed from our systems, the blindness, scale by scale, must be removed from our vision, until we become so pure that we may see God and live. Now, this is the great work the Gospel is to accomplish, therefore are not its past achievements instructive to the learner. Is it not with pride that we contemplate the faithfulness of such men as Joseph and Hyrum and David and Parley? We cannot rise from the perusal of the record of their lives without having formed new resolves and new determinations. Our faith is increased by the knowledge of the trials and afflictions they bore for the sake of their salvation and the salvation of their brethren and sisters upon the earth. We ourselves seem to catch a portion of that Promethean fire of faith which burnt so steadily in their bosoms. We feel that their lips have been touched by a portion of that sacred fire the angel of the Lord bestowed upon his Prophet Isaiah. We then feel that we could brave unknown and terrible dangers—that the Adversary might strive to daunt us, but that the Lord would preserve us in the midst of them all.

Which is the most noble victory, that of flesh over flesh, or that of faith over the fears of trembling human nature? Which is the most instructive history, that of a state cradled in crime and dominant by force of arms, or that of a Church and kingdom, whose triumphs are those of lamb-like peacefulness? We well know that in the rush and cry of battle there is a fierce excitement and a ferocious glee that spreads a bloody halo around its miseries; but there is wanting that

calm contentment that is bestowed by the triumphs of the Gospel. The triumphs of Mohammedanism are not to be compared side by side with those of Christianity. The former are those of the sword, the latter those of truth over error, mind over the flesh. The former never could stand secure before the advancing dawn of reason, the latter never would have stayed its conquests until all men had obeyed it, had its professors remained in every age as pure as its introducers were in their lives and actions. In the history of the former is to be seen displayed all the glare of conquest, the lust for power and wealth, and the remorseless cruelty characteristic of a false and cruel religion; in the latter the cheerful meekness, the forbearing kindness, and the suffering faithfulness ever attendant upon real nobility and truth. The characters of the two founders of Mohammedanism and Christianity are exemplified in their followers. One the overbearing disputant and fierce warrior, scorning all control except that of his passions, going about with his creed, or Koran, in one hand, and with a naked sword in the other, calling upon all men to believe in the one or to take the full vengeance of the latter; the other the lowly and the suffering, with more than human love and mercy and power and forbearance—counted an imposter by those he came to save, and, finally, put to death in the most ignominious manner. What a contrast in their characters and in their actions; yet who will say that the life of the fierce, yet successful warrior, is to be compared with the superhuman and transcendent qualities of the slain One? If it is instruction we seek, if it is the knowledge of truth and of principle that will eternally bless and exalt, then would we take the pure light of faith in Christ before all the glare and accorded homage to be won in this life.

Such are the views we entertain with regard to the history of the Latter-day Saints. There is no homage paid them by nations of the earth. They are scarcely looked upon with sufferance by the people, yet they have the Truth in their possession, and their actions are the result of that

knowledge. There are no great conquests won by them to be chronicled—no gory battle-fields to be viewed, where they rioted in blood and laughter. Their conquests have been those of peace. Their victories have been over the ruggedness of nature, and in reclaiming the desert from its solitude, and in peopling it with comforts and images of beauty. Their lives have been those of suffering and of self-denial. They have been cut off as were the “pilgrim fathers” before them, from the pleasures and blessings of civilization, yet their indomitable perseverance and determination have caused them to struggle successfully with the difficulties that have, at different times, environed them. The saving influence of faith has been shown in their conduct—they have met the threats of their enemies, the burning heats of summer, the frigid and warmth-congealing blasts of winter, the deep-designing wiles of the red-man, and the seductive influences of the siren pleasure, all with a firm, unshaken confidence in God. When their heel has been bitten by the serpent, they have prayed. When their crops were rapidly disappearing before the myriads of legions of advancing crickets, they have fought them and they have prayed, and the Lord has sent the sea-gull to devour them. When the red-man, provoked at the wanton outrages of emigrants seeking their yellow-god, gold, took up arms and determined to be avenged, they have fought and conquered them by kindness. When invading forces had set foot upon their soil, they sprang to arms at the call of a Prophet of God—they cast them, likewise, aside at his word, and an entire people prepared to leave their homes, forsake the treasures they had wrung by industry from the grudging soil, and to plunge once more into the unknown, unexplored wilderness. Such sacrifices were not once alone made—Missouri, Illinois and Iowa could tell a tale of suffering, of heroism and of devotion unparalleled in the history of mankind. Some day when the sea shall yield up its dead, when the cold clay, once a human form, mingled with the damp, miasmatic soil of the western prairie, shall burst the cerements of the tomb, when the hidden iniquities

and cruelties of man to man shall be made known, will be properly appreciated the victories of the Gospel.

We, who are Saints, perhaps, even now appreciate somewhat the value of our history in its power to elevate and ennoble the human character. Some day when a Gibbon, a Macaulay, or a Bancroft shall arise, filled with the Holy Ghost, enlightened by a super-human knowledge, we will have it written in a style becoming to its importance. But even now, its brightest passages, most pathetic scenes, and most ennobling and touching episodes, are written in living lines upon beating, impulsive and noble hearts, never to be erased; for, though the angel of death may spread his wings, touch and stay the heart's pulsations, yet its recollections will live beyond the grave. If we live up to the light of the Spirit of God, which we have it in our power to obtain, we will not despise any means to make an increase to our intelligence and information. Never, in the history of our species, has Satan obtained such a power over the mind of man, and never was there such an amount of work to be done as at the present time. The noblest of all works, that of regenerating our species, has commenced, nor will its onward progress be stayed until all men shall have heard the Divine message—until all have had the privilege of obeying its principles or of rejecting them. We, mayhap, do not see the strong points of the history of ourselves, nor do we appreciate them so highly as will our children. The signal deliverances of Israel in the wilderness in the days of Moses, have been enacted over again with us, to the honor and glory of God. It is true the waters of the sea have not divided asunder at our approach, or the water has not gushed from a desert place at the waving of the wand of the Prophet, but our deliverances have been just as much multiplied unto us as were theirs unto them in their day. The sceptic may sneer at our confidence in God and call it simplicity, but we know that Jehovah lives and reigns and manifests his goodness unto his children. We know that there are marvelous passages in our history, where the hand of the Lord is most distinctly

visible. The time has been when the storm has lowered in gloomy clouds upon us, and no ray of light seemed visible to ought but the purest eye of faith, when the Adversary trioted in the misery of the Saints; yet look! the sun has made its appearance once more, we have been purged from the workers of iniquity and sin, and our confidence is strengthened into tenfold power in God our Father. Such are some of the effects of persecution—such the faith begotten of good deeds. How instructive must be the knowledge of all the incidents connected with the history of the Church of Christ, when we see such results following the practice of a few of its simplest principles. Its conquests can be appreciated by us, for we feel that we are interested in the spread of truth and in the earning of our salvation. Its heroism and its self-denials can be understood by us, and we sympathize with our attitude of mind and our conduct in the midst of adversity.

HOW TO LIVE.

BY ELDER GEORGE SIMS.

We are indebted to the revelations which Joseph Smith received from the Lord not only for instruction on doctrinal points, but also for physiological information of the most valuable kind. The Lord has evidently designed to bless man in the present life, and has wisely directed him in matters that relate to his everyday life, health and comfort. These revelations instruct us when to sleep, when to rise, what to eat, what to drink, and what to avoid. One of these revelations recommends us to go to rest early, that we may not be weary, and to rise up soon, that we may be strong. There are a few that believe in early rising for the benefit of their health, but thousands do not. Treatises have been written on this subject recommending it, but many readers are very apt to be guided by their drowsy feelings, and believe that later rising is better for them. The man who knows that Joseph Smith was a true Prophet, feels he has a sure guide in

for we have been called, perhaps, to take part in them. Its sacrifices can also be viewed, for we have them creased upon our heart tablets by the persecutions of merciless men. The Prophets' voice of inspiration can be heard and comprehended, for we have heard in our bosoms the small, still voice of the Holy Ghost bearing witness of his counsel. The instructiveness of perusing the annals of our good and great men, we can conscientiously recommend to our offspring, for we have been witnesses to their virtue and their faithfulness. Thus, rightly viewed, we see that all things conspire to make our history the most instructive of any people or nation that are now or ever have been upon the earth. But it must be comprehended by the spirit, it must be understood by the inner man, not by the learning of human wisdom, for that is foolishness unto the Lord.

these revelations, and really knows that society on this point, as well as upon many others, has fallen into error. If the strong man observes this law, he will receive its advantages, and if a weakly man does so, he will materially benefit his health and strengthen his mind. The degeneration in all things has been going on for centuries, but thank heaven, the regeneration commenced when the Church of Jesus Christ was organized in the year 1830, and it has been steadily progressing since that time. At present the circumstances of a deranged society prevent, in many instances, the faithful from availing themselves of this good advice.

A tyrant frequently gives commands that are contrary to the laws of nature, but the Lord commands us to do that which results in good. Upon the subject of eating the Lord has not been silent. He has caused the earth to teem with life-sustaining grains and health-giving, delicious fruits, their

gratifying flavors evincing that He wished to please the taste as well as to sustain life, and then he gave a revelation that eating too much was sinful, well knowing that the fall had subjected man to the failings of over-eating. The persistent abuse of any thing brings direful consequences just in proportion to that abuse. It appears to be an eternal law that those who will persistently live in sin, of any kind, must perish, the penalty of sin being just in proportion to the transgression. Thus the health becomes deranged in proportion to the means employed to injure it, and the redeeming energies of the constitution become weakened in the efforts they make to sustain life. When the laws of health have been violated for a long time, the recuperative powers are also a long time in bringing back the health to its former vigor. The sluggard, the drunkard, the glutton and the profligate, have been drawing upon the vitality which belongs to the future—they have been drawing this year on the strength which should be reserved to supply the future life. The Lord can miraculously heal and restore us, but he might not be willing to supply the loss of health which is the result of a selfish gratification of passion. For instance, we read that an angel, by a power which he understood, impregnated a certain pool of water in Jerusalem with a healing and life-giving power, so that whosoever stepped in was healed; but we notice that the angel only troubled it at a certain time, and his visits were not frequent enough to secure health to all. The drinker, thinking that the stream of life runs too narrowly and too slowly, and wishing his feelings to be continually exhilarated, procures a stimulating beverage; he wants to be happier in this probation than mortals are permitted to be; he has felt the vicious draught strengthen his affections, excite his hopes, quicken his ideas, and set in motion the stores of his memory; and he uses a means that does not supply thought, love and hope, that only turns the tap of these already accumulated resources. With judgment he might have used his supplies as fast as these qualities formed in his organization, or as fast

as the Lord thought fit to bestow them upon him. In our seasons of refreshing from the Lord, we experience the flow of light and love into our souls, but we are not always filled with these blessings. The drinker of stimulants deceives himself. What the bellows is to the fire, so is drink to the life materials of the body. The bellows blows the fire out, and the alcohol in the malt liquor burns the life out. The drinker is not aware that the stomach charges him with an extra nervous exertion when it has been stimulated, and the poor man finds, after a few years, that there is nothing left to his credit on stomach account. If he has faith like King Hezekiah, he can, perhaps, lengthen his life; but his beclouded mind is usually weak in faith in God. We have a slow supply of skin to meet the demand of the wear of our hands, but if we lay our hand upon a grindstone, we soon come to the flesh. The drunkard loves drink, the miser loves gold, and the vain love fame, but very often the temperate have the health, the liberal the gold, and the humble the fame. The Lord gave Solomon wisdom when he knew that he wanted to be wise to bless Israel; and if a man desired health to serve the Lord, he would most likely get it, but not to make health the means of an unlawful gratification. Thus the Lord permits the drunkard's blood to become corrupt, his memory to become dull, his eyes to become dim and his friends to forsake him. He becomes a waymark in society to tell us to be sober. Man is intellectual as well as alimentive, he must derive his enjoyment from many sources; but the drunkard uses only one means of enjoyment, instead of the many which his organization permits him to have. The Word of Wisdom was given by the Great Physician of our bodies, and the Great Physician of our souls. He did not err when he said, "Take no strong drinks, nor hot drinks." He is a wise God and a true God. The career of the intemperate is no new thing to him. He is the Alpha and the Omega, the First and the Last. Known to him are the laws of life, known to him is the career of man's crime. Let man believe that the Lord spoke the truth when he said

to Joseph Smith, "Strong drinks are not for the belly, but for the washing of your bodies." And again, "Tobacco is not for the body, neither for the belly, and is not good for man, but is a herb for bruises, to be used with judgment and skill." And again, "Hot drinks are not for the body or belly." Put the whiskey outside and the food inside; but the drinker puts the liquor inside, and the stomach, when strong enough, puts it outside. The stomach says, "I do not want you," and ejects the liquor. Man, in his degeneracy, is perverted—once believing, he has become infidel. The Enemy of our souls has been at work, and he has taught man error, and man has believed him. If a man would save two shillings a week, it would emigrate him to a better land in two years; it would emigrate him to Zion; and how many spend fourpence a day in the use of exhilarating beverages. The use of alcohol always renders the nervous system more susceptible to influences of a bad kind. The uneven temper of the drinker is proverbial. The inebriate is a sinner. The giving way to any sin darkens the mind. Drink blunts the fine feelings, the noble indignation, and the generous impulses that we see in children.

Many persons of certain constitutions, under the influence of drink, are led captive by the will of Satan in a most remarkable manner. The drink seems to open a gate that evil influences walk in at. The Holy Spirit dislikes a tabernacle steeped in liquor, much more than we do a house that is squalid and filthy. There are drinkers and tobacco-chewers when without their stimulants who are perfectly undone, unstrung, and they might be compared to men of imperfect limbs, who have lost their crutches; they are like an unstrung fiddle with the screws lost; they are like a clock that has run down, their nerve-cords want pulling up before they can go again. But what are men to do to be happy? Do right! enjoy the Spirit of the Lord; have joy and peace in believing; learn to love righteousness, work for the Lord until they love to serve him. There is plenty to do—teach the unbeliever, strive to reclaim the drinker, impress upon the proud humility, show the folly of error, rebuke licentiousness, and instruct those who practice it that virtue is happiness, and that licentiousness leads to death. If you know how, teach poor, weak, erring man "how to live."

H. C. Kimball
HISTORY OF BRIGHAM YOUNG.

(Continued from page 536.)

"24th.—The camp removed to Rush creek, and encamped in brother Burgett's field, some two-and-a-half miles from Liberty.

The destroyer came upon us, as we had been warned by the servant of God. About twelve o'clock at night we began to hear the cries of those who were seized. Those on guard fell with their guns in their hands to the ground, and we had to exert ourselves considerably to attend to the sick, for they were stricken down on every hand. Thus it continued till morning, when the camp was dispersed among the brethren. I was left with Joseph B. Nobles, John D. Parker, Luke Johnson and Warren Ingalls, in care of those who were sick. We staid with, and prayed for them, hoping they

would recover, but all hope was lost, for about six o'clock p.m., John S. Carter expired.

When the cholera first broke out, he laid his hands on his brethren to rebuke it, but he was violently attacked and was the first who died. In about thirty minutes, Seth Hitchcock died, and it appeared as though we must all sink under the power of the destroyer.

We were not able to obtain lumber to make them coffins, but were under the necessity of rolling them up in their blankets, and burying them in that manner. We placed them on a sled, which was drawn about half a mile, and buried them by the side of a small branch of Rush creek. This was accomplished by dark.

Our hopes were that no more would

die, but while we were uniting in prayer with uplifted hands to God, our beloved brother Eber Wilcox died. At this scene my feelings were beyond expression. Those only who witnessed it can realize any thing of the extent of our sufferings, and I felt to weep and pray to the Lord, that he would spare my life that I might behold my dear family again. I felt to covenant with my God and my brethren, never to commit another sin while I lived.

We wept over our brethren, and so great was our sorrow that we could have washed them with our tears. To realize that they had travelled a thousand miles through so much fatigue to lay down their lives for their brethren increased our love to them.

Brothers Brigham and Joseph Young came from Liberty and assisted us to bury brother Wilcox; their presence gave us much consolation.

About twelve o'clock at night we drew brother Wilcox on a small sled to the place of interment, with one hand hold of the rope, and in the other we bore our firelocks for our defence. While two were digging the grave, the others stood with their arms to defend them.

While brother Luke Johnson was digging, the cholera attacked him with cramping and blindness; brother Brigham laid hold of him and pulled him out of the grave, and shook him about, talked to, and prayed for him, and exhorted him to jump about and exercise himself, when it would leave him for a few moments, then it would attack him again; and thus we had the greatest difficulty to keep the destroyer from laying us low.

This was our situation—the enemies around us and the destroyer in our midst. Soon after we returned, another brother was taken away from our little band; thus it continued until five out of ten were taken away.

The fear of the destroyer kept our enemies from us.

As I went into the woods to pray I was taken with cholera. I was instantly struck blind, and saw no way whereby I could free myself from the disease, only to exert myself by jumping and thrashing myself about, until my sight returned to me, and my blood began to circulate in my veins. I

started and ran some distance, and by this means, through the help of God, I was enabled to extricate myself from the grasp of death.

On the 26th, Algernon Sydney Gilbert, keeper of the Lord's Store House, signed a letter to the Governor, in connection with others, which was his last public act; for he had been called to preach, and he said he would rather die than go forth and preach the Gospel to the wicked. The Lord took him at his word; he was attacked with the cholera, and died about the 29th.

Brothers Erastus Rudd and Jesse Johnson Smith, a cousin of the Prophet, died at brother Gilbert's about the same time.

I went to Liberty, to the house of brother Peter Whitmer, which place I reached with difficulty, being much afflicted. I received great kindness from them, and also from sister Vienna Jacques, who administered to my wants and also to my brethren. May the Lord reward them for their kindness.

The destroyer ceased, having afflicted us about four days. Sixty-eight were taken with the disease, of which number fourteen of the members of Zion's camp died—eighteen died in all. Many of the brethren were cured by immersing them in cold water, or pouring it on them, repeating the application frequently.

On the 22d, brother Joseph received a revelation, saying that the Lord had accepted our offering, even as he accepted that of Abraham, therefore he had a great blessing laid up in store for us, and an endowment for all, and those who had families might return home, and those who had no families should tarry until the Lord said they should go.

I received an honorable discharge in writing from the hand of our General, Lyman Wight. Before we separated, the money which had been put into the hands of our paymaster, and had not been used, was equally divided amongst the company, making one dollar and sixteen cents each.

June 30, 1834.—I started for home, in company with Lyman Sherman, Sylvester Smith, Alexander Badlam, Harrison Burgess, Luke Johnson and Zera Cole, with brother Sylvester

Smith's team, as I had disposed of mine to Peter Whitmer.

After proceeding about three miles, we made arrangements for travelling. They chose me to be their captain, and all put their money into my hands, which amounted to forty dollars. From thence we proceeded, until we came to brother Thomas B. Marsh's house.

We crossed a branch of the Fishing river in a scow. Here an enemy came and swore he would shoot us. We continued on to brother Ball's, where we stayed all night—some slept on the floor and some in the corn-crib.

The next morning we pursued our journey, and, after travelling about eight miles, we came to the Missouri river, which we crossed in a scow, the current was so rapid that it carried us down one mile, and landed us at Lexington, where we were threatened, but the Lord protected us.

We proceeded on our journey daily, the Lord blessing us with health and strength. The weather was very hot,

still we travelled from thirty-five to forty miles a day, until about the 26th of July, when we arrived in Kirland.

During the journey, with the exception of four nights, I slept on the ground. We did not travel on the Sabbath during our journey back, but attended to breaking of bread, &c.

I found my family well, enjoying the blessings and comforts of life, and I felt to rejoice in the Lord that he had preserved my life, through many dangers, seen and unseen, and brought me to behold my family in peace and prosperity.

After being at home two weeks, and resting myself, I concluded I had finished my mission to which the Lord had called me, and I established my pottery according to Joseph's counsel, and continued about three months, until cold weather, when I was under the necessity of stopping for the time being, calculating on the opening of spring, to commence business on a larger scale."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 27, 1864.

THE VARIED DUTIES OF THE ELDERS.

There is a very natural and pardonable anxiety on the part of the Elders to become powerful and convincing expounders of the principles of the Gospel of Jesus, which they have been sent forth to teach. Having themselves experienced the blessings which follow obedience to the plan of salvation, of which they are the bearers, they are desirous to present the truth to the people in such a manner as to be convincingly and irresistibly clear. No men, in any generation, ever possessed superior advantages to those now granted by the Lord unto his servants in the ministry in these days. They know that they have the Truth and the authority to teach it, and that every word which they may speak in advocacy or defence thereof will be confirmed by the Lord upon the minds of the honest. There is every incentive for men to exert themselves

and to seek to become effective and useful. We are exceedingly pleased at witnessing the rapid development of many of the Elders in everything pertaining to their ministry, and especially to see the anxiety which they manifest to become convincing advocates of the Truth. We would like, however, to have the Elders understand that it is not on the platform or on the Stand alone that they can best magnify the duties of their callings. We have known Elders in former years, who have seemed to imagine that preaching to public congregations comprehended their labors in their entirety, and that attention to anything further was almost, if not entirely unnecessary. The day for these thoughts and this policy to bear rule has gone past. While the preaching of the Word in a powerful and effective manner has lost none of the value which was formerly attached to it, as a gift, in the early days of the Church, other qualities have been called into requisition which were then deemed scarcely necessary for an Elder to possess. An Elder's duties, as we understand them to-day, are far more varied, and their circle is far more extensive, than they were twenty years ago, and this becomes more and more the case every year as the people of God increase in knowledge, and the Church continues to advance in the direction of heaven. To-day, we would consider an Elder who confined himself entirely to preaching, and deemed that the chief and only duty of his calling, as entirely unsuited to the ministry among the Saints in these lands. We have noticed, since we have been here, that men who have entertained that view have been less successful in doing good and in saving the people, than others who, though not gifted so much in that single direction, paid more attention to the general duties which devolved upon them. While the Conference of the one would be embarrassed, and the people discouraged about emigration, &c., the field of the other would be in a thriving condition, and the prospects of the people would appear bright and cheerful to them. No better illustration could be given of the principle upon which we are writing, than to witness the effects of the old ideas and mode of operation which were in vogue in the early days of the Church when the people were in their infancy, in one Conference, and the effects of the views and policy which ought to prevail now, and which are adapted to the present circumstances of the Church in another Conference, possessing no greater advantages for successful labor than the first-named. We have frequently seen it the case, that Elders who were but indifferent public speakers have been most successful in bringing souls to the knowledge of the Truth, and in building them up in the understanding and practice of their religion. Not satisfied with their labors in public meetings, they have been energetic and persevering in their labors among the people at their own homes and in their private circles, and have thus tried to make up for their deficiencies in sermonizing.

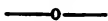
So many illustrations have we seen of the success of such Elders, that we have been led to place a far higher value upon the efforts of those who can speak simply and freely upon the principles of the Gospel, and who are fond of doing so in the houses of the Saints, than we would upon the preaching of those who are but preachers on the Stand, or in public meetings, and who, after having made a successful effort there, rest satisfied therewith, and leave the people destitute of instruction until they should again join with them in public worship. In every truly healthy Conference, the Saints receive frequent visits from the Elders and other officers. While in the family circle, the Elder can adapt himself, in his counsels, to the particular circumstances of

the individual members of the family, in a manner which he could not do were he speaking in public to a mixed congregation. Under such circumstances the Saints themselves, and inquirers also, can ask questions and express their feelings—thereby giving the Elder an opportunity to see what manner of spirit they are of, and to reprove, instruct or comfort, as the case may be—in a way which they could not do in a meeting where others were present.

This habit of visiting the Saints and friends at their homes, affords excellent practice for the Elders, because so many questions are asked upon such a great variety of subjects, to satisfy the longings after knowledge which the Saints possess, that the Elders become habituated to expressing themselves clearly and concisely, and embracing a wide range of topics in their thoughts, and derive infinite benefit therefrom when they arise to address a public congregation. We trust that the Elders now in the Mission will see the wisdom and propriety of adopting the practice to which we here allude, and of taking a more comprehensive view of the duties and requirements of their position. We hope that no one will infer from what we have said, that the gift of teaching and preaching in public should not be sought after, for this would be as wrong as the other extreme to which we allude. It is a gift of great importance, and by means of which great good can be accomplished. There is one point which all the Elders should bear in mind—namely, that they may preach and teach, and yet, when souls are properly brought unto God, it is through his power and blessing; when one man converts another, he is not apt to stay converted.

OUR CONTRIBUTORS.—If our friends who send us communications for publication in the STAR, would observe a few simple and easily-to-be-complied-with regulations, they would simplify matters and considerably lessen the amount of labor we have to do. Many articles and letters, intended by their authors to meet the public eye, are so closely written upon both sides of the paper, that, at times, we find it impossible almost to decipher the meaning without altering it, and we have either to guess at the meaning or put it away where all unused articles are stowed. Articles sent us are not always fit, without modifications and slight alterations, to be put in print in the dress and phraseology the author has adopted, and our labor would be much easier and pleasanter did the writer always leave room for interlineations. We have not always time to *re-write* what is sent us, and we have turned away in despair, and with a most violently-throbbing head, at times, from what, had the writer but observed our simple requirements, would, with a few minutes work on our part, have proven a creditable effusion to the author, as well as instructive to the readers of the MILLENNIAL STAR. Whatever subject is worthy of being written upon, is most certainly worthy of being *well* written upon; and, we can safely predict, that no young man that is slovenly in his mode of composition will ever become a *first-class* writer. We would be much pleased did our correspondents write upon one side of the paper only, and then with the lines at such a distance apart as to admit of our writing between them, should it be necessary for us to do so. To do so would put our friends to but very little extra trouble and expense, whilst it would infinitely oblige us and add to the certainty of the appearance of such an article.

ABSTRACT OF CORRESPONDENCE.



WARWICKSHIRE CONFERENCE.—Elder Ephraim T. Williams writes us from Coventry, on the 25th ult., expressive of his joy in commencing his labors among the Saints of God. He feels his weakness in advocating the principles of the Gospel, but he is determined, with the aid of the Spirit of God, to live his religion and keep His commandments which emanate from his servants. It is his heart's desire to spend both mind and body to the building up of the kingdom of God upon the earth.

SOUTHAMPTON CONFERENCE.—Elder J. H. Donnellon, in writing from Portsmouth on the 2nd inst., says :—"I am well in health and spirits. I arrived here last Sunday in the afternoon, and I attended meeting and spoke to the people both in the afternoon and in the evening, there being a goodly number of Saints and strangers present. The Saints here treat me well, and I consequently take it for granted that they feel well in the Work. I am visiting them at their houses, talking to them upon the principles of the Gospel, and, by this, I find out more about them, and understand more correctly the Spirit which governs them. I hope to be able to do some good ; I will try to do it anyhow. I never felt better in the cause of Truth than I do at the present time, and I hope to retain the Spirit of God that I may ever feel so."

BRISTOL CONFERENCE.—Elder Oscar F. Lyons writes to us from Bath on the 3rd inst., and says :—"The Saints have given me a warm reception wherever I have been—at their homes, at meetings, and wherever I meet them, they are glad to see me, and they are willing to do all they can for me, and I feel to bless them for it. We have very good meetings, and the Spirit of God is with us, and we can see it manifested in many ways. It gives us joy to know we have embraced the Everlasting Gospel, and to know that by our living it we will gain eternal lives in the kingdom of our Father ; and this is what makes the Saints happy, although they have many trials and difficulties to put up with. When they look at the blessings which are before them, they will not turn from the Truth in consequence of danger, but they press onward, that they may know more of the mind and will of God. The Saints who live their religion have a light within them that the world knows not of, and when the honest see and converse with them, they cannot help liking them, and when their feelings are thus enlisted, they are anxious to hear and learn the Truth. The wicked try to put it down, but God will defend his Saints, and he will never take the Gospel from them so long as they are faithful. The Work of the Lord is prospering in this part of the Mission, and I believe there are many who will yet obey the Truth and go to Zion, where they can live in peace with their brethren and sisters who have gone before them. I feel well in the Work of Christ, and wish to do all the good I can. I have had power to testify to its truthfulness by the power of His Spirit, and it gives me joy to think that I have received the Holy Priesthood."

SANDWICH ISLANDS.—Elder Alma L. Smith, writing to President Daniel H. Wells from Lahaina, Maui, Sandwich Islands, of date 14th of May, 1864, says :—"Brothers J. F. Smith and William W. Cluff have gone to the Island of Lanai, two hundred miles distant, to set in order the Branches of the Church there. I have not seen them for about five weeks, nor do I expect to

see them for several more to come. I am alone upon this island with the natives, and I have recently returned from a tour around it, visiting the different Branches and preaching to the Saints on my way. These islands are rough and mountainous, which makes it very difficult and tedious travelling from one place to another, especially as we have to do the greater part of it on foot. We found the Saints in a rather low and unkind condition both temporally and spiritually. No meetings had been held on the islands for some time, as they had been instructed by Gibson to dispense entirely with meetings, preaching, reading the Bible, attending to family prayers, &c. He told them there had been enough of these things done, and they must now go to work physically, and the Saints, believing that he came from the Valley with full authority to dictate, obeyed his instructions. We are few in number to labor here, but we are doing all that lies in our power to arouse them from their lethargy to a realizing sense of their duty, and, by energy and perseverance, with the aid of the Spirit of God, I think we will succeed, at least; I am not at all discouraged. I feel that it is the Lord's Work, and he will bring about the result that he wishes."

NEWS FROM HOME.

It is very pleasant amid the jarring and dismal sounds of contending factions, the clangor of arms and the doleful and heart-rending accounts of ravages of war which come to our ears, to hear of the peace and prosperity which is attending the labors of the Saints of God in the far-off vales of Deseret. Sweeter far to our soul than the notes struck by the breath of passing zephyrs from the Eolian harp, or than the sounds of praise and joy issuing from Memnon's statue when kissed by the first rays of the morning's sun, is the coming of glad tidings from our friends afar off. We know, likewise, that the Saints generally love to hear of the upbuilding and the adorning of Zion; and although to the outside world, which comprehends not the purposes of God, the circumstances enacting there appear trivial and seemingly of little import, yet to us they betoken the onward progress of the Work of God, and the successful establishing of that kingdom which is never more to be thrown down.

From late numbers of the *Deseret News* and the *Telegraph*, we learn that improvements in Great Salt Lake City were never before carried on to such an extent as they are at the present time. Several large stores are being erected in business portions of the city, by different mercantile firms, and private residences and hotels are springing up, and prosperity seems to be attending all classes of society. The high prices of provisions and merchandize, consequent on the continuance of the war, has led to a corresponding rise in the prices of labor. A company of the 2nd cavalry has taken up its quarters in the Quarter-master's new storehouse, opposite the Tabernacle, as a Provost Guard; what for is not reported. The C. V.'s occasionally make a demonstration of their chivalric patriotism one against another, while under the influence of "John Barleycorn," but a few hours, or days, under guard, or in the performance of extra duty, cools off their ardor and they relapse into their former quiescent state.

The crops generally are looking well, but at some of the settlements, in Iron

and Washington counties, they are threatened with drouth. The Theatrical Association are still giving their chaste renderings of the "Drama" to their attentive audiences. A Circulating Public Library at the Seventies' Council Hall has been established by the liberality of a number of the citizens, who have donated books, and money for the purchase of them, for the use of the people of the city. Improvements in different parts of the State in roads, bridges and canals, have been carried on—one of the latter for carrying the water of the Provo river around by Battle Creek and American Fork to Lehi, thus bringing into cultivation a large tract of arable land—has been completed as far as the former place, by the persevering energy of the Saints, in defiance of the difficulties they have had to meet with. At St. George, in Washington county, the enterprising citizens have tunneled through the "Black Ridge," by which means they have carried the waters of the Rio Virgin on to about 400 acres of good land. Last year they suffered from the failure of the water of the Santa Clara, but the new canal they have completed will obviate this difficulty, to some extent, in the future. The immigration through the City has never been so large any year before, and it is seldom that there is heard any complaint of their lack of good order, though once in a while one gets "elevated," and, perhaps, fined for his indiscretion. Presidents Young and Kimball had been on a short tour south, as far as Provo, but had returned and were in excellent health and spirits. Altogether the news from home is very gratifying and satisfactory, for which praise be to God.

CORRESPONDENCE.

ENGLAND.
SHEFFIELD DISTRICT.
Sheffield, July 22, 1864.
President Cannon,
Dear Brother:—Some time has elapsed since I last wrote to you concerning the progress of the work of God in the Sheffield District. It gives me much pleasure in reporting the success with which our labors have been crowned. The Elders are laboring faithfully throughout the District to warn the people of the evils that afflict them upon those who fear not God and keep not His commandments; and many have opened their hearts to receive the truth, notwithstanding the scoffs that are heaped upon them by their friends and relatives. You will see by our Statistical Report that we have baptized nearly as many for the last year ending Jan. 30, 1864, as we have emigrated. In the Leeds Conference the number baptized exceeds the number emigrated. Therefore all have not staid neighbor ten baptized

since the report was sent up. I learn by letter from brother J. K. Whitney (as I have not been there myself for several weeks), that they are also increasing in numbers in the Hull Conference. Notwithstanding the good work we are accomplishing in this direction, I am sorry to say that there are some whose course of conduct is not compatible with the life of a Saint or the covenants which they have taken upon themselves, which has forced us to sever a number from the Church. This is the most painful part of my duty, but nevertheless a necessary part to be performed, in order that the Saints may become what they profess to be; namely, a pure, virtuous, and upright people, having all manner of evil spoken of them unjustly, that they will receive the blessings promised by our Lord and Savior Jesus Christ, unto those who suffered these things falsely. Which weense the people forsaking their covenants, it does not discourage

us, for we know that the net was to take of all kinds; but we feel the importance of that passage of Scripture recorded in Ezekiel, "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." We realize that we are watchmen placed to warn the people of the danger that awaits them, and that, if we perform our duties faithfully, that their blood will rest upon their own heads and not on ours. We also feel much blessed in our labors, for we

know that God gives us power as our efforts are to do good. I not only speak for myself, but for all those who are laboring in the District. Brothers Russel and Hubbard have safely arrived at Sheffield, where I met them last evening. Brother Russel will labor in the Sheffield Conference, and brother Hubbard in the Leeds Conference for the time being. I trust we shall be able to increase in numbers as our help has increased. Praying that the blessing of God may attend you in all your labors, and his Spirit go with you on your journey home, I am your brother in the Gospel,

C. M. GILLET.

SUMMARY OF NEWS.

ENGLAND.—The drought appears to be causing much mischief in South Wales. The scarcity of water is so great at the iron, tinplate, and coal works, that at many establishments the principal departments are at a complete standstill. Hundreds of hands are in consequence thrown out of employ, and both masters and men are suffering. Disgraceful riots have broken out at Belfast between the Catholics and the Protestants, and still continue, and fears are entertained that they have not yet reached their height. It has been found necessary to call out the military, and to scour the streets by means of the police with fixed bayonets. The riots still continue without the slightest chance of abating. The military, to the number of 3000 men, are at present in the streets, and about 1000 constabulary, both forces having been considerably reinforced from Dublin. There are also a great number of special constables on duty, the magistrates having sworn them in to-day. There are nearly sixty persons wounded by gunshots. Thirty-three persons are at present in the hospital. A dreadful fire occurred at Hull yesterday, 15th inst., whereby an immense block of warehouses was destroyed, and it is said twenty horses also were burned.

AMERICA.—News from New York, up to the 6th inst., is as follows:—Grant's movement north of James river was a feint, to cover a grand assault upon Petersburg, which was opened by springing a mine under a Confederate earthwork in front of Burnside's position. Six tons of gunpowder were exploded, carrying the fort into the air, and burying 250 Confederates in the ruins. Immediately the Federal artillery opened along the whole line, amidst the fire of which Burnside charged and seized the ruined fort and a portion of the works upon either side. He then attempted to push on to the second line of defences, but was driven back by the terrific fire of the Confederates. A reserve division of negro troops was afterwards thrown forward, and met with a similar fate. The Confederates then, in their turn, charged, and ultimately drove the Federals, white and colored mingling in confusion, back to their entrenchments held previous to the assault. Grant's loss is very heavy, no estimate placing it below 5000, while many carry it as high as 10,000. Burnside was wounded, and General Bartlett captured. On Saturday the Confederates levied a contribution of \$500,000 upon Chambersburg, which not being paid, they burnt the greater portion of the town, including all the public buildings. They then moved westward. It is rumored that the whole Poto-

mac army will be immediately transferred to Washington, in anticipation of an advance against that capital by General Lee at the head of his entire forces. It is reported, non-officially, from Washington, that another engagement occurred at Atlanta on the 27th ult., in which the Confederates were repulsed with much loss. There are counter rumors that Sherman was defeated. There are again signs of important movements by Grant's army, which it is believed refer to its immediate transfer to a base nearer Washington. The Confederates have retired from Pennsylvania. Their cavalry still hold the lines of the Potomac, and make daily incursions into Maryland. Early's head-quarters are at Martinsburg. All accounts agree that his force numbers upwards of 40,000. Deserters assert that he is being heavily reinforced from Richmond, and that he is establishing a base of operations in the Shenandoah valley. The *Globe* of the 15th inst., thinks it is more and more probable that Grant will not take even Petersburg, much less Richmond. Since Grant, failing to defeat Lee in the field, failed also to anticipate him at Petersburg, the fates have been against him. In fact, one would think that the chief reason now for remaining in strength on James river is to prevent Lee from delivering Hood out of his perils at Atlanta. The Confederates have recrossed into Maryland in force, and occupied Hagerstown. This morning, 5th inst., the Governor of Pennsylvania called for 30,000 militia for immediate service. Great alarm exists among the population in the Cumberland valley. The Pennsylvania farmers are driving off their stock. The Federal loss on Saturday before Petersburg is officially stated at 5600 men. It is reported that General Hooker will be assigned to a new command, embracing the Upper Potomac, Maryland, and Pennsylvania. General Sherman has effectually cut the railroad communication between Macon and Atlanta. M'Call's division, while retreating, was routed, and a large portion of his force captured. Farragut's fleet is stated to have attacked Mobile and passed the forts, and was preparing to attack the city. Reports are current that General Grant had arrived at Washington. A portion of Grant's troops have entered Maryland. Deserters assert that the Confederates have undermined the position in front of the Federal Fifth Corps before Petersburg. Hood reports that Stoneman, with 500 men, has been captured. Senators Wade, Henry, and Winter, and Mr. Davis, the chairman of the committee on the rebellious States, have issued a report charging President Lincoln with usurpation of power, and a design to secure his re-election by unfair means.

VARIETIES.

A worthy alderman, captain of a Volunteer corps, lately gave the following order to his company :—"Advance three paces backwards, March!"

"You are a regular muff, sir," said one traveller to another, whilst disputing in a coffee-house. "Thank you," replied his companion, coolly, "if I am a muff, I've done my duty; I've made you warm."

Lord Byron's valet once greatly excited the anger of his master by observing, while Byron was examining the remains of Athens, "La! my lord, what capital mantelpieces that marble would make in England!"

Pat Finegan, of Maine, bolted from his vixen of a wife with whom he could get no peace. Being accosted *en route* by an acquaintance with: "Well, Patrick, they say you are going in for the war."—"No, no," said he; "I am going for peace!"

At an examination of the Windsor Infant School, a little boy was asked to explain his idea of "bearing false witness against your neighbor." After hesitating, he said it was "telling tales," on which the examiner said, "That's not exactly an answer. What do you say?" addressing a little girl. She immediately replied—"It was when nobody did nothing and somebody went and told of it."—"Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining.

ADDRESSES.

William H. Miles, Post Office, Box 2957, New York, by addressing whom, persons emigrating can learn the whereabouts of the Saints there, and obtain such other information about labor, wages, rates of exchange, &c., as they may require.

W. H. Waylett, at W. S. Phillips', 45, Union Terrace, Thomas Town, Merthyr Tydfil.

James Townsend,

H. J. Richards, } 1, Major Street, Nottingham.

Harrison Shustler,

Loretto D. Rudd, 3, Willow Street, Reading, Berkshire.

Erigham W. Kimball, 21, St. Andrew's Road, Southampton.

Finley C. Free, 28, Florence Street, Islington, London, N.

Oscar F. Lyons, 4, Barton Place, Wells Road, Bath.

DIED:

At Royton, Lancashire, May 21st 1864, Charles Holt Butterworth, of consumption, in the 33rd year of his age. He died in the Faith with a hope of a resurrection with the just.

POETRY.

FREEDOM—MY COUNTRY.

(From the *Deseret News*.)

'Tis Freedom's glorious birthday

Beneath Columbia's sky.

All hail! Immortal Freedom, hail!

She was not born to die.

She lives! But, where? there's madness

Upon our nation's brow.

With seeking, crimson wreaths entwined!

O where is Freedom now?

Her path is on the mountains—

Her home, the vales, below.

Where God's eternal Priesthood rules,

And truth's pure currents flow.

War's bugle notes are sounding

Where once fair Freedom spread

Her banner forth—where now, in streams,

Fraternal blood is shed!

My Country, O my Country,

My birth-place and my home;

Thou, thou hast done the fearful deed

That seal'd thy hast'ning doom!

Ere long, a land of widows

And orphans, thou wilt be:

A "Miserere" on thy wall,

Foretells thy destiny.

Thy gallant sons are dying—

Thy sons, by sons are slain:

Prayers, tears and sighs cannot recall

Them back to life again.

A hand reach'd forth to save thee,

Some twenty years ago;

But thou, with hellish anger spurn'd

That hand, and laid it low.

You screened the perpetrators—

You revel'd o'er the deed;

And God, in justice, mocks you now

In this, your time of need.

You broke the shield of Freedom;

And Freedom had to fly

For refuge to the mountain tops,

Beneath the western sky.

By Truth and Justice cherished,

From here she will spread forth

Her glorious banner, and proclaim

Peace, Peace, to all the earth.

Then crown the day with honors,

And never, never cease

To decorate fair Freedom's brow,

With garlands gem'd with Peace.

Great Salt Lake City, July 4, 1864.

E. R. Snow.

CONTENTS.

The Instructiveness of our History	545	News from Home	536
How to Live	548	Correspondence.—England: Letter from Elder	537
History of Brigham Young	550	C. M. Gillet	537
Editorial.—The varied Duties of the Elders	552	Summary of News	538
Our Contributors	554	Varieties	539
Abstract of Correspondence	555	Poetry.—Freedom—My Country	540

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, September 3, 1864.

Price One Penny.

THE NECESSITY OF REVELATION.

BY ELDER JOHN NICHOLSON.

In allowing the mind to wander backward up time's everflowing stream—in reviewing the past history of the world, and the great and wondrous events that have transpired on its surface, we cannot help noticing the power and influence which has been possessed and wielded by men who have soared above the masses of mankind, by the strength and superiority of those powers of intellect which they have inherited from our great Parent, who is unto us the source of all light and intelligence. We cannot but notice, also, that those who have been distinguished among their fellows have, because of the greatness of their mental capabilities, been able to accomplish great and mighty works; and they have been able to bless and benefit their fellow-men according to the extent or limits of the sphere in which they may have moved; and how, at times, they have spread around them misery, desolation and woe, according to the channel into which their powers of mind have been directed. The energies and capabilities of men can be used for the accomplishment of either good or evil, which shows us the

necessity that exists for the guidance of an All-wise and Supreme Power.

Numerous instances are afforded us in the history of the past, of men's talents having been prostituted and used for base and unholy purposes—of their having spread amongst the children of men desolation, misery and death, instead of turning their superior light and intelligence to advantage, in endeavoring to do good to those around. They have verified, in their actions, the words of the poet, who says,—

"Man's inhumanity to man,
Makes countless thousands mourn."

Yet, if we view the condition of the nations of the earth in this age in which we are living, and behold the amount of chaotic confusion, of wretchedness and degradation in which the human race is immersed, we will find sufficient proof for our present purpose. In the various countries on the face of the earth—in those countries the people of which are considered to be the most civilized and enlightened—there are numbers of men holding leading positions, who, instead of having in view the welfare of humanity,

their lust for power, or some other incentive equally evil, causes them to pursue a course which is opposed to the interests of their fellows. In those nations calling themselves Christian, and who in their own estimation are under the full blaze of Gospel light, they are using those glorious faculties, with which they have been endowed, in spreading destruction on the right hand and on the left. The greatest praise and commendation are given to those who are clever or ingenious enough to invent instruments of war calculated to sweep from the face of the earth the greatest number of her inhabitants. Our ears are constantly saluted with details of bloodshed and suffering, which harrow up the feelings of all sensitive lovers of their kind. The periodicals of the day are teeming with accounts of horrible crimes and wickedness which are of daily, yea, hourly recurrence, till we are led to exclaim, "O humanity! humanity! how hast thou fallen!" The mind of the reflective and philanthropic are led out in search of a remedy that will suffice to stem the awful, swelling stream of human misery, for the impotency of the systems now extant, and their powerlessness to correct those evils and banish them from the midst of society, must be plain to all who take the trouble of giving the matter their unprejudiced consideration. Whether we look at the world politically, socially or religiously, the same tumultuous confusion exists. How often have men who have been pre-eminent in their nobility and largeness of soul, whose bosoms have been fired with an unquenchable desire to ameliorate the condition of humanity, and to spread abroad the blessings of peace, harmony and love, instituted societies for this purpose; but, although they have labored assiduously, they have failed in all their attempts to establish a time of peace that would prove permanent and lasting. The truth of that saying in the Scriptures, which gives us to understand that whatever system originates from man shall surely come to nought, has been fully proven, and has made the fact clearly evident that all the endeavors of man, of himself and by his own wisdom, to remove war, blood-

shed and corruption, that peace, love and brotherly kindness may take their place on the earth, are futile and abortive. The fruits of man-made governments, instead of being peace, unity and love, are contention, enmity and strife, and those glorious qualities of mind which make man so eminently superior to all the other creatures of God, are perverted and turned from their true and legitimate purposes.

But, we learn from the Scriptures that the time will come when those evils will be done away, and a reign of universal peace and righteousness will be established upon the earth. This happy condition of affairs shall be brought about by obedience to the commands of our heavenly Father—by the introduction of a system of theocracy, or a government founded on the rock of revelation from God. If we read the history of God's people who lived in ancient times, we find that when they were living in obedience to the revelations of the Almighty, as they were given through his servants, they enjoyed the blessings of peace and prosperity, whilst those who were not guided and directed by Divine inspiration, were grovelling in comparative darkness and misery. As it was in former ages, so is it now in our own day. The Lord in his infinite goodness has again revealed himself from the heavens, and those who are willing to live under the light of heaven have, because of their desire to thus serve God, been driven violently by wicked men from the midst of the civilized nations of the earth. The Latter-day Saints occupy at present an isolated position, yet view their condition and compare it with that of the world at large, and by that comparison how plain will appear the glorious fruits which are the results of a system of Divine origin, and how superior in its effects when compared with all the other systems on the face of the earth. Whilst many of the people of the world are dyeing their hands in each other's blood, and whilst those nations not at present engaged in war are looking forward expectantly to see bursting those dark and ominous clouds which fill the political atmosphere, and which overhang the inhabitants of this globe; whilst men

are perverting their Godlike qualities of mind in the invention and construction of implements of death and destruction; whilst the minds of men are enveloped in darkness with regard to the purposes of God, and his design in sending us to pass through this probationary condition of existence, this same despised people, called Latter-day Saints, are having their energies, mental and physical, directed in their true and legitimate channel by revelation from God. This revelation is given through his authorized servants, whom he has clothed upon with a portion of his power. In the midst of the Saints is seen the fruits of a willingness to live under the direction of revelation from the heavens; for, in their present home in the mountains, they are enjoying comparative peace and prosperity. As a people their ideas and conceptions of the plans and purposes of God are not narrowed down to any creed, or number of dogmas, but they are broad and comprehensive. All who have embraced the Truth understandingly, know that man is a progressive being, and that the religion of Jesus is the Gospel of regeneration—that the greatest work we have to perform is the work of self-development. The Truth is light from heaven; it enables us to gain an understanding of ourselves, and, when we gain this understanding, we behold our imperfections and weaknesses, and are enabled, by the blessing of God, to strengthen the weaker portions of our organizations, thus becoming more equally developed. The Truth as it is revealed, by its regenerating qualities, causes the obedient to its requirements to improve intellectually, morally and physically. Not only will it increase our knowledge, and, consequently, our power and influence, but the light of Divine revelation will also point out to us how to rightly use that intelligence and power which we thus obtain.

Instead of limiting our faith to any given rules, or, as religionists, to a belief in the atonement of Jesus, we, as the Apostle Paul has said, go on from faith to faith even unto perfection. Jesus said, "Be ye perfect even as your Father in heaven is perfect." The Truth is the ladder of

progression which leads men upward and onward toward perfection. It will be revelation from God that will turn the tide of human affairs, and bring about that peaceful period which was so much spoken of by the ancient Prophets, when there shall not be war any more, for the powers and energies of man will be used for nobler purposes, and the implements which are now being used to destroy life, shall be formed into implements of husbandry, for the cultivation of the soil.

It has been predicted that in the last days the judgments of a God who loves righteousness and hateth iniquity, shall sweep the wicked from the earth's surface; that the wicked shall slay the wicked, that the meek may, according to the promise of Jesus, inherit the earth; that the kingdoms of this world may become the "Kingdoms of our God and his Christ." Are not the wicked slaying the wicked? Are not the kingdoms of this world tottering to their very centre? Are not the esteemed wise amongst men asserting that the world is on the eve of a revolution of the most gigantic description?

Look at the movements and progress of the Saints who are located on the Tops of the Mountains where, according to the ancient Prophets, the House of the Lord was to be established. Every year adds its thousands to swell their numbers. Witness the unity that exists amongst them. Behold their great love for the virtuous poor, in their leaving their homes, friends and associates, and all that the affections of the heart entwine themselves around, to go into the nations of the earth, without purse or scrip, to gather them out from the midst of wickedness and corruption, and sending them means of transportation across the vast prairies of the American continent. Behold, O ye inhabitants of the earth, the similarity which exists between the Latter-day Saints and that people described by the Prophets of old, when they looked down through unborn ages, and saw, by the eye of faith, the events which are now transpiring. Jesus said that the kingdom of God is like unto a mustard seed, which grows gradually and is at first almost imperceptible. How like the

progress of this people. In the last days the Lord was to send out his fishers and hunters to gather in his elect from the four quarters of the earth ; and, in fact, in every particular are the Saints similar unto that people spoken of in the Scriptures, who were to be guided and directed by revelation from heaven.

Then who are so blind and self-conceited as to imagine they can do

the will of God on the earth, as it is done in heaven, unless it be revealed unto them. Who would remain in darkness when light is come into the world ; when the glorious Gospel of Jesus is on the earth, which points out to us the way to become noble, God-like and exalted, and how to use all our various energies to the glory of God our heavenly Father.

PRAYER.

BY ELDER G. E. GROVE.

One of the exercises of a Saint of Latter-days is prayer ; but that, like all other principles to be availing, must be properly understood ; as such, this article is kindly penned, with the earnest hope of affording some instruction upon this important part of our worship.

What is prayer ? Is it a matter of every day's occurrence ? It is used by every grade and class of people, simply because there are no mortal beings without wants, nor any who have arrived at such a state of independence as to live without asking for what they want. Then, prayer is asking for what we want, but it would be of little use praying to a person for what they had not to give, or of addressing them in an unintelligible manner, or of using a number of vain repetitions. Any person may perceive that with some, prayer is a repetition of needless words, and is inexpressive of either want or desire ; yet how many prayers are thus made to our heavenly Father in an unseemly manner. When we approach our Father in heaven, we should do so in a seemly manner. It is not wrong to pray one with another, or for the prosperity, protection, and peace of our brethren and sisters ; especially for the Priesthood, that the word of the Lord might have free course and be glorified ; but, in doing so, we should pray with our understandings, and pray for nothing but what we feel we want. For instance, if we asked the Lord to make us useful, uniting us together as one, to help

us to carry out the counsels of the servants of God whom he has placed over us, yet we never made any effort to do one or the other, our prayers would only be so many meaningless words.

Many may suppose that by having obeyed the Gospel so far as to entitle them to the Holy Spirit, they have no need to be taught how to pray.

The disciples of Jesus did not feel so, although they were called to the Apostleship, for they asked him to teach them "to pray as John also taught his disciples ;" and perhaps one of the most comprehensive and simplest forms of prayer left on record, is that which this generation calls the Lord's Prayer. Jesus, in his teachings upon prayer, particularly recommends them to guard against outward display and wordy prayers ; directing them to pray in secret, for there, he saith, Our Father seeth, and rewards openly. It was in the woods in secret that Joseph Smith went when the angel brought him the Everlasting Gospel which has blessed every Latter-day Saint ; and that Gospel is designed to bless and save the whole of the human family who will try its mandates. There can be no doubt that the secret of the success of all great and good men in the kingdom of God is, that they are men of earnest and mighty prayer before God. Those who are constantly holding communion with God, know more of him and his ways than do those who only hear of him in the midst of a congregation.

But prayer, to be acceptable before

God, should not only be made in secret, but in faith; not merely tell him he is more willing to give than we are to receive, but to feel so—for he that cometh to God must believe that he is a rewarder of them that diligently seek him. Again, in order that we may receive, we should so live that we may constantly have the favor and confidence of our heavenly Father, who withholds no good thing from them who walk uprightly; but if we try to divide between God and self, or God and the world, we cannot retain

any great blessing, for he hath said, My son, give me thine heart. Therefore, if we want money, health, position, power, influence, or any of the gifts of the Gospel, inasmuch as we desire them for the upbuilding of the kingdom of God and the gaining of salvation, we may claim the promise and obtain it. That whatsoever we ask the Father, in the name of Jesus, he will give it unto us. For the effectual, fervent prayer of a righteous man availeth much.

THE GATHERING.

BY ELDER WILLIAM DRIVER.

The gathering of the Latter-day Saints from all the nations of the earth, to the Rocky Mountains in North America, forms one of the most curious and attractive episodes in the history of the present day. Speculations are rife as to the motives which prompt so many people annually to leave their homes and all the relationships of life, to undertake a journey of such a protracted description. Every ship which leaves the ports of Europe, loaded with Latter-day Saints, is a signal for the renewal of those speculations, and all kinds of inferences are deduced according to the ideas and characters of the different parties observing the movement. A large amount of sympathy is expressed for the Saints, and a good instalment of angry invectives are hurled at the Elders on such occasions. The Saints are looked upon as a weak-minded people, to be deceived with a belief that their salvation, to a great extent, depends upon the observance of this principle. Every plan which was thought to stand any chance of success has been devised to stop the gathering. The tongue of slander has not been idle. Motives the most impure have been imputed to the leaders of the Church. Stories the most ridiculous and absurd have been invented and circulated as truth; means have not been wanting to disseminate them far and wide; agencies have been

established whose declared object and aim has been the overthrow and destruction of the Church. Priestcraft has tried, and miserably failed in trying, to prove the gathering not to be a command of the Lord. The Bible, which they profess to use as a standard by which to try this principle, abounds with abundant evidence to prove, that in the last days, God would issue a commandment to gather his people together, who have made a covenant with him by sacrifice. When this "holy alliance," entered into by clergymen of different denominations, had tried every scheme which their combined wisdom could devise, and they were compelled to acknowledge all their efforts to be powerless to prove it wrong by the Word of God, another plan was adopted, which, it was loudly declared, would accomplish their purpose, and would be the deathblow to this gathering of the Saints. This plan was to endeavor to frighten the people, by portraying before their minds the dangers to be encountered on the journey, and the awful tyranny they would be subjected to after their arrival in the Valleys, should they survive the trials and dangers of the journey. They spoke of the numbers who annually start on that journey, and how but a small per centage ever reach their destination. The wild Indians of the prairie, wild beasts and reptiles, and

the many contagious diseases peculiar to the countries through which they have to pass, would necessarily make sad havoc, and would decimate the companies. Hundreds of other stories equally as silly, and efforts as powerless have been circulated, but all with the same result, as the thousands who annually leave this country abundantly prove. The Christian world will never succeed in staying the purposes of Jehovah, and the efforts of editors, tale-inventors, and of those who "miraculously escape from Utah," will be equally unavailing. It is our design, in this article, to state some of the reasons why the Latter-day Saints are willing to make any sacrifice, in order to observe the command of the Lord to gather. The motive must be very strong which enables the people of God to abandon their positions in life, and to suffer the loss of character and of influence; to forsake the associations of home, with all its endearments, to undertake such a journey. Those who do so are not of that character who are stigmatized as the scum of the earth. Journalists who have been on board our ships to observe the "Mormon" emigration, with a view to give a truthful representation of it, have characterized them as the hard working and intelligent laboring classes of England, and also of other countries. This motive power is no more nor less than a knowledge derived through an active development of the principle of faith. That God, in these last days, has spoken from the heavens, and given a commandment unto his people, to gather out of Babylon; for her sins have reached up unto heaven, and God hath remembered her iniquities, and again the command has been issued, Gather my people together who have made a covenant with me by sacrifice.

Some may remark, "Cannot the Lord save his people from the evils of Babylon without calling upon them to leave their homes? Cannot they serve him as well in their own lands as in America? Is he not omnipotent to save us from every peril and calamity?" Yes, had he willed it so, he could have saved Noah, without giving him the trouble to build an ark; he could have saved Lot in Sodom, and the Saints in

Jerusalem; but, the command of the Lord to Lot and his family was to flee out of Sodom, and to the Saints in Jerusalem, "Flee to the mountains." Now, "We are the servants of him we list to obey," and those ancient worthies were serving the Lord when they observed these commands. In consequence of their obedience he blessed them with salvation. The ways of the Lord are one eternal round, hence, we see his plan of gathering out the righteous from the wicked previous to the destruction of the latter, has been the same in all time.

One of the plans the Lord has in view in gathering his Saints, is to build up Zion, for, says the Prophet, "When the Lord shall build up Zion he will appear in his glory." If we observe the results which will follow the building up of Zion, we shall discover that it will not only prove salvation to the Saints, but it will be attended with the most momentous consequences to the whole world. The world is equally under obligations to the Lord for the accomplishment of this part of his purpose, as are the Saints. Their salvation, if they are ever saved at all, depends upon their obedience to the Gospel, therefore are they dependent upon the building up of Zion.

Without the gathering and the establishment of Zion, there is no means of escape from destruction and death. The results which philosophers and statesmen have for centuries been legislating to bring about what will never be realized—that is peace, lasting peace. The means employed by the world is inadequate to accomplish this end. The most popular idea entertained at present as likely to preserve peace, is to be prepared for war; acting upon this theory, all the most powerful nations of the world are endeavoring to rival each other in producing the most powerful instruments of destruction. Thus, a large amount of time is expended in building fortifications, iron-plated frigates, and cupula-towered rams—the invention of cannon and other instruments calculated to produce the most deadly effects, the increasing of their armies, navies, &c. — according to the word of the Lord, this plan of obtaining a last-

ing peace will never be effectual. We notice the prediction of the Prophet Micah on this subject. "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." Here, then, are the most powerful reasons why the Latter-day Saints should go to the Rocky Mountains, as it is to learn the ways of the Lord, that they may walk in his paths. The Prophet says further, "The law shall go forth of Zion, and the word of the Lord from Jerusalem." He "Shall rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." After such a declaration from a Prophet of God, who will deny that the gathering is an essential principle to the salvation of the world? Those who would attempt to deny it, must first prove that the servant of God spoke an untruth, and that Jehovah has changed in his dealings with mankind. In Zion dwells the Prophet of God, through whom is conveyed the word of the Lord to the people, and in no other land upon the earth is the revelations of the Almighty acknowledged; therefore, the channel through which the blessings come unto us is totally ignored and set aside by the world. Zion will not be cast down and destroyed; God will dwell in the midst of her; from thence he will issue his laws by means of which the nations shall be governed. Then, and not until then, will there be a possibility of peace to brood over and be established upon the earth. Then it is of

infinite importance to the nations that Zion should be built up and established, otherwise they cannot escape the fearful destruction which their wickedness and rebellion will bring upon them.

When the hearts of the wicked are filled with fiendish hate toward their fellows, and the all-absorbing desire of the human family is the destruction of its kind; then the Lord shall speak out of Zion and rebuke strong nations for their sins, and they will humble themselves before the Lord, and beat their swords into ploughshares and their spears into pruning hooks, neither shall they learn war any more. What a peaceful time will then arrive? An everlasting peace, established by Him who alone holds the destinies of the nations in his hand. Then why, like Pharaoh of old, put their trust in chariots and horses; or, like Belshazzar, boast of the security they enjoy when surrounded by strong walls and brazen gates. Modern nations who boast of their material strength, and think it sufficient for securing peace, will be terribly deceived when God sends his judgments. They will, like those ancient delinquents, be powerless. How happy the earth would be, could all mankind be brought to honor and reverence the Lord of Hosts. Then they would acknowledge the servants of God as his ambassadors, and not despise and scorn their efforts put forth to save a remnant of the people from destruction. When their greatness has departed, and the day of their calamity has arrived, God will rebuke them with his own voice, in tones of thunder; then will they lay down their weapons of destruction, and having converted them into implements of husbandry, shall enter upon a life of peace which will be enduring and eternal, and all nations shall walk in the light of the Spirit of the Lord.

POETRY is ever tuning her lyre, and singing of that beautiful state to which the human race is capable of rising. Hope is ever pointing her telescope to the better time coming. Religion is ever fostering the latent capabilities of sympathy and love, which are firmly laid in the foundation of human nature, and opening up before them scenes of brightness and beauty, which stretch beyond the tomb.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 552.)

"At this time the brethren were laboring night and day building the House of the Lord. Our women were engaged in spinning and knitting, in order to clothe those who were laboring at the building; and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through in order to accomplish it. My wife had toiled all summer in lending her aid towards its accomplishment. She took one hundred pounds of wool to spin on shares, which, with the assistance of a girl, she spun in order to furnish clothing for those engaged in the building of the Temple, and although she had the privilege of keeping half the quantity of wool for herself, as a recompense for her labor, she did not reserve even so much as would make a pair of stockings, but gave it for those who were laboring at the House of the Lord.

She spun, and wove, and got the cloth dressed, and cut, and made up into garments, and gave them to those men who labored on the Temple—almost all the sisters in Kirtland labored in knitting, sewing, spinning, &c., for the same purpose.

In the winter of 1834-5, I attended the Theological School established in Kirtland, in which the lectures on faith, contained in the book of Doctrines and Covenants, originated.

A certain number were appointed to speak at each meeting. On one occasion I was called upon to speak on the principle of faith. Several brethren spoke before me, and quoted every passage mentioned in the Scriptures on the subject. I referred to an original circumstance which took place in my family. My daughter had broke a saucer; her mother promised her a whipping, when she returned from a visit on which she was just starting; she went out under an apple tree and prayed that her mother's heart might be softened, and when she returned she might not whip her; although her mother was very punctual when she made a promise to her children to fulfill it, yet when she returned she had no disposition to chastise her child.

Afterwards the child told her mother that she had prayed to God that she might not whip her.

Joseph wept like a child on hearing this simple narrative and its application.

Dec. 22.—I commenced going to a grammar school, taught by Sidney Rigdon and Wm. E. McLellan; many Elders and some of the sisters attended. I continued six weeks.

Feb. 14th, 1835.—I was chosen and ordained one of the Twelve Apostles.

May 4, 1835.—I started in company with the Twelve on a mission to the Eastern churches.

I attended Conferences with the Quorum at Westfield, Chataque county, N.Y., at Freedom, Cattaraugus county, at Lyonstown, Wayne county, also at Pillowpoint, Jefferson county; and from thence I went to Plattsburg, where brother Orson Pratt and I separated from our brethren, and proceeded by steamboat to St. Albans. I visited Sheldon, where I was born, and on the Sabbath had an appointment to preach alone, brother Pratt having gone on. I preached to my friends and relatives several times. I passed over the Green mountains on foot and alone, ten miles between houses, through deep gorges. Attended a Conference in St. Johnsbury with the Twelve. I visited my connections at Plainfield, N.H., and preached to them amid much opposition, and attended Conference with the Quorum at Bradford, Mass., also at Saco and Farmington, Maine.

My son, Heber P., was born in Kirtland, Geauga county, Ohio, June 1, 1835.

August 31.—We started for home; I passed through Concord, N.H., and at Plainfield I received seven dollars, a bequest left me by my aunt, which enabled me to proceed home. I went by stage, railroad, and canal, visiting my sister by the way, at Byron, and arrived at Buffalo, where I met the Quorum of the Twelve.

We went on board the steamer *United States*, and proceeded as far as

Dunkirk, where she ran aground and sprung a leak ; she made her way for Erie, where she arrived with difficulty, but we were under the necessity of running upon a sand bar, to save the boat from sinking, we re-shipped and arrived at Fairport ; we reached Kirtland the same evening, Sept. 27.

A considerable portion of this mission was performed on foot, and I suffered severely from fatigue and blistered feet, which were sometimes so sore I could not wear my boots nor proceed without. I was frequently threatened and reviled by unbelievers, and had great difficulty in finding places to sleep and procuring food to eat.

I attended grammar school, taught by Elder Rigdon, about five weeks, and then commenced studying Hebrew under Professor J. Seixas, at which I continued during the winter.

March 27, 1836.—I attended the dedication of the House of the Lord, and received my washings and anointings with the Twelve Apostles ; and received the washing of feet on the day of the solemn assembly. I received many manifestations of the power of God, and participated in all the blessings and ordinances of endowment which were then administered.

May, 1836.—I inquired of the Prophet Joseph if I should go on a mission to preach, or go to school, he replied, I might do either, for the Lord

would bless me in the course I should pursue. Accordingly, on the 10th, I left Kirtland and proceeded to Fairport, where I took steamboat at 11 o'clock a.m., and next morning I arrived in Buffalo. From that place I passed on to the North-east, preaching where doors were open, and baptizing for the remission of sins such as believed.

June 13.—At Sackett's harbor, I had the pleasure of meeting Luke Johnson and Orson Pratt, who were laboring with their might for the cause of God in that region.

I took the steamer *United States* to Ogdensburg, St. Lawrence county. About three miles from the village I was stopped by a shower of rain, and making known my calling, the people desired a meeting, and called in their neighbors, and I preached to them for an hour. Many staid until midnight ; and before I was up in the morning they called upon me, and requested that I should preach again that day in a school-house, which I did, and at night I was again thronged with those who were eager to hear. The second morning they likewise called on me, and would not let me go until they knew the truth of my testimony ; and on the fourth morning I baptized three. I remained seven days, and continued preaching, and baptized and confirmed seven ; and the promise was fulfilled, for those who believed spake with tongues, and the sick were healed."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 3, 1864.

VALEDICTORY.—In the kind providence of our heavenly Father, after a mission of three years and eight months in these lands, making an absence from home of close upon four years, I have had the privilege granted unto me of returning home to Zion. It is with no ordinary emotions of pleasure that I make this announcement at the present time to the Elders and Saints through the columns of the *STAR*. Though I have always been satisfied to labor wherever the Lord has seen fit, through his servants, to direct, I have, nevertheless,

yearned for the time to come when I could return with His approval, and the good feelings and confidence of His servants, and a consciousness within myself of having done my duty, to enjoy the society of my brethren' and the' rest of the people of God in the home which he has provided for them in the midst of the mountains. That time has at length arrived. Presidents Daniel H. Wells and Brigham Young, jun., have been appointed by the First Presidency in Zion to come to these lands and take charge of all the interests of the Work of God coming within the purview of this office and the jurisdiction of the Presidency of these Missions. It is a cause of great satisfaction to me to have men so tried and so approved of the Lord, as my successors in the Presidency here, and I transfer all the business pertaining thereunto to them with heart-felt pleasure, knowing that in them the Elders, Saints and honest-in-heart in these countries, will find fathers, brethren and friends. My earnest prayer for them is, that they may be endowed with that health and strength which will cause their residence and labors here to be a pleasure unto them, and that the fulness of the Spirit of their offices and callings may rest down upon them, which may God grant for Jesus' sake. Amen. To the Elders and Saints I wish to say, Seek for, give heed to, and honor their counsels as you would those of angels of the Lord who might be sent unto you, and I can promise you that the blessings of the Almighty will ever attend you, and there will be a peace and joy and prosperity granted unto you which you may seek for in vain in a contrary course. I need not say what the consequences will be of disregarding and rejecting their counsels—the past has fully illustrated this, and should such a feeling or disposition be manifested, the future will still confirm it.

In reviewing the work which the Lord has accomplished in the earth during the past four years, I am filled with thanksgiving to Him for counting me worthy to be an humble instrument and co-worker with my brethren, in his hands, to help to roll forth his glorious cause. I have labored in much weakness in the position which I was called to fill, yet with great joy; my labors have been sweet and pleasing to me in these lands, for I have known, and still do know, that I have been laboring in the cause of our Redeemer and God. It is not necessary for me to reiterate the leading incidents connected with the period referred to; suffice it to say, that I hope and pray that some souls have been brought to the knowledge of the truth with whom we may yet rejoice in the heavenly mansions of our Father and God. I cannot say FAREWELL to you, my brethren and sisters, without thanking you for the faith you have exercised in my behalf, and for the many acts of kindness which I, as well as my brethren, have received at your hands, and for the willingness, also, which you have generally manifested to give heed to the teachings and counsels which have been imparted unto you. My parting exhortation to you is, Seek constantly, in mighty faith, for the Spirit of God to be increased upon you, and treasure up in your hearts, and seek diligently to put into practice, the great truths and principles of salvation which have been, and still will be, taught unto you, that you may be permitted to enter into the rest and the fulness of the glory of our God. My last testimony to you, for the present, is the same as it has ever been, that in taking this course, and this course only, you can obtain eternal salvation, happiness and exaltation. May the blessing of God rest down upon you, one and all, and may the way be opened before every faithful soul—man, woman and child—to gather up to Zion; and I

bless you, and all the honest-in-heart, in the name of Jesus and by the authority which he has given me, that you, and the honest who have not yet come to the knowledge of the truth, may be preserved from every calamity and escape the destructions which will come upon this nation and the other nations of Babylon, even so. Amen.

In company with Elder John W. Young, who has kindly waited for me until I should be ready, I expect, the Lord willing, to start for home on the 27th of August.

Hereafter, all communications for the STAR, letters on business or asking counsel, &c., &c., should be directed to DANIEL H. WELLS instead of

GEORGE Q. CANNON.

SALUTATORY.—In assuming the Presidency of the European Mission, unto which position we have been appointed by the First Presidency of the Church of Jesus Christ of Latter-day Saints, we feel impelled to acknowledge that if, when we shall be called upon to terminate our labors in these lands, we can do so with the same consciousness of having accomplished some good, and fallen into as few errors, as can our predecessors, and like them have the approbation of the Lord and his servants, we shall be abundantly satisfied. Our business, however, is not to look to the end, but to grapple with the present. To the friends and patrons of the MILLENNIAL STAR we say, that we are not aware of having pent-up bottles of thunder to uncork, nor streams of unwritten eloquence running to waste, but expect to be content if we can shed forth a ray of living light to guide the honest seeker after Truth in the way of eternal life. We appeal to our friends and brethren to let the prayer of faith ascend to Him who sits enthroned in the heavens, that we may have His Spirit to guide and sustain us in our labors, for without His aid we shall be weak indeed. So far as we have been made acquainted with, or have any knowledge of the affairs of this Mission, we are not aware that it will become necessary to change the practice or policy which has so eminently obtained, under the able administration of President George Q. Cannon. We have, however, no promises to make, holding ourselves at liberty, at all times, to be guided by the Spirit of the Lord, and the instructions which we receive from the living oracles who are appointed to lead, direct and manage the affairs of the Church and kingdom of God upon the earth.

We would be wanting in common courtesy and civility, were we not to express our obligations to our beloved brother, President Cannon, for the cordial welcome which he extended unto us upon our arrival in a foreign land, among strangers, and through whose aid and influence we have been so fervently received by the Saints. We feel that we only respond the heartfelt emotions of thousands when we say, God bless you, brother Cannon; and to the happy consciousness of the faithful and honest performance of arduous and responsible duties, may there be speedily added, in sweet solace and great enjoyment, the associations of family and friends in our Mountain Home.

Elders of Israel, laboring in these lands, we have come to labor with you. It is our duty to make a faithful proclamation of the Gospel of salvation unto all people, as the way shall be opened before us. Our Savior said, "The whole need not a physician, but those who are sick." Direct your efforts, therefore,

not so much to those who have received the healing balm, as to those who, not having heard the message of life and salvation, still grovel amid the labyrinth of men-taught systems, and, consequently, of darkness and error. In saying this we do not wish to convey the idea that the Saints in these lands are to be ignored, and are not to receive the benefit of our administration and instructions, but simply that this is not the place to quietly sit down and preach to them only.

While, therefore, the Saints are using their best endeavors to effect their deliverance, let us not be wanting in extending unto them the active sympathy and aid afforded us by the principles of our holy religion, ever seeking their best interests and welfare, so shall we become as sons of consolation to the humble, the poor and the weary, lighting up their pathway with joy in the labors of the present, and with hope and faith in the realization of the blessings of the teeming and glorious future.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

CHANGES AND APPOINTMENTS.

Elder Philip Dell is released from the Presidency of the Carmarthen Conference, and appointed to labor in the Pembrokehire Conference, under the direction of Elder George Gibbs.

Elder John Evans is removed from laboring in the Merthyr Conference, and appointed to preside over the Carmarthen Conference.

Elder David Rees is appointed to labor in the Merthyr Conference, under the direction of Elder W. S. Phillips.

Elder Thomas P. Green is appointed to preside over the Denbighshire Conference, in place of Elder Robert M. Jones, released.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NOTICE TO BOOK-AGENTS.—Book-Agents who have sent in orders for Conference or Branch Records, and Monthly Balance Sheets, and have not had them filled, will oblige us by repeating their orders, as they are now ready for sale. The Book of Mormon, Doctrine and Covenants, (except morocco, gilt,) and Elder Jaques' Catechism for Children, are at present out of print.

CORRESPONDENCE.

ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, August 16th, 1864.

President Wells.

Dear Brother,—The visit of yourself and Presidents Cannon, O. Pratt and B. Young, Jun., to this town, on the 31st ult., was highly appreciated by

the Saints of the Birmingham District; and, I am happy to say, the teachings and testimonies given and borne upon that day have not been without effect upon strangers as well as the Saints. The enjoyment of those who attended the teaparty on the following evening was materially enhanced by the pre-

sence of yourselves and the Elders from the surrounding Districts and Conferences who favored us with their presence on that occasion as well as at Conference. I am happy to say that every one of the Saints, at whose houses the brethren stopped while in Birmingham, felt it to be a privilege to have the opportunity of extending their hospitalities to the servants of God.

On Sunday, the 7th inst., I attended a Conference at Longton, in Staffordshire. Owing to the scattered condition of the Saints there were not a great many present; but those who did come felt very well and we had a happy and instructive season together. In the morning, Elders Taylor, Bird and myself preached out of doors. One gentleman who heard us invited a few of our brethren to tea with him, saying it was the first time he had heard the Latter-day Saints. In the afternoon we excommunicated a number of persons who had not been doing right. None of them had been living their religion for a long time previously. One of them was in the habit of getting "filled with the spirit" to such an extent that he often became overpowered and lost the control of his faculties—though this spirit rather prompted him to profanity than to prayer; and another told me, some time ago, that "he felt hard towards the Lord because he had not prospered him in a business undertaking which he had engaged in to obtain means to emigrate with!" Elders Taylor and Bird are laboring as faithfully and assiduously as they know how for the spread of the Gospel, the salvation of the honest, and the gathering of the Saints, in and from their wide field of labor.

I have not yet visited Warwickshire Conference, as Elder Pixton, its President, with Travelling Elders Frost and Williams and about fifty of the Saints were present to represent it at our late Conference, and I, therefore, concluded they were feeling and doing pretty well.

I am grateful to be able to report the gradual but steady progress of the work in Birmingham Conference. The majority of the Saints are striving to do right, and such are constantly improving. But there are some, I am

sorry to say, who have lost their first love and have fallen into darkness, and of whom I might say, as the Prophet Mormon said of the ancient Nephites.—"When I speak the word of God with sharpness, they tremble and anger against me; and when I use no sharpness, they harden their hearts against it." I often grieve in secret for such and wish I could show them their dangerous position. We have seven local Elders devoted exclusively to outdoor preaching, during the fine weather, besides the various Branch Presidents and many others who are preaching nearly every Sunday. We get plenty of hearers—indeed more calls than we can fill, and are baptizing nearly every week. Last Sunday at Highbridge, I preached three times out of doors; also on the Monday evening. At the conclusion of the meeting one was baptized, and others would have been had not unforeseen circumstances prevented just then.

I am much obliged to you for the help you have sent to this Conference as well as to the District. Elders Hatch and Platt will prove valuable aids in rolling forth the Work of the Lord in this Conference, as, like myself, they feel in earnest in the good cause, and are anxious for the salvation of their fellow-beings.

With warm love to yourself, and Presidents Cannon and Young, and prayers for your united welfare, I am your brother,

WILLIAM H. SHEARMAN.

LIVERPOOL CONFERENCE.

Liverpool, August 17, 1864.
President Wells.

Dear Brother:—As it is sometime since the Liverpool Conference was represented by letter, I sit down to pen you a few lines, for the purpose of acquainting you with our movements here; and, as far as I am able to do so, of the future prospects of the work of God in this Conference. I can truthfully say, that, upon the whole, the Conference is in a good condition. In my visits to the different Branches, and especially of late, I have been quite cheered to see the good lively feeling manifested by the Saints. Their regular attendance at meetings and the happy smiles upon their coun-

tenances, together with the warm shake of the hand, which I have witnessed, is an indication to me that they feel well in the Truth, and that our visits amongst them are appreciated. They show their appreciation by reducing to practice the counsel which, by the aid of the Spirit of God, we are enabled to impart unto them. I know of no better way of showing our love for the principles of Truth than by putting them into practice. In fact, this seems to me the only way we can show our gratitude to God for making us acquainted with the Gospel, for I know we can never be benefited one particle by hearing the Truth, unless we apply it to our lives. This, I believe, the majority of the Saints in this Conference are doing; but, though many are doing this, we still have a few who are continually in the back ground. When we visit them and try to show them the dangerous position they are in, they promise to reform, and manifest a desire, in most instances, to still retain their standing in the Church; but when we leave them, we too often find that they forget their promises and give heed again to the suggestions of the Evil One. In some cases they grieve the Spirit of God to that extent that it ceases to strive with them. I think many such people are afraid to turn their backs wholly upon the Work of God, and, for fear of being damned, continue in the Church, thinking that by so doing they have a greater claim upon the blessings of God, and an immunity from the visitations of the Almighty which will come upon the wicked. But those indulging in such feelings will, I think, some time be miserably deceived, and they will find out that it takes more than the name of a Latter-day Saint to save them from the troubles the wicked are, through their rejection of the Truth, bringing upon themselves. There is one thing I must confess I should like to see an improvement in, that is, in the payment of Tithing. Despite the teachings of the Elders on this point, some seem to be perfectly indifferent in regard to it, and think because they are not compelled to comply with this principle, that the Lord does not require it of them; but, in reading the

Doctrine and Covenants (page 145), we find there that the Lord says, "He that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward." The Lord has undoubtedly left the principle of Tithing optional with the people, that they may show unto him whether they will do a thing only because they are compelled, or whether they do it because they love to assist in building up his kingdom. I have endeavored, in my humble way, to impress this principle upon the minds of the Saints, and several have confessed to me that when they paid an honest Tithing they felt better, and could then lay aside more for their emigration than they could after they had neglected to do it. This shows that when the Saints do it upon the principle of faith, as we ought always to work, they are blessed abundantly.

We have been busy, during the summer, in most of the Branches, preaching in the open air, and in every place, with the exception of Liverpool, the Elders thus engaged have been listened to attentively. In this town there seems to be a disposition on the part of the people to oppose out-door preaching; in fact, the last attempt we made to speak in the open-air, we were so abused that we had to leave the place where we were speaking, and we were followed through the streets by a mob numbering more than a hundred people. As we passed along we were the "observed of all observers."

On Sunday evening last I preached in the city of Chester, in front of the Castle, for upward of an hour, to a very intelligent-looking and attentive congregation. I was informed by the brethren that in times past the Elders have had great difficulty to get a hearing in that old city; but at present there seems to be no spirit of persecution evinced by the people, but on the contrary, I never before felt so free in speaking in the open-air. On Monday, in company of brother Weiler, I went down to the Hawarden Branch, and preached there in the open-air in the evening; and, like the evening previously, we had an attentive audience. After I had spoken, Elder Joseph Weiler, who has recently been

appointed to labor here, for the first time in his life spoke out-doors. The Saints have given him a cordial welcome, and he has already gained a good influence with them. I like his society very much, and feel assured he will be instrumental in doing good.

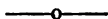
As for myself, I never felt better in the Gospel than I do now. I never enjoyed the labor of the ministry more than at the present time. I desire to be humble in the hands of God and his servants. If I understand my own feelings, I am willing to be used in any

way for the rolling on of this Work. I desire to co-operate and be united in all things with my District President, Elder Thomas Taylor. I have been blessed by his fatherly counsel many times.

My earnest desire is that God will bless you in the future as he has done in the past, and that you may ever be useful in his glorious cause. With kind love to yourself, and Presidents Cannon and Young, I remain your brother,

SEPTIMUS SEARS.

VARIETIES.



Words are oftener the substitute of thought than its vehicle.

The accuser of men to God is no less the accuser of God to men.

Despair not. The course of God's providence may be as his rivers.

Of all animals, man is the only one that is upright in his posture. Let him be so in his conduct.

For a grand nature in ruins we may have a mournful and tender reverence. For a nature which thought grand, but which proved to be petty, we have only contempt.

A York comedian was once asked how he came to turn his coat twice. He replied, that one good turn deserved another.

Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty. Love is the odour of the heavenly flowers.

There are five millions of Spiritualists in the United States, and to this number large additions are daily being added. Some of the most talented men are firm believers, and openly advocate its claims.

One of the most indispensable female virtues, and that which gives them most credit in the world, and individual loveliness, is modesty. This aimable quality of the soul has such an influence upon the features, air, mind and character, that everything loses its charm in woman where this bright diamond is wanting. It inspires us with angelic presence.

When Alexander the great saw Diogenes in a cemetery, he asked him, what he was doing there? "I am seeking," said the philosopher, "for the bones of your ancestors among those of beggars; but everything here appears to me so confused and mingled together, that I cannot distinguish them."

PURITY OF CHARACTER.—Over the plum and the apricot there grows a bloom and a beauty more exquisite than the fruit itself—a soft delicate flush overspreads its flushing cheek. Now, if you strike your hand over that, it is gone. The flower that hangs in the morning, impearled with dew, arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off and you may sprinkle water over it as you please, yet it can never be again what it was when the dew fell silently on it from heaven. On a frosty morning you may see pains of glass covered with landscape—mountains, lakes, trees, blended in a fantastic picture. Now lay your hand upon the glass, and by a scratch of your finger, or by the warmth of your palm, and all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored; a fringe more delicate than frost work, which when torn and broken, will never be re-embroidered. He who has spotted and spoiled his garments in youth, though he may seek to make them white again, can never wholly do it, even where he to wash them with his tears. When a young man leaves his father's house with the blessing of his mother's tears still wet upon his brow, if he once lose the early purity of character it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

A NIGGER CONUNDRUM.—“Massa Quashe, as you am 'sposed to be one berry cute chap, 'low me to just ax you one littel conunrum.” “Oh, sartainlee, Massa Nigger Snowball; so poke him out.” “Well, den, you just tell me dis—why am de lubly Missee Dinah Crow's best pocket-hankecher like tying up de bear's snout?” “Can't tink, Quashe, 'spose it—but me gib him up widout try to guess.” “Den just 'low me de privilege of lighten you on de subject—it because it am muslin.” (muzzling).

MR HADDOCK, a Billingsgate factor, sends his love to Miss Gillmore, and begs to say that one *Gill-more* will make him a happy fish.

He who, in his perplexity, resorts to falsehood, may seem secure for a little while, but is sure to be soon overwhelmed with greater perplexity than before, just as the man who, in a shower, takes refuge under a tree, is protected at first and then finds himself worse drenched than ever.

ADDRESS.

Joseph Weller, care of John Parr, 83, Peter Street, St. Helena, Lancashire,

DIED:

At Thurbay, Cumberland, England, April 2nd 1864, Elder Robinson Trimble, aged 85 years, 3 weeks and 4 days. also April 12th 1864, his wife, Mary Trimble, aged 84 years 1 month and 21 days.
In Beaver, Beaver county, U. T. June 16, Grace, wife of John Muir, aged 39 years 3 months and 13 days.
In Tooele City, U. T., June 17th of consumption, Isabella Roxton, wife of David Burnett, aged 53 years.

POETRY.

THE GOSPEL.

Eternal truth! oh sacred plan;
Revealed to raise degraded man
From his low fallen state;
Its power dispels tradition's gloom
And penetrates beyond the tomb
To heaven's celestial gate.
Hail, joyous boon for honest minds
That teaches God's allwise designs
In things of heaven and earth;
It feasts the mind, raises the soul
Above mortality's control,
Say, who can tell its worth?

'Tis everlasting, as an orb
Of solar kin, whose glorious garb
Eternal doth remain;
It will endure when every sin,
Shall end, and never more begin,
Then righteousness shall reign.
O grant, eternal God, that I,
May e'er be found in thy employ,
Till error is o'erthrown;—
Observe thy precepts, and fulfill
All the requirements of thy will
And know as I am known."

Birmingham.

JOHN BURROWS.

CONTENTS.

Changes and Appointments.....	572	Notice to Book Agents.....	573
The Necessity of Revelation.....	561	Correspondence.—Letter from W. H. Shearman	571
Prayer.....	564	and Septimus Sears.....	572
The Gathering.....	565	Varieties.....	575
History of Brigham Young ..	568	Poetry.—The Gospel.....	576
Editorial.—Valedictory.—Salutatory.....	569		

LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOI, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 37, Vol. XXVI.

Saturday, September 10, 1864.

Price One Penny.

SYNOPSIS OF A DISCOURSE

DELIVERED IN LIVERPOOL, BY ELDER ORSON PRATT, SEN., OF THE TWELVE
APOSTLES, ON SUNDAY, JULY 24TH, 1864.

(Reported by Elder Joseph G. Romney.)

It is with great satisfaction to myself that I stand before this small assembly of Latter-day Saints in Liverpool. In looking around upon your countenances, I find that there are only four or five individuals present that I recognize; perhaps there may be others with whom I may have been acquainted, but it is impossible for me to retain in my memory all that I have formerly known. I suppose one reason of this is, in consequence of seeing so many scores of thousands in various parts of the earth. My life has been a very peculiar one. I commenced travelling very early; when ten years of age I was left to take care of myself. When nineteen I embraced the Gospel, less than six months after the Church was organized, in the State of New York. A few weeks after which I commenced laboring in the ministry, and my time, from that early period up to the present, has been so occupied with going on missions, that it is difficult for me to distinctly remember

even the number of missions I have taken. I recollect being called upon by the Historian of our Church to write a condensed history of my life up to the time of the martyrdom of Joseph and Hyrum Smith. I accordingly presented a brief sketch; but, shortly afterwards, I was informed by the Historian that one mission, of some two thousand miles travelling, had been entirely passed over without mention. I always feel to rejoice when I think of my first labors in this Church. I do not rejoice in my errors, nor in my imperfections, but in the good that I have done. My preaching, when good has been accomplished, gives me great satisfaction. In my former missions to this land, I experienced great pleasure in meeting with the Saints in this town. There was scarcely a Sunday while I was in Liverpool, but what I met with the Saints and spoke to them. I know just as well now, as I knew then, that the Work you and I have embraced is true; and I expect to re-

tain this knowledge while my senses remain and I have an existence. In the early rise of this Church, God, and not man, gave this knowledge to his children. It was the Lord who sent his angel to minister and testify of the Truth unto Joseph Smith. It was the Lord who sent his angel to the three witnesses of the Book of Mormon, that the world might have sufficient proof of its Divine authenticity, and thus be left without excuse did they reject it. But few, in this age, have attained to the blessing of seeing angels. I myself, in times past, desired to obtain this blessing. I often prayed that angels might minister to me. I recollect, in the early rise of the Church, of making it a cause of special intercession to the Lord, for I desired to be instructed by them. But I never did, to my knowledge, in my wakeful moments, see an angel. I now feel thankful to God that this blessing, for the time being, was withheld from me. I will tell you the reason why: suppose the Lord had heard my prayers and had sent heavenly messengers to me, when I should be left, by the withdrawal of the Spirit of God, to depend upon my own agency, I would be subject to temptations and trials greater, perhaps, than I could have borne. It is a principle which I firmly believe in, that God allows men to be tempted in proportion to the light he has given to them. He gives unto Satan power to go and present trials and tempt them, to see if they will be faithful to that light and knowledge He has imparted. A man who has seen angels, and other manifestations of like nature, has more temptations to resist and overcome than another who has not thus seen; and if his experience is not sufficient to strengthen him, he may be vanquished. When men sin against great light, how great is the evil! They may fall and never recover themselves again. I look upon God as a kind Father; and he keeps from us things which we, at times, ask for, if they will injure us. A child will ask us for things which will injure it. For instance, it may ask for a razor, but what father will trust his child with that instrument? Yet the razor is useful to the experienced,

when properly used. The child may think the parent unkind in withholding it. My desires, in the early age of this Church, in regard to this blessing, were not altogether in wisdom. I felt like the little child. I did not then know that I would have greater temptations by obtaining my desires, and that my experience would be insufficient to easily overcome such temptations. When I grew up, and saw men who had seen such things fall away, I became more moderate in my wishes. I do not marvel at the falling away of the three witnesses of the Book of Mormon, but I would be surprised if they should deny the things they had witnessed. They have been cut off from the Church, yet they still say that they saw the angel and the glory of God. They were men who were inexperienced, and, consequently, not so well prepared to resist the evils and temptations presented to them, and they fell. Why were they given these visions and these blessings before they were prepared by experience? It was that the people of the world might have no excuse for rejecting the Work. The Lord had to chuse and to use for witnesses such men as could be found who had faith. He did not allow the Book of Mormon to be presented to the world until other witnesses besides Joseph Smith were raised up to testify to its authenticity, for He had promised the ancient Prophets, as recorded in the Book, that he would raise up three witnesses to the Work. Those Prophets knew that God would preserve the Book and reveal it in latter times, and confirm the same by sufficient testimony to condemn all who would not obey the message of salvation contained therein. These things were revealed to the ancients, and they prayed that the Lord would manifest his power in such a manner that all the nations of the earth would have no excuse for rejecting it. They, the witnesses of the Book of Mormon, received temptations in proportion to their blessings, and when darkness enveloped their minds, they fell. It matters not who sins, how great may be their office, nor how high may be their position, if they transgress they will fall away. Sin is never over-

looked ; hence a straightforward course was followed by the Church with these three men. Perhaps judgment was more severe on them, for sins are magnified in proportion to the circumstances that surround the perpetrators. It would be worse for a man in the Church to get drunk, or to commit any other crime, than it would be for one who never was in the same. The sin is bad enough even in the latter case, but it is not so great in him as in a Latter-day Saint. How much greater evil would it be for a Latter-day Saint to blaspheme, than for one who has received no light ? The shedding of innocent blood to a person who comes into this Church is punished here and hereafter, for his sin is such that he can obtain forgiveness for it neither here nor hereafter. Others, perhaps, may obtain it. In some cases where ignorant savages have shed innocent blood, so great has been their darkness that the Lord has forgiven them in this life ; as an instance, I will refer to the Lamanites in the Book of Mormon. They repented at the preaching of the servants of God, and took their weapons and hid them in the earth, and covenanted never more to shed blood. Take a murderer who has the Bible or the Book of Mormon, and he cannot obtain this forgiveness. Some seem to think that a murderer can obtain forgiveness, if he repents at the very last moment of his present life, and that he can be taken immediately to heaven. But we do not believe in such inconsistencies. There are no people who will obtain greater blessings than we, if we are faithful, nor any who will be more severely punished, if we do not remain faithful. You have read what is written concerning the curses which are pronounced against the sons of perdition ; there are no promises to them of blessings, and no hope of exaltation for them that we know anything of. By virtue of the Great Atonement of which we read, every one must be brought forth from the grave. Death was introduced in consequence of the original sin ; all must die, no difference how righteous we may be. The redemption brought about by our Savior redeems all mankind from the

grave ; they will be brought forth without any especial works on their part. That will be the redemption of their bodies. Those who become sons of perdition will be included in this redemption. The extent and duration of their misery cannot be understood, at present, by us. The heaviest of all curses is pronounced against those Latter-day Saints who apostatize ; and, on the other hand, if faithful, the greatest of all glories is promised unto them. We either rise to the greatest of all happiness, or else, if we turn entirely away, we fall into the greatest of all punishments. For aught I know, there may be some before me who are half-hearted in the Cause—who are slack in the performance of their duties ; and some, who are now present, may fall away from the Church, and be counted with those sons of perdition. I hope there will be none ; yet, from what I have seen, I am led to believe that there are in the world some who are of this class—that there are some who have not one particle of the Spirit of God. They speak against the Saints and the Work in the most heaven-daring manner. These characters show, by their enmity toward the Latter-day Saints and toward His servants, the depths of darkness with which they are enveloped, and show plainly that they have departed from God. Their actions very much resemble the sons of perdition. If they had not once had the Holy Ghost, they would not be so bitter against the Work of God. You do not look for so much bitterness from a stranger as from one who has apostatized from the Holy Ghost. For them there is no hope, they can not repent. Some who have partially fallen may repent ; but if they have had a sufficiency of knowledge and have apostatized, I have no hope for them. Latter-day Saints, here in Liverpool, let me exhort you, as a humble servant of God, as one who has had experience, if you have been careless in attending meetings, reform, and in the future be more diligent. Attend to your prayers both in a family and in a private capacity, lest you are led away and made subject to the cursings I have been speaking of. If you have once drank intoxicating

drinks, let me beseech you to give up the practice, for anyone who will do so will drown out all of the Spirit of God he may possess. Turn at once away from all such injurious practices, for the longer you indulge in such things the more power do they acquire over your physical tabernacle and over your mind. I may be mistaken in speaking thus to you, for none of you may have been guilty of them; but it will do you no harm. If you should unfortunately have been guilty of complaining, fault-finding, or ill-nature, put these things away from you, for they are below the dignity of a Saint. We, as sons and daughters of God, are required to live faithfully, and to govern ourselves, that we may bring our minds and bodies into subjection to the mind and will of God. Remember that when you covenant before God, you covenant to be new creatures in this respect. Let your examples, one to another, show that you have become new creatures, and that you have become masters of yourselves. There are many outside of the Church, and I do not know but there may be some in it, whose actions prove that they are not masters of their appetites. I do not make these remarks to you in an overbearing manner, but as a brother. Let me entreat you to gain as much perfection as possible. What is it that creates perfection? It is the good actions of the people. If the people do not do right in Zion, we would have strife and contention there, or the same would be the case if we carried these contentious feelings up there with us. But suppose we strive in these lands to live in subjection to the mind and will of God, and when we go home to Zion we carry these feelings of obedience with us, we shall have peace—a foretaste of heaven; in this manner we will make it a land of peace. You are intended to make a part and portion of Zion; therefore, when you go there, carry the Spirit of Zion with you. I know we have been educated in many things which we cannot overcome in a moment. When a portion of the Spirit of God is withdrawn, we oftentimes give way to our old habits, and some will say they cannot help it. I feel that such persons do not under-

stand the Gospel. They have habituated themselves so long to sinful practices, that it is almost impossible for them to overcome; but it is not altogether impossible to do so. The Lord does not grant an equal amount of his Spirit at all times to the same individual. Where would be our trials or temptations, were such the case? There would be none to us while filled always with the Spirit of God—we could stand any temptation that was presented before us; but He takes away his Spirit sometimes, and leaves us to our own strenth. He thus dealt with Moses. The Lord gave him great blessings, and he saw the Lord, and talked with him face to face; but the Lord withdrew his Spirit, and Moses was left unto himself, that he might be tried. Was Moses in transgression, that these visions and blessings were withdrawn? No. There have been many individuals who have had the Spirit withdrawn, that they might be tried. So with Moses. Before that time he had not realized how weak man was; but when the Spirit of God was withdrawn from him, he comprehended his own weakness. Now, this was a proper condition for Moses to be placed in, to be tried. There may be integrity in the heart of man, yet not much of the Spirit of God. The Devil tempted Moses at the time this Spirit was withdrawn, but he withstood the temptation and overcame. For a full description of this temptation, I refer you to the Pearl of Great Price. This we may apply to ourselves; for though we may not see as much as Moses did, yet we are promised, through our faithfulness, the Holy Ghost. When you are left to yourselves and are in darkness, do not think that the Lord has cast you off, for this darkness that comes over you, if you have committed no sin, will prove whether you have integrity, and whether there is a desire to do right in your heart. Remember then, I speak to those who are really righteous. Do not be cast down—do not be disheartened, but pray unto the Lord that you may be faithful under such trying circumstances. How could a general trust the officers under him, if they were backward in the performance of duty,

and vacillating in their conduct? God has placed an agency with man, and that agency can be used for righteousness, though we may not have much of the Spirit of God resting upon us. If we work righteousness under these circumstances, He will say, "Well done good and faithful servants." Remember you are in a state of probation and trial. You cannot walk your streets, in your towns and cities, but you see wickedness and sin on every hand; but in all the circumstances that surround you, show the Lord that you are faithful, and you will receive greater blessings than you now dream of. If you are faith-

ful in all your future trials, you shall receive blessings you have not yet imagined. These remarks are for all the Saints. The days will come when those promises made in the Scriptures will be enjoyed by the faithful. There will be no need to say, "Know ye the Lord," for all will then know him. The Spirit of God will be poured out upon all his sons and daughters on the earth. May blessings rest upon all the honest who are seeking to gain a knowledge of the Gospel of Jesus Christ, whether they are in the Church or out of it; may they hear and obey it, and be saved. Amen.

THE DESIGN OF GOD IN PLACING MAN UPON THE EARTH:

It is not at all unnatural for mankind, while passing through this probationary state of existence, to inquire within themselves, What am I toiling for? Why am I placed here? Where am I going to? Jesus says, "Search the Scriptures, for in them, ye think, ye have eternal life." We read in Genesis, "God created man in his own image." In our first account of Adam, we find him enjoying an innocent state of enjoyment, which may reasonably be compared with the position of an infant toward its earthly parents, looking the picture of innocent happiness. The parents naturally love the infant in this state, but who would desire their child always to remain a child, destitute of knowledge? Would they not rather it should grow and develop its faculties, in due course of time to take its place in society, proving an honor to its parents and a benefit to society by the knowledge it has gained? Some will say, Why did Adam sin—had he not done so, he and all after him might have been happy. Nay, marvel not, O man! at the wisdom of thy Creator, who placed Adam in the Garden of Eden, and said, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat, for in the day thou

eatest thereof thou shalt surely die." After our first parents had eaten of the forbidden fruit, they could no longer remain in the society of God and celestial beings, who possessed all knowledge of good and evil, and with whom evil had no power, they having overcome the powers of darkness. The Scripture speaks of Gods in heaven, but to us there is but one God, who is the Father of us all, to whom we must ascribe all praise, honor and glory, worlds without end.

The Psalmist says in his thirty-second Psalm, "God standeth in the congregation of the mighty, he judgeth amongst the Gods." Again he says, "I have said ye are Gods, and all of you are children of the Most High." If it had been the design of God that his children should have forever remained ignorant, why did he place this particular tree of the knowledge of good and evil in the Garden? He must have had some object in view in placing it there, and that was, that Adam and his posterity might, to an extent, become as Gods, having a knowledge of good and evil, with knowledge to create and redeem worlds, thus adding continually more to the glory of God our Eternal Father. They inist of necessity become acquainted with the nature of the oppo-

site powers, which would have been impossible had they been surrounded only by the good. Then murmur not at the works of thy Creator. What is man here for? Truly for a wise and glorious purpose; placed at the head of all the creations of God, in the image of his Maker, his destiny is great and his reward is sure; but remember, it is only those that overcome that are to inherit all things. Jesus says to his disciples, "In my Father's house there are many mansions. I go to prepare a place for you, that where I am there may ye be also." Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Every man is to be rewarded according to the deeds done in the body, whether they be good or evil. Then man is placed upon the earth among sin and corruption, surrounded by superstition and ignorance, to determine his future happiness or misery, either to overcome temptation or to be overcome by temptation, being rewarded accordingly. The Apostle James says in his first chapter, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."

Some say the Lord has placed his children far from him, leaving them alone to grovel in darkness and to contend with the evil powers without speaking to them, or warning them when danger is approaching. But is it the Lord's will that this state of things should exist? Has he not at different times, through a Prophet, warned them of approaching danger? In the Sacred Record which we have, we read of the Lord at different times having a Prophet upon the earth, to whom he made known his mind and will, telling him of important events about to befall mankind—giving commandments and promises for the good of mankind generally. We have been taught to believe that God is an un-

changeable being, "The same yesterday, to-day and forever." Then why have we not received commandments from Him? According to the idea of the world for upwards of eighteen hundred years, no word of comfort or reproof has been given to his children upon the earth. Was it the design of God that his children should be deprived of the privilege of knowing his mind concerning them? No; it is because they have killed those whom he raised up to be his mouthpieces unto them. Had mankind humbled themselves and hearkened to the voice of the inspired servants of God, it is questionable if for eighteen hundred years the Lord would have been silent. But men became proud boasters, high-minded lovers of pleasure rather than God, having heaped to themselves teachers having itching ears, men that preach for hire and divine for money, having a form of godliness but denying the power thereof, and they would not receive the teachings of God's servants. They would not listen to the teachings of the Savior of the world, who, notwithstanding their unbelief, came and fulfilled his mission, having overcome death, hell and the grave, and put all his enemies under his feet, making a promise unto those who would believe on him, repent of their sins and walk in the path he marked out, of everlasting life. It is no wonder, when we look at circumstances, that people have been so long without knowing the mind of God concerning them, for history shows plainly that they cruelly treated, and in many instances killed those whom the Lord has, at different times, raised up to speak to the inhabitants of the earth. In consequence of this, the Lord ceased for a time to speak unto them, leaving them to follow the evil desires of their own hearts. They did not want any new revelation. They said in the days of Jesus, "We have Moses and the Prophets," for our guidance, and they paid but little respect to our Savior; yet, after a time, an account of his life and teachings, with that of the Apostles, was added to the records of Holy Writ, making our present Bible.

With the history of the past before our eyes, seeing the misery the peo-

ple have endured in the past through not listening to God's servants, one might think the inhabitants of the earth had learned a lesson by which they might profit. In consequence of not listening to the voice of inspiration, the blood of many has been shed because of the difference of religious opinion, mankind having divided and sub-divided into sects and parties, till, at the present day, it is almost incredible to believe the number of contrary and diversified opinions that exist respecting the way the Lord requires his people to walk to gain salvation. If the love of God, that is talked so much of, was shed abroad in the hearts of the human family, would any enmity exist about what is called religion? Would any be desirous of enforcing their opinions upon others? Verily no! The Lord will force no man to heaven, he is the God of love and not the author of confusion, he desires to see his children love each other and dwell together in unity; he has said, "Except ye are one ye are none of mine." O, man! how long wilt thou harden thy heart against the Truth, and reject the revelations of God? How long wilt thou wander upon the earth, destitute of a knowledge of God or the object of thy own existence? How long wilt thou close up the channel through which alone thou canst understand who thou art, and why God has placed thee upon the earth? How long wilt thou reject the testimony of God's servants, and cry "false prophets?" Remember the Spirit of God shall not always strive with man. Obey the Gospel now, ere it is too late. Gather with God's people to the place spoken of by the Prophet Isaiah; he says, "It shall come to pass in the last days, that the mountain of the LORD's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. Many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem." Again he says,

"Then judgment shall dwell in the wilderness, and righteousness in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in peaceful habitation, and in sure dwellings, and in quiet resting places," &c.

These are some of the promises given to man when God should set his hand again the second time to recover the remnant of his people. In former times his promises were generally confined to the Jews, but according to the writings of Paul, "The Gentiles should be fellow heirs, and of the same body, and partakers of his promises in Christ by the Gospel." This shows us that these blessings are for all who will obey the Gospel. The Gospel is again being preached unto mankind; the servants of God have gone forth again to declare the mind and will of God to the children of men; they are calling upon the people to come out from Babylon, that they who are honest may escape the judgments which God has said he will pour out upon those that continue to disregard his servants. To those who have not yet embraced the Gospel, we say, If you would be happy, and secure these blessings for time and eternity; and, if you desire to learn more fully the grand design of your existence on the earth, obey the Gospel now offered to you by the Latter-day Saints. Gather to the place where God has commanded his people to gather to; there you will not only save yourselves from the troubles of the wicked, but you can learn something pertaining to your present as well as your future existences; and, to a certain extent, why you are here, and why you are called to pass through the trying scenes you are daily passing through. You will learn, through the revelations of God, why you are, at times, afflicted, and why temptation is placed in your path. You will also learn how to get power to overcome those temptations, and to rebuke the tempter when he assails you. All these things are taught by the Gospel. When men properly understand these things, then will they cease to murmur about

the circumstances the Almighty has placed them in, for every kind of trial is intended to develop intelligence

within us which otherwise might be dormant.

ANNA CUSHING.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 569.)

"From thence I journeyed to Plattsburg, where I staid all night with Mr. Mansfield, who was very friendly. I took steamer to St. Albans, Vermont, and visited my friends in Bakersfield; I was absent from Ogdensburg about five weeks, travelling through various parts of Vermont; and in my tour I visited Wright's settlement on the top of the Green Mountains, where some were believing.

On my return to Ogdensburg, I met Elder Solon Foster at Potsdam. I preached there once, and eight or nine bore testimony to the truth of the Gospel which I declared. From there I went to Ogdensburg, and met the brethren whom I had baptized, and they rejoiced at my return. I tarried several days in those regions preaching and baptizing.

On the 25th of August while we were assembled for a meeting, our hearts were filled with joy by the arrival of Joseph Smith, sen., the Patriarch, and his brother John Smith, who were on a mission to bless the Churches.

On the 27th the Church came together and received patriarchal blessings under the hands of President Joseph Smith, sen. I wrote for him.

On Sunday, 28th, Father John Smith preached at 10 a.m. and four of us bore testimony to the Book of Mormon. In the afternoon we administered the sacrament, confirmed three, and blessed the little children of the Branch.

Monday 29th. We ordained Alvin Simons an Elder and Levi Chapins a Teacher to watch over the church; fathers Joseph and John Smith left us. I went to Black Lake, preached and baptized one; and I preached at Potsdam and baptized another. I returned to the township of Oswegatchie, called the Church together at Ogdensburg, which numbered twenty-eight, and bid them farewell. I left

the church rejoicing in the Lord, and many around them believing the testimony.

From thence I pursued my journey to the town of Victor, Ontario county, where I met Vilate, my wife, visiting her friends: I tarried a few days with them. From thence we pursued our journey to Buffalo. Here a magistrate came forward and paid our passages, \$5, to Fairport. We took deck passage; our company consisted of Swiss emigrants. After sitting and hearing them some time, the Spirit of the Lord came upon me, and I was enabled to preach to them in their own tongue they seemed much pleased and treated us kindly. We arrived in Kirtland on the 21st of October.

I was gone nearly five months, visited many of my friends, preached much and baptized thirty; the Lord was with me and blessed me and confirmed the word with signs following.

On or about the first day of June 1837, the Prophet Joseph came to me, while I was seated in the front stand, above the sacrament table on the Melchisedek side of the Temple, in Kirtland, and whispering to me, said, 'Brother Heber, the Spirit of the Lord has whispered to me, 'Let my servant Heber go to England and proclaim my Gospel and open the door of salvation to that nation.'"

The idea of being appointed to such an important mission was almost more than I could bear up under; I truly felt my weakness and unworthiness yet the moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that he would support me by his almighty power. And although my family were dear to me, and I should have to leave them almost destitute, yet I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration.

I met the Presidency at Elder Rigdon's after meeting, and when they were about to lay hands on me, Elder O. Hyde stepped in and partaking of the Spirit of God, while hearing what was going on, he said, 'Brethren I acknowledge that I have sinned before my God and you, and I beg of you to forgive me.' The Presidency rejoiced and praised the Lord at this manifestation of repentance by brother Hyde, who said if they found him worthy, he desired to accompany me on my mission to England, or go on any other mission. The Presidency then laid hands on me, and set me apart to that Mission and conferred great blessings upon my head; said that God would make me mighty in that nation in winning souls unto him, and angels should accompany me and bear me up, that my feet should never slip, that I should be mightily blessed and prove a source of salvation to thousands, not only in England but in America; after which Elder Hyde was set apart, receiving similar blessings, and also Joseph Fielding who was a Priest.

After being called on this mission I daily went into the attic story of the Temple and poured out my soul unto the Lord, asking his protection and

power to fulfil honorably the mission appointed me by his servants, that the God of Joseph, and all the holy Prophets and Apostles that were before him, would be with me by the administrations of his holy angels, and that I might have power so to live that all the blessings which had been conferred upon me in that House might be fulfilled.

Feeling my own weakness to go on such a mission, I asked the Prophet, if brother Brigham might go with me. He replied that he wanted brother Brigham to stay WITH HIM.

At this time many had faltered in their faith, even some of the Twelve were in rebellion against the Prophet of God. John F. Boynton said to me, if I was such a damned fool as to go at the call of the fallen Prophet, Joseph Smith, he would not help me a dime, and if I was cast on Van Dieman's Land he would not make an effort to help me. Lyman E. Johnson said he did not want me to go on my mission; but if I was determined to go he would help me all he could; he took his cloak off his back and put it on to mine, this was the first cloak I ever had in my life."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 10, 1864.

"MORMONISM."

STARTLE not at our caption, good friends, for we shall endeavor to unmask as gently as possible, having a sympathy for sensitive natures—moreover, we who are initiated, can assure you that our heading is no indication of a chapter of hideous terrors and horrors, as some very good people imagine, or seem disposed to believe. We are pretty well aware with how much avidity sensation articles, under the above heading, are gobbled up and greedily devoured when appearing in the popular publications of the present day; and, also, know that truth is a slow coach when travelling in the wake of misrepresentation

and falsehood. Nevertheless, if by assuming a borrowed title we can "speed its slow length along," we shall have accomplished our design in its adoption.

Our reflections have been thus directed, by witnessing the efforts of our cotemporaries of the press to mislead the ignorant in regard to our precepts—to fasten obloquy, deception and disgrace upon the faithful Elders and Saints who are endeavoring to promulgate the principles of our holy religion. To refute false charges made against us forms no part of our present design, however gratifying such a course might be to some. Upon this point we may as well come to an understanding at once. When, in the world's history, were the servants of the Lord esteemed among men, or the truths of heaven popular; or when did the Adversary cease to misrepresent and traduce them? No! our time can be better employed than in replying to their foul aspersions—by spreading abroad the glorious news that the Lord has spoken from the heavens, and restored the fulness of the Everlasting Gospel for the guidance of the children of men, by obedience to which mankind can obtain salvation and eternal life. Lie on, then, for your name is legion, and time will disclose, in the not very distant future, who has gained the argument, and whether truth must always stand waiting at the gate, while falsehood crowds the way. Jesus says, "Blessed are ye, when men shall revile you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." If, in the course of a few hundred years, when so-called "Mormonism," with its heaven-inspired institutions, shall not have better accomplished the redemption of men and women from the thralldom of sin, wickedness, degradation and woe, than the Christianity of the present period has done, laden with nearly a score of centuries of time, then, indeed, we may, with strict propriety, lay our hands upon our mouths and our heads low in the dust, and cry, "Unclean, unclean!" consider that so-called "Mormonism" has also proven itself a failure, and no longer worthy the pursuit of intelligent beings.

We would further suggest, that when men prate about female degradation among the "Mormons," that they look on their own side-walks and streets, and witness the inevitable results of men-made institutions and practices, even in this so-called "enlightened age." We submit, therefore, that inasmuch as Christian institutions, as taught and practiced at the present day, have proven not only inadequate, but wholly impotent to save so large a part of the female portion of our race from the lowest depths of degradation, misery, and untimely death; but, on the contrary, have a direct tendency to accumulate in that direction; that it would be more proper and becoming, and exhibit a much greater scope of philanthropic feeling, to greet with favor than to oppose any system which is calculated to ameliorate, if not entirely to prevent, so foul a blot to tarnish the fair escutcheon of human progress and social exaltation in the scale of man's existence while tabernacled here in the flesh.

"Consistency is a jewel," and truth and justice ennobles, and will, finally, sit enthroned in power and majesty. How, then, will the traducer of virtue and of holy and righteous principles, being stripped of his refuge of lies, appear? Therefore, Chief Priests and Pharisees of the present day, "Take heed lest publicans and harlots go into the kingdom of God before you." Let the Elders of Israel press on the "even tenor of their way," following in the path of Jesus through evil as well as good report.

DEPARTURE.—According to appointment, on Saturday, the 27th ult., President George Q. Cannon and Elder John W. Young sailed on the steamship *Scotia*, for the city of New York, on their way to their Mountain Home. They were attended on board by very many friends, who received their parting salutations with mingled feelings of joy and sorrow—with sorrow at the temporary severance of those friendly associations which congenial intercourse so fondly entwine around us—and with joy that they will soon rejoice in the society of those valued friends from whom they have so long been separated while performing their labor of love as messengers of life and salvation in the midst of the nations of the earth. From a note from our brethren, dated Sunday, 2 p.m., *via* Queenstown, we learn that they had proceeded safely that far on their journey, all well, except that brother Cannon was a little fearful that he would not be able much longer to “take his regular meals.” We bid them God speed, and pray that heaven’s choicest blessings may attend them and take them in safety to the fair vales of Deseret.

ARRIVAL.—We are glad to announce the safe arrival of brother George Stringam at this place, where he arrived per steamer *City of London* on the 1st inst. He feels and looks in rather poor condition, having been sick during the whole trip across the sea, and, as he informs us, even before sailing. He left Wyoming on the 7th of August. Captain Murdock had passed Fort Laramie on the 30th of July. All the trains from the Mountains had left, except Capt. Hyde’s, which was waiting for the passengers from the ship *Hudson*, who were being temporally detained on the Hannibal and St. Joseph railroad, in consequence of the burning of the bridge across Grand River by the guerrillas, who were quite troublesome along the line. No casualties had happened any of the Saints, and they were safely effecting their transit across the river. An independent train was also in readiness at Wyoming, to receive the remainder of the Saints when they should arrive, to be led up to the Valleys of the Mountains by Elder Warren S. Snow, whom it will be remembered left these lands, where he had been laboring during the last three years, in March last, in company with brother Richard Bentley, both of whom have been since engaged in assisting the Emigration; and having tarried to see the Saints all *en route*, are going, it appears, to bring up the rear of this year’s operations by leading the last company across the Plains.

Brother Stringam informs us that although the Indians had committed some depredations upon emigrants, it was chiefly upon those broken up companies, when they could not sufficiently agree to travel together, and were thus left in an unprotected manner to scatter along the road; but does not apprehend that the Saints, in their organized companies, being led by responsible and experienced men, will meet with any molestation.

ABSTRACT OF CORRESPONDENCE.

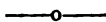
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KENT CONFERENCE.—Elder Thomas S. Priday, writing to us on the 9th ult., says:—“It has always been my aim and object to do all the good I possibly could, from the time I was called to leave my friends to go and preach the

Gospel unto my fellow-men. It was almost as much as I could bear at the time, but I have since learned that 'obedience is better than sacrifice,' and that it is by my obedience that my own salvation will be wrought out. We must, if we are saved, comply with the requirements of those men placed over us in the kingdom of God. I have endeavored to obtain the Spirit of God that its influence might accompany my words when preaching unto the people, for I realize that if I do not, they will prove of no benefit unto them. I feel that the Lord has blessed me much in my labors and has tried me, and I feel that it was to test me that I have been called to the station that I occupy. I have experienced more than I can tell; many principles and experiences I have met with are forever graven upon my mind. I have found it to be as the Scriptures says, the Gospel is like a net cast into the sea, and it gathers both the good and the bad; but the time is speedily coming when the wicked will not be able to stand. The ungodly may lay their plans and schemes, and strive to stay the progress of the Work of God, but their efforts will be in vain, for it will roll onward and grow and increase until it subdues all the kingdoms of the earth. I thank God continually for the little light I have gained, and my desire is, to let that light shine, so that those who are in darkness may see my good works and be brought to glorify God. I am endeavoring to teach the Saints the principle of unity, or oneness, for where that is there is strength and prosperity. I find in reading the STAR that I gain intelligence, for it is filled with the writings of those who are enjoying the Holy Spirit. Some of the Saints I find, however, do not set much store by them, reading a newspaper, many times, in preference to them or books written by servants of God. My desire is to cling to the rod of iron which will lead us to eternal life."

READING CONFERENCE.—Elder Jonas N. Beck writes to us from Reading on the 17th ult., and says:—"I can truly say I never felt better in my life than I do at the present time. With Paul I can say, 'I am not ashamed of the Gospel, for I know it is the power of God unto salvation.' Before coming to this country I knew comparatively little concerning the many forms of worship now established upon the earth; but I now know they are built upon sandy foundations, according to the word of God given to Joseph Smith our beloved Prophet. Man says they are all right, but none are right but the Saints of the Most High. We held a Conference here, at which were present President E. F. Bird, Elder D. P. Kimball, President of the Southampton Conference, and Lorenzo D. Rudd, Travelling Elder in this Conference, and myself. We listened to some good and timely instructions from the brethren, and throughout the day the Saints enjoyed themselves; the strangers present went away well satisfied. I hope that all will feel like continuing their exertions to aid in the upbuilding of the kingdom of God. The Conference is in a healthy condition, and we hope much for the future."

NEWS FROM CONFERENCES.



MERTHYR CONFERENCE.—From Elder George Stokes we learn that a Conference was held in Merthyr Tydfil on the 14th ult., at which were present Elders William H. Waylett, President of the Welsh District, W. S. Phillips, President of the Merthyr Conference, William Lewis, President of the Mon-

mouthshire Conference, Philip Dell, President of the Carmarthen Conference, George Gibbs, President of the Pembrokeshire Conference, E. A. Richards, President of the Swansea Conference, George Stokes, President of the Cardiff Conference, and Travelling Elders William L. Jones, William Leek and John Evans. The Elders represented their various fields of labor to be in a thriving and prosperous condition, and that prospects for the future were good. Considerable preaching out of doors this season has been done, and the Elders are confident that, by the blessing of God, much good will be the result of their labors. The Authorities of the Church at home and abroad were, as usual, sustained by the unanimous voice of the people. Much valuable instruction was given to the Elders and Saints during the day; the Spirit of God being poured out upon those who spoke, which caused the hearts of all present to rejoice. The Elders expressed themselves as rejoicing in the Work of God, and determined to use the ability God had given them to the upbuilding of his kingdom.

BIRMINGHAM CONFERENCE.—We have received from Elder Thomas Jones, the minutes of a Conference held in the Odd-Fellows' Hall, Birmingham, on the 31st of July, 1864, which, for want of space, we are compelled to epitomize. There were present of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Daniel H. Wells; of the Quorum of the Twelve Apostles, Orson Pratt, sen., and George Q. Cannon; of the Presidency of this Mission, Brigham Young, jun.; President of the Birmingham District, William H. Shearman, and Elders Robert Pixton, Thomas Taylor, John G. Holman, John W. Young, Miles P. Romney, George W. Grant, Joseph G. Romney, Franklin Merrill, Stephen W. Alley, C. S. Kimball, Abraham Hatch, Francis Platt, E. Frost and George B. Spencer.

The Conference was called to order, and after the opening services Elder William H. Shearman, President of the District, represented it to be in a very good and flourishing condition. The Saints, generally, manifested a cheerful disposition, and were striving to improve in the practice of the principles of the Gospel of Jesus Christ. He was followed in a few remarks by Elder C. S. Kimball, expressive of his joy in laboring among the Saints in the Birmingham Conference. Elders Brigham Young, jun., Daniel H. Wells, Orson Pratt, sen., and George Q. Cannon, each addressed the Saints during the day and evening, and the Spirit of God was poured out, both upon speaker and hearer, to an extent seldom exceeded. It truly was a season of refreshing, and many will doubtless remember it as a time when, with renewed determinations, they covenanted in their hearts to obey the requirements of their Father and his servants with renewed diligence. The Hall, which was a large and commodious one, was crowded during the services of the day, numerous strangers being in attendance. On the Monday evening following, a tea-party was held in the same place, and the Saints and Elders present had cause to congratulate the managers upon the order and dispatch with which their wants were attended to. After tea, glees by the choir, songs and recitations by different brethren and sisters, made the evening pass rapidly away. To particularize, where all did well and their best to add to the enjoyment of the audience, would be invidious, therefore we forbear.

THE strongest man feels the influence of woman's gentlest thoughts, as the mightiest oak quivers to the softest breeze.

CORRESPONDENCE.

SOUTH AFRICAN MISSION.

Graham's Town, Cape of Good }

Hope, July 13, 1864. }

President Wells.

Dear Brother,—I send you enclosed in this a Statistical Report of this Mission, as correct as I am possibly able to give at the present time. The Saints, as a general thing, are living their religion to the best of their abilities, paying their Tithing and doing their utmost to lay by means whereby to be delivered from Babylon. The Lord is blessing them in many ways, and they appear truly thankful for his blessings, and acknowledge his hand that is over them. They are also willing to follow the counsels of the servants of the Lord that are over them, and to assist in forwarding the Work of God. I believe there will be a pretty fair emigration from this colony the coming season. Elder Priestley and myself arrived here from Port Elizabeth on Sunday evening last. We have held two meetings. The prospects of the Saints in this place are much brighter than they were some time back; they are all employed and doing well, and there is also a fair prospect of an increase in numbers, as many are inquiring into the principles, and I believe many will yet embrace the Gospel in this land. I can truly say the

Lord has blessed our labors in this country, and it is my prayer and desire that his blessings may continue with us, that we may have power to gather out all the honest-in-heart. The Saints have many things to contend with, and I think, with the knowledge and experience they have, that they do as well as can be expected of them. The Saints are always rejoiced to see me; they have been very kind to me, and want to do more for me than I am willing to receive. We have good meetings, and the Lord pours out his Holy Spirit upon us. I have tried to do right, and give the Saints that counsel which was according to the mind and will of God.

I am the only Elder travelling in this Mission, and I cannot remain long in one place. The Priesthood are united with me, but there are none at the present time whose circumstances will permit them to travel and preach. I am glad to say that my health is good, and I feel happy in the Work of God.

I will conclude with kind love to yourself and those in the office, praying God to bless you and all his servants with the spirit of their calling. I remain your brother in the Church of God,

M. G. ATWOOD.

SUMMARY OF NEWS.

FRANCE.—A new pamphlet, entitled "Europe in 1864," has just been published in France, which some of the Paris papers think will create "a profound sensation in the political world." It advocates an alliance between France, Russia and England, and recommends, by way of avoiding war, the formation of a congress of lawyers, who are to be entrusted with the task of drawing up an international code. The Paris correspondent of the *Morning Herald* ridicules the idea, which he says has not even the merit of originality, and expresses his opinion that no pamphlet, and particularly no anonymous pamphlet, will rouse the French people from the state of indifference into which they have fallen with regard to passing events. He admits that the state of Europe is very unsatisfactory, but he attributes the prevailing uneasiness to the profound distrust which marks the present relations between England and France, and, true to his political creed, traces this to the alleged misconduct of the pre-

sent English Government. Some uneasiness has been occasioned amongst the friends of liberty in France, by the fear that M. de Persigny is about to resume office under the Imperial Government; but the apprehension is now considered groundless, for the present Minister of the Interior is said to be on too good a footing with his Imperial master to be at present replaced. The *Morning Post* represents the Americans in the French capital as watching with unusual anxiety passing events on the other side of the Atlantic. Party spirit is said to run so high that the man of the North in Paris does not speak to the man of the South, although they may have known each other for years previous to the outbreak of the war. Amongst reflecting Americans of both parties in Paris, the conviction is gaining ground that the continuance of hostilities cannot change the terms on which peace negotiations will eventually be made; and as it is believed the South cannot be conquered, desires for peace are expressed, and a hope is entertained that the news of suspended hostilities will soon be received. Still, there is no desire that a foreign Power should interfere; on the contrary, it is thought that all attempts at intervention from without would be repudiated. The statement has been repeated at Turin that active negotiations are going on between France and Italy on the subject of the evacuation of Rome.

AMERICA.—The real object of Grant's last movement to Deep Bottom is still undeveloped. Reconnoissances and skirmishing continue with considerable loss on both sides, but with no decisive result. The Confederates at Petersburg shelled Grant's lines for three hours. The Federals were in readiness to repel an assault which was expected to follow, but none was made. Sheridan has retreated to Berryville. His rear was attacked and routed at Winchester, by Breckenridge, on Wednesday afternoon, with the loss of 300 men. There were reports *via* Philadelphia, of his defeat and retreat to Harper's Ferry. His wagon train is asserted to have crossed the Potomac, and to be at Hagerstown, Maryland. A severe engagement occurred at Graysville, 18 miles from Chattanooga, between the Confederate General Wheeler and General Steadman, on the 16th ult. Steadman was wounded and Colonel Straight killed. The result of the action is not stated. Hostilities by the Indians in the North-west have been renewed. Many of the settlers in Kansas have been murdered, their houses and crops burnt, and their cattle driven off. The inhabitants generally are fleeing to the towns for protection. Generals Blunt and Sherry, commanding on the border, are organizing a large military force to pursue and attack the Indians. On Friday, the 19th August, the fifth corps of Grant's army took up a position on the Weldon Railroad, where they were surprised by the Confederates and driven back with the loss of 3000 men. The Federals were subsequently reinforced and recovered the lost ground. Fighting continues. Grant's troops have recrossed from the north bank of James River. Early's advance northward was creating much excitement in Maryland. The *Times*, in its leader on the subject of the Presidential election, sums up as follows:—
 "It appears to us that if the Democratic party make a fight for power, they must do it substantially on the principles of peace, and the events of the next few weeks will probably enable us to anticipate the result. If either Grant or Sherman should achieve any signal victory, or inspire the North by any important conquest, the Democrats might be deterred from taking the field, and either Mr. Lincoln, or the conquering general himself, would be left to win; but if the achievements of the Federals fall short of this success, there is such an opportunity for the South as has never occurred before. This is what gives such extraordinary and exceptional importance to the events of the present campaign. It is not that they affect directly the issue of the war more than the events of the last two years, but that they are occurring on the eve of a Presidential election. Last autumn the Confederates held their own, but only to see the war recommence in the spring. If they can do as much this autumn, next spring may possibly see affairs in good train for peace." To add to the horrors of the present condition of America, the wild Indians have burst into the State of Kansas, and are making a dreadful massacre of the inhabitants.

VARIETIES.

We clip the following item which is going the rounds of the papers: "An ingenious 'calclator,' in Jefferson County, New York, has been 'footing' up some of the losses of the war; and the result of one section of his calculations amounts to these facts: that enough men have already been slain to encircle the entire State of New York, if their dead bodies were laid in one continuous line; that if they were placed in coffins and corded, they would count thirty-nine thousand cords; that if laid in a wall twenty-five feet thick, and thirty feet high, it would be over a mile in length; that if piled on a ten-acre lot, they would be nearly two hundred feet high; that if laid upon the ground, they would cover every foot of soil in Jefferson County; and, finally, that seventy-five thousand tons of human blood have been spilt in Dixie's Land—enough to turn every spindle in Lowell. Nay, if the tears were added to the blood, it would turn the machinery of the entire continent; and the unavailing sighs would fill every ocean sail."

"I wonder where those clouds are going?" sighed Flora, pensively, as she pointed with her delicate finger to the heavy masses that floated in the sky. "I think they are going to thunder," said her brother.

An American editor thus distinguishes between different sorts of patriotism:—"Some esteem it sweet to die for one's country; others regard it sweeter to live for one's country; but most of our patriots hold it sweetest to live upon one's country."

ADDRESSES.

Hyrum P. Folsom, 15, Clyde Street, Bishop Wearmouth, Sunderland, Durham.
S. W. Alev, }
W. W. Raymond, } 75, Bridge Street, Derby,

POETRY.

THE DELIVERANCES OF ISRAEL.

Lines written upon hearing of the depredations of the Indians on the Gentile emigration, near Green River, and the departure of the United States Troops from Great Salt Lake City, for the scene of action.

Although now in a foreign land
O, God! in all we see thy hand,
Thy tender care thou spreadst around
Thy saints who dwell on holy ground.
In our loved home in Deseret
Our enemies are striving yet,
To overthrow the work of God—
Saint's blood to spill upon the sod.
That arm, against Jehovah raised
Ne'er prospered yet, in former days—

In face of all that tells us this,
Men still plunge in the dark abyss.
But let us tell those men and all
Opposing God, they'll surely fall;
Their doom is certain tho't may seem,
To tell their fate, an idle dream.
Will nothing their fell purpose stay,
Till gaping hell receives its prey?
Let then, the Saints be of good cheer,
Our God is for us! who can fear?

Liverpool.

B. Y., Jan.

CONTENTS.

Synopsis of a Discourse.....	577	News from Conferences.....	583
The Design of God, etc.....	581	Correspondence.—South African Mission: Letter	
History of Brigham Young.....	584	from Elder M. G. Atwood.....	590
Editorial—"Mormonism".....	585	Summary of News.....	590
Departure.—Arrival.....	587	Poetry.—The Deliverances of Israel.....	592
Abstract of Correspondence.....	587		

LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 38, Vol. XXVI.

Saturday, September 17, 1864.

Price One Penny.

THE HARMONY OF THE GOSPEL.

BY ELDER GEORGE REYNOLDS.

Any person taking a cursory glance at the history of the Church of Jesus Christ of Latter-day Saints, cannot but notice the fact, that the Gospel has gathered into its folds people of every description and from every portion of the globe. All sects, parties and denominations, have contributed to its development; men with the most opposite opinions have joined its standard, and have become united by obeying its laws. The religious and irreligious portions of humanity has each yielded converts to its principles. Christianity and Paganism has each been instrumental in increasing the number of its followers, and almost every country under heaven has sent forth her children to add to the power and glory of the growing kingdom of God. When we take into consideration that men, with ideas so diversified, opinions so estranged, traditions so various and customs so peculiar, have all been united by the preaching of the principles of Truth, the power for good of such doctrines must be more and more forced upon the mind, the longer we reflect upon

the effects that follow their reception, and, the evidences of what has already been accomplished enable us to conceive, to an extent, the ultimate results of continued obedience to them.

But there sometimes seems to be an inclination in those who have obeyed the Gospel, whilst endeavoring to impress others with its power and saving effects, to give undue prominence to one principle to the detriment of others, as though that one tenet was the peculiar feature that made the Gospel what it is, and gave it its beauty and its force. Generally this arises from the fact that that especial person was first attracted to the Gospel by finding that law incorporated in its creed; most likely a principle that he had believed in before hand, having been taught it in his childhood, and had learned to reverence with increasing years. For example, we might take the previous believer in adult baptism, who is apt to present that law as the hinge upon which the Gospel swings, the fulcrum upon which the whole receives motion. Another may represent the Priesthood as the

great originator of its life and vitality; and a third who, in his previous life, thought little of religion as taught by uninspired guides, may point to the wisdom evinced in its governmental regulations, their adaptability to the everyday life of its adherents, to promote order, peace and happiness amongst them, as being the great basis on which to prove its divinity. Besides these, many others might be mentioned as being looked upon by some as the first and all-absorbing principles of progress and salvation, to which all other doctrines taught can hold but a secondary position in the great science of eternal life.

These three individuals, whose peculiar ideas we have noticed, may each have a testimony of the truth of the great Latter-day Work, and may equally love it and endeavor to keep its laws; but previous education, and a long-accustomed habit of thought, have warped their powers of perception to an extent, that they cannot at first see the order and harmony of the truths they have received. They are thus inclined to fancy they perceive in one portion of the Gospel plan, a power to save and exalt that does not exist in the other, and thus, in their endeavors to extend the cause of God, they continually keep that principle before the eyes of those they are trying to bring to a knowledge of the Truth, surmising that, as they have found it to be of such value to themselves, all others, however different may be their preconceived ideas of "Mormonism," will do the same. But as men become better acquainted with the ways of God and with the organization of his Church, they discover that, in the plan which God has devised for their salvation, there is nothing unnecessary, nothing superfluous, nothing out of place; that there exists between all the principles of the Gospel an union and harmony such, that to take one of them away would derange the rest, and render it inoperative—robbing the whole of the Gospel of its efficacy, and making it like things of human creation, imperfect and mutable, inconsistent with its aim, which is the perfection of humanity, and impotent to accomplish the design for which God has sent it

forth to be preached to the sons of Adam.

Can we, whose minds are lighted by the inspiration of heaven, conceive of a Gospel short of any of the doctrines that we have obeyed and proven to be true? Can we imagine a plan of salvation wanting the law of baptism, devoid of a Priesthood, without a Gathering, or minus the gifts of the Holy Spirit? We know that to take any of these ordinances and commandments away, would at once render the Gospel incomplete and unworthy of our acceptance as a divinely established system; and, if there is such a sweet accord, such an inseparable blending in these laws of heaven's kingdom, can we for a moment presume that there are truths belonging thereto, pre-eminently exalted above all others, calling for our immediate attention and first consideration, whilst others can be obeyed as we may deem fit, or consider we have the opportunity? Can we say that we have more need of repentance than of faith, of baptism than of the reception of the Spirit of the Lord, of paying Tithing than of Gathering! No! For we well know that the apostate churches of Christendom have been wrecked on this rock, by their receiving some principles and rejecting others, till, in many cases, not only is the power of godliness lost, but the form is scarcely discernable, so mutilated is its figure, and so heaped up and surrounded is it in its shape by the filth and rubbish of the accumulated heresies of eighteen centuries, that we can nowhere distinguish the beauty and loveliness of that it professes to represent.

The Apostle Paul, when writing to the Corinthians on this subject, compared the Church of Christ to the body of a man with its various members, and after showing that no part of the body can exist separate from the rest, but that every member is necessary, says, "But now are they many members but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. And those members of the body, which we think

to be less honorable, upon those we bestow more abundant honor. . . . That there should be no schism in the body, but that the members should have the same care one for another."

To dilate on truths so plainly taught would be superfluous; still there exists a necessity of keeping these things before the eyes of God's covenant people, or they are prone, like the rest of mankind, to run to extremes, as their character and temperaments may invite, and be either

too stringent, or evince a laxity in the obedience to certain Gospel requirements, that others, differently organized, cannot comprehend. But we have this promise, That by our constantly heeding the whisperings of the Spirit of Truth, we shall eventually see eye to eye, and understand more fully than we possibly can do now, the order, the beauty, and the harmony that exist in all the creations of our heavenly Father.

HABITS.

BY ELDER C. M. GILLET.

It is said, and not without truth, that man is made up of a bundle of habits; but to say that he has no control over the formation of those habits, would be tantamount to depriving him of his agency. It is true that we sometimes acquire habits before we arrive at an age of accountability, but none become so firmly rooted at so early a period in our lives, as to become a part of our natures, consequently, they are easily eradicated from the laws by which we are governed, after we arrive at an age which qualifies us to judge between good and evil. Again, the amount of habit formed before we come to an age which qualifies us to judge of their tendencies to good or evil, are so very minute compared with those formed afterwards, that we have very little excuse for not forming those which lead not only to health and happiness in this life, but to exaltation in the world to come. There is one thing the Saints should observe, which is, that they do not become stereotyped in any one direction, or, in other words, they should not suffer any appetite or affection of their nature to govern and control them, for, whenever this is the case, we give the Adversary power to lead us whithersoever he will. No matter how innocent or inoffensive the practice may be when governed, yet, when it gains the ascendancy over our judgment, we are led to sin and misery. One will

ask, "How are we to judge between good and bad habits, men's opinions are so varied on this point?" I answer, Whatever tends to produce health and happiness, to prolong man's existence upon the earth, and to ameliorate the condition and better the state of society, is from a good source. "But," says the critic, "men's opinions differ in regard to the principles or habits that lead to this happyfying result." In such a case we should take the best authority; at least, we, as a people who profess to believe in revelation, ought to be willing to acknowledge the wisdom of God as superior to our own, and to take his Word for a standard. Hence, when I see persons forming habits, or clinging to those which they have already formed, and expressing themselves that such are beneficial to their health, and that they cannot live without them, when God says they are not good for man, I am led to doubt those individual's words.

You will, perhaps, recollect reading in a Revelation given to Joseph Smith, designated as a Word of Wisdom, That strong drink is not good for man, neither hot drinks, tobacco or much flesh meat in summer time. Yet hundreds of individuals who profess to believe that Joseph Smith was a Prophet, will tell you they cannot live without these things, laying the wisdom of God on one side altogether. Again, the inconsistency of our pray-

ing for wisdom, knowledge and long life, whilst we neglect to obey the laws which will give unto us those inestimable boons. We, Saints, have learned, or should have learned, that there is no truth or blessing of whatever kind to be obtained without obeying a certain law pertaining to that truth, which is given for its acquirement; and, when we render obedience to the law, we are bound to come in possession of the blessings sought for, for God never fails to fulfil his promises. For instance, we have a law given whereby we can come in possession of the Holy Spirit, which is to be baptized by a man having authority, truly repenting of all our sins, and having faith in the Lord Jesus Christ that he will bestow this gift through the interposition of the hands of his servants. We can all bear testimony, who have gone forth in this manner, that we have received the Holy Spirit. Well, it is not only so with this law, but with every law that God has issued for the salvation of the human family; hence, in the

revelation before spoken of, we have a law, the observance of which will give us wisdom, knowledge, long life, health, &c. Mark ye the words at the end of the revelation, as I do not wish others to take my word without evidence, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Why not, then, imbibe those habits which lead to this happy end, when they are just as easily acquired, and much more so, than evil ones, for there is scarcely a loathsome or injurious habit acquired by man, but that he has to oppose nature in the first formation thereof.

MAN'S NATURE AND THE GOSPEL.

Among all the myriads of created beings, man, who is created in the image of God, has a perfect right to the proud distinction of the highest and most noble, because it is evident, both from his physical and intellectual construction, that he is capacitated and destined to enjoy eternal exaltation and felicity. The only hindrance that can occur to his becoming so, is the profitless course which he may adopt in contra-distinction to the laws of his being, thereby rendering himself meagre in his own estimation, and, consequently, powerless in his ministrations among mankind.

The actions of men may very properly be divided into two distinct classes—viz., good and evil; and it is obvious that to one of these classes our every act belongs. There are in man principles, that if developed, will lead him to honor and exaltation of a

never-fading character, while, on the contrary, there are in him those evils that will, if nourished, lead him downwards to the dark and horrid abyss of sin and misery. Man having his agency, it remains with him entirely, as a matter of choice, whether he will by these principles, make himself the victim of misery or an heir to happiness.

It is the practical observance of the principles of virtue alone, that can raise man to happiness and exaltation, whether we view him in a national or in an individual capacity, and it is, and has been, in every age of the world, the want of a strict observance of these principles that has brought sorrow and suffering to humanity.

As humility of action and honorable deportment can alone raise man to Godlike exaltation and excellence, we are, as reasonable and intelligent

beings, led to suppose that a divinely organized system should exist, which will embody and take cognizance of all his virtuous practices, and which will give position and encouragement to all those who practice the same. It is also reasonable to suppose, that as God is the Supreme Ruler of the universe, possessing infinite holiness and power, being the Father of the entire human family, He is only using his prerogative towards them when he reveals from the heavens his mind and will, thereby putting them in possession of the knowledge necessary to lead them in a proper course—instructing them relative to using the energy wherewith they are endowed, to their own and to their brethren's advantage.

Now, we the Latter-day Saints declare and testify, that the God of heaven has, in this the nineteenth century, used this prerogative; that he has commissioned men to go forth and represent a system which has for its object the raising of mankind from the wretched and deplorable state into which they have fallen. This system claims the dignified name of the Gospel. It draws an irremovable line of distinction between vice and virtue, truth and error. It tells man that however lofty may be his aspirations, they will, upon a proper principle, be fully and satisfactorily appeased. It promises that however extensive man's progress may be, it is capable of sup-

plying him with position, encouragement and reward. In fact, it holds forth the gladdening reality, that all that the heart can conceive, or the soul desire, is attainable, and will be man's inheritance, provided he acts on the conditions it has propounded; but, without which, it is utterly impossible for him even to have the shadow of this incomparable realization. Viewing man as an eternally progressive being, possessing all the attributes of the Deity, the harmony and grandeur of the Gospel at once seem apparent, and makes his heart leap with inexpressible joy and delight, causing him to feel that he is indeed the most favored and noble of all his Creator's handiwork. Seeing, then, that God has revealed a system from the heavens that comprises all that is great, grand, sublime and exhilarating to man's immortal soul, let us rejoice and give Him our praise and gratitude—let us shun evil in all its different phases as we would the approach of the poisonous reptile—let us strive eagerly to become pure in heart, and to wield the spirit of light and intelligence, so that we may be qualified to assist and act an honorable part in the great and glorious drama of salvation, in these the latter days, which will unfold to earth's inhabitants one of the most magnificent scenes ever witnessed or contemplated.

JAMES CHRYSAL.

WHO WOULD NOT BE A SAINT?

Who would not be a Saint to enjoy the Holy Spirit, and to receive that great gift, a knowledge of the Truth, as it is revealed in these days; as it was believed and practiced anciently, by those who, through obedience to God's laws, had gained a perfect knowledge of his ways. God, our heavenly Father, has laid down a certain code of laws, by obedience to which we can gain salvation and exaltation in his kingdom. By living humbly and prayerfully before God, and by keeping his commandments, and, also, by following the counsels and instruction of his Holy Priest-

hood, his children gain those blessings he has promised unto the faithful. How grand, and yet how simple, it is to serve the true and the living God. He gives unto his faithful people knowledge and wisdom, "here a little and there a little, line upon line and precept upon precept." He gives unto his lawful Priesthood the power to raise the sick by the laying on of hands and by the power of faith, in the name of Jesus Christ.

In the minds of those who enjoy his Holy Spirit, there is no doubt as to the truth of the Gospel they have embraced. When they assemble toge-

ther in the capacity of meetings, there is an influence and a feeling of peace and happiness which flows from heart to heart, that makes them rejoice in the thought that they are redeemed from the folly, the uncertainty and the superstition of the world, and that they have a testimony within themselves, that the people of the world, with all their learning, can neither give nor take away. This knowledge makes them rejoice in the God of their salvation; they can lift up their hearts in prayer to Him who reigns above, and in simplicity and earnestness they can call down the blessings of heaven upon themselves. If they are living uprightly before Him, he gives unto them such blessings as they in righteousness desire, and when poverty and distress visit their homes, they place their trust in him, asking him, in his goodness and mercy, to open the way, that they may obtain food and raiment, and be again restored to health.

These are a few of the privileges that a true Saint enjoys, for the God of heaven hears and answers the prayers of his people who seek in a right manner unto him. His people delight to serve him, for they know that the more they can do to roll on his Church and kingdom, the more light and knowledge they will themselves receive, and the more of the Spirit of God will they enjoy. They may have to suffer a little for the Gospel's sake, but they are rewarded for it, even on this earth; for what greater blessing can men desire than

the assurance that God is pleased with the course they are pursuing? At times, when His servants have been called to leave their families and friends, and those unto whom long acquaintance had bound them with the strongest ties of friendship, to wander as strangers and pilgrims, homeless in foreign lands, to preach the Gospel of Jesus Christ, they have met with the sneer of contempt; the finger of scorn has been pointed at them, and they have been counted imposters, fools and fanatics; mobs have arisen, and urged forward by the spirit of the Evil One, have sought to destroy them; they have been persecuted and driven from place to place, as though they were wild beasts rather than men; their houses have been burned down, and they have been robbed of all they possessed. What, then, but the arm of the Almighty could have upheld them amid these scenes of persecution? Although some were called upon to lay down their mortal bodies for the Truth's sake, yet their labors have not ceased, but they still continue them in another sphere, laboring for the redemption of those who died before the Gospel dispensation. The Saints have the smiles and approbation of their Father, the glorious hope of being brought forth in the morning of the first resurrection, and of reigning with Christ a thousand years, surrounded with blessings their faithfulness has earned them.

JOSEPH WALKER.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 585.)

"Brother Sidney Rigdon, father Joseph Smith, brothers Brigham Young, Newel K. Whitney and others, said, 'Go, and do as the Prophet has told you, and you shall prosper and be blessed with power to do a glorious work.' Hyrum, seeing the condition of the Church, when he would talk about my mission, wept like a little child. He was continually blessing and encouraging me, and pouring out

his soul in prophecies upon my head. He said to me, 'Go, and you shall prosper as not many have prospered.'

June 12th. Elder Willard Richards arrived from his mission yesterday. I met him on the street to-day, and told him I was now ready to fulfil my engagement with him. I told him I started for England to-morrow, and wanted him to go with me. Considering himself involved in business

with brother Brigham, he did not believe he could go; but upon consulting Presidents Hyrum Smith and Sidney Ridgon, and brother Brigham agreeing to take charge of his business responsibilities, he was set apart at 6 p.m., by brothers Hyrum and Sydney to accompany the mission to England.

I received the following letter of recommendation from the First Presidency.

At a Conference of the Elders of the Church of Latter-day Saints held in Kirtland, Geauga co., Ohio, on the second day of June in the year of our Lord one thousand, eight hundred and thirty-seven, Elder Heber C. Kimball the bearer of this was unanimously appointed, set apart and ordained to go at the head of this mission to England, to proclaim the Gospel of Jesus Christ to the people of that nation, as it is believed and practiced by us—From the long acquaintance which we have had with this our worthy brother, his integrity and zeal in the cause of truth, we do most cheerfully and confidently recommend him to all candid and upright people as a servant of God and faithful minister of Jesus Christ. We do furthermore beseech all people who have an opportunity of hearing this our brother declare the doctrine believed by us, to listen with attention to the words of his mouth.

JOSEPH SMITH.	} Presiding Elders of the Church of Jesus Christ of Latter-day Saints.
SIDNEY RIDGON.	
HYRUM SMITH.	

I laid my hands upon my family and blessed them and dedicated them to God.

June 13th 1837, I bade my family and friends in Kirtland farewell, and in company with Elders Hyde, Richards, and Priest Fielding started on my mission: arrived at Fairport, on Lake Erie, that afternoon, a distance of twelve miles; and about an hour after our arrival, took passage in a steamboat. Sister Mary Fielding gave me five dollars, with which I paid my passage and brother Hyde's to Buffalo; after a pleasant voyage we reached Buffalo the next day.

There was means furnished by the Canadian brethren to help the mission but I never got a farthing of it.

I journeyed in company with Elder Richards to Richmond, Berkshire co., Mass., where we spent one day visiting his father and mother, and were

successful in obtaining \$40 to enable us to prosecute our journey.

We arrived at New York on the 22nd day of June, where we met with brothers Goodson, Russel and Snider (they came by the way of Canada) all in good health.

Being scant of means we were obliged to rent a store house from Elijah Fordham's father, on the floor of which we lay. He had as many as twelve beds which were empty.

While we remained in New York, we distributed O. Hyde's Timely Warnings to the ministers of the different denominations, and taught the people the principles of the Gospel.

Elijah Fordham was the only Saint in New York, he gave me \$10.

July 1st. We took passage on board the Garrick, and on the 20th landed in Liverpool. The mission consisted of Elders Orson Hyde, Willard Richards, John Goodson and Isaac Russel and myself, also John Snider and Joseph Fielding who were Priests.

While crossing the sea I dreamed that the Prophet Joseph came to me while I was standing upon the fore-castle of the ship, and said, 'Brother Heber, here is a rod (putting it into my hands) with which you are to guide the ship; while you hold this rod, you shall prosper and there shall be no obstacles thrown before you, but what you shall have power to overcome and the hand of God shall be with you;' after this I discovered every kind of obstruction would be placed before the ship to stop its progress, but the bow being sharp, the obstacles were compelled to move out one side like a bulrush, and when the ship would come to a mountain, it would plow its course right through, as though it was in water. This rod which Joseph gave me was about three and a half feet in length. His appearance was just as natural as I ever beheld him in the flesh: he blessed me and disappeared.

Our passage was very agreeable, and the winds for the most part very favorable.

The last Sunday we were on the water, brother Hyde preached to the captain, crew and passengers; they gave good attention.

I was destitute of money. On the 22nd, we went by coach to Preston, thirty-one miles.

It being a public day, the streets presented a very busy scene indeed. I never witnessed any thing like it. Music playing, flags flying, thousands of men, women and children parading the streets, decked in ribbons, characteristic of their politics.

On one of the flags, which was just unrolled before us the moment the coach reached its destination was the following motto: "Truth will prevail," in large gilt letters it being so very seasonable, and the sentiment being appropriate to us in our situation, we were involuntarily led to exclaim. 'Amen. So let it be.'

We took lodgings in St. Wilfred street. Shortly after brother Fielding found his brother, the Rev. James Fielding, who requested to have an interview with some of us that evening. Accordingly Elders Hyde, Goodson and myself went, and were kindly received by him, and Mr. Watson his brother-in-law. We gave them a short account of the object of our mission, and the great Work which the Lord had commenced, and

conversed on these subjects until a late hour. The next morning we were presented with half-a-crown, which Mr. Fielding's sister, Mrs. Watson, sent us.

Sunday the 23rd. We went to hear Mr. Fielding preach, praying to the Lord to open up the way for us. After he had got through his discourse, and without being requested by us, he gave out an appointment for us in the afternoon.

It being noised abroad that some Elders from America were going to preach, a large concourse of people assembled to hear us. I called their attention to the first principles of the Gospel, and told them something of the nature of the Work which the Lord had commenced on the earth; after which brother Hyde bore testimony, which was received by many, with whom I afterwards conversed.

Brother Goodson preached in the evening, and brother Fielding bore testimony. On Wednesday evening, at the same place, Elder Hyde preached and brother Richards bore testimony. A number believed and began to praise God and rejoice exceedingly."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 17, 1864.

EMIGRATION AND THE TEMPLE.

It has been the practice of the Saints in Utah to send down teams to the frontiers, to meet the poor Saints who were unable to purchase teams, and take them to their Mountain Home. From three to four hundred teams, consisting of one wagon and four yoke of oxen to each team, with a mounted night-guard to each train, to take care of the cattle, have been thus employed the past three or four years. For this great expenditure, those who were thus assisted were expected to reimburse the P. E. Fund company, so soon as they should become able, that the company might have funds to continue its opera-

tions. In the meantime, in order to compensate individuals so furnishing teams, they have been credited on their labor Tithing, and emigration debts have been received in lieu therefor by the Bishops, in grain and various other kinds of pay, to suit the convenience and the circumstances of the people who had been thus assisted. Now, while some have been very prompt, and have paid up, as they were in duty bound, from their first surplus earnings, many others have been so negligent of this matter, that a large amount of indebtedness has accumulated, which renders it impossible to remunerate for the labor Tithing, year by year expended in their behalf, thus hindering the progress of the work upon the Temple.

These considerations appear to require the abandonment, for the present, of the practice of sending down teams as heretofore for this purpose. From letters received from President Young upon this subject, dated Great Salt Lake City, June 9th and July 16th, we make the following extracts:—

"The great cost and little return in sending teams to the frontiers for the poor, seem to require us to omit sending trains there next season, that we may be able to expedite the work on the Temple. In a letter of even date, I have advised brother Joseph W. Young of this conclusion. This, of course, will not effect those who may be able to buy their own teams and outfit; but as a greater or less number may wish and be able to reach Wyoming, I have also advised brother Joseph W., if consistent, to purchase some farming lands adjacent, that the brethren may have opportunity for employment to further them on their journey, or until their way shall open. As tilling the soil, under the directions of a competent person who will be appointed, is a healthful and profitable labor in which nearly all can participate, I presume many from abroad can, by much, better their condition in coming next year only so far on the way as Wyoming, and I feel it obligatory upon us, for the benefit of all, to forward work upon the Temple. I am told that Wyoming is comparatively a very healthy location, and somewhat distant from contaminating influences, which will make it a good place of temporary sojourn for those unable to come through the same year."

"On the 9th ult., I informed you that we should not send trains from here to Wyoming for the poor next season, for we wish to prosecute work upon the Temple, and we are not able to do both at the same time, on account of the slackness of the brethren in paying to the Fund and Church the large amount expended in their behalf. This, of course, will not effect those who may have means enough to pay their way through, and we shall make the best arrangements we can for profitable occupation for those who may be able to come only so far as Wyoming, that their labors there may so far as possible enable them to cross the Plains the following season."

It will be observed from the foregoing, that such arrangements as may be consistent will be made for the profitable employment, at the outfitting point, Wyoming, of those who may be unable to proceed beyond that point next year. From personal observation while passing through that country on our way hither, the present season, we should judge there is an abundance of unoccupied land in and immediately around that vicinity, of a very fertile quality. The location is on high and rolling ground on the west bank of the Missouri river, commanding a very fine view; and the steamboat landing is not only of the best, but far superior to many on that turbid stream. We remember when arriving at that place last spring, after passing over those vast and tedious Plains, and viewing the rich, undulating scenery of open glade and forest trees, which burst upon the view on every side, of hearing our brethren exclaim, "How beautiful! How beautiful! How long will it be before the Saints are permitted to occupy a land like this?"

It is not our wish, however, to hold up in glowing colors before the Saints, beautiful landscapes, fertile soils, easy acquisitions, nor pleasant abiding-places, flowing with ease and plenty ; for even in so doing, and therein only relating the truth, yet the Saints would feel themselves mislead and aggrieved, when dull experience would find them combatting with the trials, privations and many discouragements always incident to the change of location and the settlement of a, comparatively speaking, new country like that. Not that we wish to present, that it will prove anything more than a temporary stopping-place for the poor Saints, where they can labor and recruit, until the way shall open up to enable them to further prosecute their journey to the Valleys of the Mountains. Those who prove faithful and true will soon be enabled to go forward, and those who do not, it will be much cheaper for them to apostatize there, and save themselves the trouble of a long, wearisome and tedious journey.

If through the blessing of the Lord upon their own exertions, faith and industry, the Saints shall be able to accomplish their deliverance, without assistance from others, they will, when they finally land in Zion, being free from debt, feel far better in spirit, free and independent, and have greater ambition and more energy and perseverance in grappling with the labors and enterprises still unfolding before them. Thus, they will be able, instead of retarding, to aid and assist in the building up of the Temple of the Lord to its completion, wherein they may go, if proven worthy, and receive the blessings of eternity which are in store for His faithful ones.

APPOINTMENT.—Elder George Stringam is appointed to labor in the Manchester Conference, under the direction of Elder George W. Grant.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

JOURNAL OF DISCOURSES.—With the present number of the *STAN* the Saints will receive the 17th number of vol. X of the JOURNAL OF DISCOURSES; and, we hope to be able in the future, to issue it with greater regularity than we have for sometime past. The advent of a new paper, the *Daily Telegraph*, in Great Salt Lake City, (already noticed in our columns,) will enable the *News* to devote more of its space to the publishing of the Remarks and Sermons of the Authorities of the Church, thus supplying us with matter for the JOURNAL. We most sincerely hope that now we may be enabled to continue it without intermission, as the admirable instructions and counsels contained in it are much needed by the Saints, and will prove of incalculable benefit unto them.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—We make a few extracts from a letter from President Young, which, although of not a very late date, may yet prove interesting to our numerous readers. The letter is dated Great Salt Lake City, June 9th, 1864.

He says:—"I write upon the reflection that a few lines from here, even though they convey no very important or startling news, will be quite welcome about the time of your arrival in your new field of labor. Your telegram from Wyoming, 7th inst., informed us of the safe arrival of yourself and company, all well, and gave us joy with you in the blessings and kind Providence that had attended you thus far on your journey. Brother Kimball, myself, a few of the Twelve and other brethren, have recently enjoyed a very pleasant trip to Bear Lake Valley. We started on the 16th and returned on the 26th ult., finding and leaving the brethren busy, prosperous, peaceful and happy, with excellent prospects of abundant harvests, as is the case throughout the Territory, so far as I learn. To-morrow, with brother Kimball and others, I expect to start for Ogden, to hold meetings there on the 11th and 12th inst. The surveying party for the Pacific Railroad are now making good progress in Weber Canyon, and improvements are going on rapidly upon East Temple-street and in other portions of the City."

AMERICA.—From a letter dated Great Salt Lake City, July 20th, 1864, from Elder George A. Smith, of the Twelve Apostles, we make a short extract for the benefit of our readers:—"Presuming that you have arrived in your field of labor, I take the liberty of writing a few lines to you. We have a prospect of a very good crop of wheat, but a greater breadth was sown than water seems to hold out to irrigate. A week ago on Sunday, General Connor stationed a company of cavalry in the old store south of the Temple Gate. Quartermaster Stover had rented the place of bro. Sharp, for a Quartermaster's store; to the astonishment of some of the people, and to the astonishment of bro. Sharp, Connor made a barrack of it. It was announced that martial law was to be proclaimed on Monday. Connor keeps a sergeant on the Emigration Square, with two assistants, who visit every wagon as it arrives, telling the emigrants that the extortion of the "Mormons" on them was such, that it was necessary to establish a Provost Guard in the city for their protection. Hundreds of emigrants arrive and depart each day. A few men have been arrested on the Square, charged with attempting to avoid the draft. Earnest measures are being taken to induce the people to save their grain, and efforts are made to place it at a high price. Notwithstanding the apprehended scarcity of bread, the harvest has commenced, though some have had to live on short allowance. The weather is very warm. The Presidency and Twelve expect to visit Tooele next Saturday and Sunday."

MERTHYR CONFERENCE.—Elder W. S. Philips, writing from Merthyr Tydfil on the 22nd ult., says:—"As it is a duty devolving upon me, I embrace this opportunity of letting you know that I am laboring in the field appointed me when I arrived in Liverpool, and I have met with a hearty welcome both from Saints and strangers. My time, since my arrival, has been mostly taken up with private conversations with old acquaintances, both in and out of the Church, and many are the questions that they ask me concerning Zion and friends long since emigrated to Utah. Having an extensive acquaintance with the Welsh brethren at home, I am enabled to give an account of a good many who have not been heard from in these parts for years. I think much good would result if our brethren at home would write oftener to their friends in this country. I find the Saints in this Conference enjoying excellent feelings, and determined to carry out the instructions of those placed over them. I feel well in my labors among the Saints, and it is my determination, God being

my helper, to prove worthy of the blessings pronounced upon me by the servants of God before I left my home in Zion. There has several been baptized here since emigration, and the prospects are very encouraging for more."

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }
July 16, 1864. }

President Daniel H. Wells.

Dear Brother,—I wrote you on the 9th ult., addressing at Liverpool, which letter I trust you will have read in your new field ere this reaches you.

As advised on the 9th, President Kimball and myself, with a few of the Twelve and other brethren, held a two days' meeting at Ogden. On the 25th and 26th ult., we held a two days' meeting in Logan, and on the 9th and 10th inst., a like meeting in Provo. At these meetings both speakers and congregations enjoyed a goodly portion of that Spirit which enlighteneth and giveth peace, joy and comfort in the line of our duties, and all our meetings seemed in an eminent degree mutually beneficial. Our next appointment is for Tooele, on the 23rd and 24th inst., the next at Bishop Thurston's, in Weber Valley, August 6th and 7th, and the next in Heber City, Provo Valley, August 20th and 21st, after which I purpose visiting our Southern Settlements, starting in time to be back before our October Conference.

Mr. Reed, the Division Engineer of the Union Pacific Railroad, called on the 13th inst., and showed me the map of the survey from the mouth of Weber Canyon to a little east of the summit of Bear River mountain, the point he had reached when he left the party to continue the line, while he made a flying visit to the City. He said that he found the route much more feasible than he had anticipated, and that nearly all that distance the cost of construction per mile would be less than that of the railroad crossing Iowa. At the head of Chalk Creek a short tunnel would have to be made, which is the only one required. He will also examine Provo Canyon, when

the company will be able to decide which route they deem best for entering this valley and proceeding West.

A few days ago Bishop Sharp rented the store opposite the south gate of the Temple Block, to Captain Stover, for the use of the commissary department, and on Sunday, the 10th inst., while I was at Provo, a skeleton company of cavalry occupied it as Provost Guard. This move being entirely contrary to the purpose for which the building was rented, and altogether uncalled-for, caused a little excitement, which, however, allayed soon after my return. Upon their refusing to Bishop Sharp to restrict their use of the building to the purpose for which it was rented, or return the lease, it was deemed best to let the matter rest for the present, merely walling up the South gateway, and opening the gates East and West for the accommodation of the congregation on Sundays.

The depreciations and fluctuations in the Government currency are causing a very unsettled state of prices here as well as East, and making trade with currency a very uncertain proceeding. To establish a uniform rate of prices, and guard against loss through depreciation, as far as may be possible, a Convention of one Delegate from each grain-raising precinct is called to meet in the Tabernacle, on the second Monday in August next. Next week's *News* will contain the circular giving a few reasons why calling such a convention was deemed best.

Improvements on East Temple-street and elsewhere are progressing rapidly. My new flouring-mill on City Creek began grinding on the 30th ult., and is doing excellent work; it will be a great accommodation to many. My cotton and woollen factory is also beginning to do a good business, much to the benefit and encourage-

ment of those who prefer our attaining commercial independence, so far as wisdom may require.

The weather at present is very warm, making it rather uncomfortable for the many busily-engaged in harvesting hay and grain, the crops of which, in most places, are excellent, though shortened in some localities by drouth.

That all needed blessings may constantly attend you and all who love and labor for the Truth, is the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

ENGLAND.

KENT CONFERENCE.

Faversham, Aug. 28, 1864.

President Wells.

Dear Brother,—I am happy to inform you, that in connection with my brethren who are laboring with me, I am still prosecuting my labors in the ministry, and I am pleased to report that the Lord blesses them, for we still add several to the Church by baptism. I have never felt more ready to give the Lord the glory when a convert is made, than I am now. When converts are made with a very little labor and but few arguments, then one who is not so fully acquainted with the ways of the Lord, is apt to think his arguments were convincing. I may now be wanting in humility, but I really believe I had less in past days. Never have I been more ready to acknowledge the hand of the Lord in the things that I can comprehend, than I am now; and when I know more, I hope I shall acknowledge his hand in more things. While on this mission, I have enjoyed a good degree of peace, and my wants have been provided for. I have borne many testimonies to the Truth; I have endeavored to show that the Gospel has been again restored to the earth, and I have labored to show that Joseph Smith was a true Prophet. I have pointed out to the people that the Prophets had predicted that these times were to come. My time has been spent in holding meetings, and speaking of this Latter-day Work and its promised blessings. There is no pursuit in life so dear to me as the pursuit of honest souls—no society so

dear as that of the Saints of God. I have humbly solicited the attention of the Gentiles to my Gospel message, but many are the proofs I have met with that unbelief has taken a strong hold upon them.

At this time President Isaac Bullock is with me, and we are going around bearing our Gospel message. It seems to me that many of the Saints need the continual preaching of the Gospel to firmly establish them in its holy principles, and to deeply fasten on their minds that they must serve the Lord and gather from these lands to the place appointed by him.

The brethren who are laboring with me are praying to the Lord for his Spirit, and studying to be useful in making converts. Elders Ensign I. Stocking, R. H. Parker and Thomas S. Friday, are anxious to do good. I have frequently laid before the people the good results that will follow their attention to a law of Tithing, and very many are responding to this principle. There is a general increase of intelligence among the people; the truths of heaven are now better comprehended by them. There are, however, a few that as an Indian would say, "Have no pockets in their ears," no place to put the instruction they have heard. As a general thing we are received among the Saints, and if circumstances are not always equally pleasant, we take comfort in the promises of our Savior, that when we suffer we are blessed. The sacrifices of home, of wives, of children, are even to ourselves the evidences of our own faith, and the assurance to others of our sincerity. The Lord will reward us whether we labor much or suffer much for his name's sake. The fear of the Lord is before me, warning me to walk in the paths of holiness.

I am aware that our faithful performance of duties lightens your responsibilities, and that your joy is increased by the faithful performance of our part. I feel that the peace of God will be with me while I do right, and that the Lord will bestow his gifts upon the deserving; and, that the man who slights his duties loses his reward, and that the heights of Zion are slippery to the feet of the slothful, but secure to those of the

faithful. I know that a good, and only a good people can stand in Zion, and every besetment drags evilly-disposed men again into the world.

If your duties should ever permit you to visit Kent Conference, its members would appreciate so great an honor, and esteem it a great blessing; but the distance from the Branches prevents our holding large meetings.

Ever praying that great success may attend your administrations, I remain your brother,

GEORGE SIMS.

WALES.

CARDIFF CONFERENCE.

Cardiff, August 31, 1864.

President Wells.

Dear Brother,—I write to inform you that a Conference was held in this town on Sunday, the 28th instant. There were present—Elders W. H. Waylett, President of the Welsh District, W. S. Phillips, President of the Merthyr Conference, and George Stokes, President of the Cardiff Conference.

The morning was devoted to a council meeting, when the Branches of the Conference were represented by their Presidents. The Saints generally were represented as being faithful and diligent in their duties, although there are some who do not deserve the name. There were ten

brethren nominated for ordination—namely, one Elder, one Priest, four Teachers and four Deacons.

In the afternoon the Financial Report of the Conference was read by Elder George Stokes, and sanctioned by the Saints. The Authorities of the Church at home and abroad were also presented by President Waylett, and unanimously sustained by the Saints. The remainder of this meeting, as well as the evening meeting, was devoted to teaching and preaching.

I can say we had excellent meetings throughout the day, the Spirit of God being poured out upon both speaker and hearer; and if we can judge by the happy countenances of those assembled, all felt to rejoice and thank God for the privilege of meeting together.

Before closing this communication, I desire to express my thankfulness to God, and the joy and happiness I feel, that I have the privilege of bearing my testimony of the truth of this Latter-day Work to this generation, and of helping to roll on the purposes of God upon the earth.

Praying God to bless you with health and power for your present mission, I remain your brother in the Gospel of Peace,

GEORGE STOKES.

SUMMARY OF NEWS.

ENGLAND.—It seems that the recent embarkation of the Prince and Princess of Wales for Denmark nearly led to riots at Dundee, owing to the resolution of the Prince to embark at Broughty Ferry instead of at the city itself. The appeals of the deputation who went down to Broughty with the object of inducing the Prince to abandon his intention, were quite unavailing until the Lord Provost stated that he would not be responsible for the preservation of the peace in Dundee, if the vast multitude who had assembled in the main thoroughfares to witness the passage of their Royal Highnesses through the city, were disappointed. This strong representation had the desired effect, and the Prince at once consented to embark at Dundee. A correspondent of the *Times*, who appears to be well informed on agricultural matters, estimates the wheat crop at an average; barley at a full average; oats at only two-thirds of the average yield; beans below an average; potatoes short; roots in the southern counties only one-quarter of the average—in the northern counties a full average. The deficiency in the yield of potatoes will be fully counter-balanced by the plentiful crop in Ireland.

DENMARK.—The Berlin correspondent of the *Morning Herald* represents the masses of Prussians in that capital as eagerly accepting and propagating the prediction that the Schleswig-Holstein question will yet occasion a conflagration throughout Europe. The writer further remarks—"It is said that the Danish Government is busy organising an insurrectionary movement in North Schleswig, and that if the latter should be successful the negotiations will be delayed until next spring, when, with the assistance of a French and Italian alliance, war is to be revived in north and south simultaneously. Nor does the nightmare appear to have exclusively visited the ignorant, as the government organ not only takes notice of the subject, but actually finds occasion to convey a somewhat threatening hint to the authorities at Copenhagen." Amongst calm minded, thinking politicians, however, these extravagant notions obtain no credence, for they contend that Denmark in her present crippled position would not be guilty of the suicidal policy thus attributed to her, for she knows the suspension of negotiations and the termination of the armistice would be immediately followed by a renewal of hostilities by the combined German Powers, under circumstances far more unfavorable to Denmark than any which have previously existed. The dangers which threaten the independence of the minor States of Germany have recently formed the subject of the letters of the German correspondent of the *Times*, who now argues that many of those States might be absorbed in the kingdom of Prussia without making any difference to the people of the States or to the rest of Europe. The Germans, he says, are no less anxious to constitute one people than the French or the Italians, but they think unity may be obtained while stopping short of it, for they must have their Germany one, and yet thirty-six. The remedy which the minor States of Northern Germany have against the encroachments of Prussia, is to throw themselves into the hands of France; but this expedient, the writer contends, would prove injurious to the States themselves, to Germany, and to Europe at large.

AMERICA.—General Grant maintains his position on the Weldon Railroad. A semi-official denial has been given to the rumor that Mr. Lincoln has despatched peace commissioners to Richmond. The Confederates have sunk a steamer in Mobile Channel, rendering all access to the city impossible until removed. There has been no engagement in Grant's front since the conflict of Sunday 21st, in which it is now ascertained the Federals lost 5000 men. Despatches from General Sheridan's corps state that there was some skirmishing on his left and centre on the 24th. The Confederates made another dash into Martinsburg on the same day, but were driven out. Latest despatches from Mobile, dated the 14th ult., state that the ram Tennessee and the monitors had been shelling Fort Morgan. General Sherman's position was unchanged. Müller, the supposed murderer of Mr. Briggs, was arrested on the 25th. On the 26th and 27th his trial was proceeding. The hat and watch of Mr. Briggs were found in his possession. General Grant holds seven miles of Weldon Railroad. The Confederates have withdrawn from his front. Grant's cavalry are operating on the Danville Railroad. The report that Lee in person was advancing up the Shenandoah Valley has been repeated. Sheridan is in a strong defensive position on the Upper Potomac, with Early in his front. On the 25th a small Confederate force attempted to cross the Potomac, but were repulsed with heavy loss. General Forrest has made a raid into Memphis, but had retired, with some plunder, pursued by the Federals. General Butler has arrived at Washington, and Banks is also expected. It is believed that a change in the Cabinet will shortly take place. Several prominent Abolitionists have urged upon President Lincoln and General Fremont to withdraw their names as Presidential candidates, and to call a Convention to nominate a fresh Republican candidate. General Fremont consented to withdraw if President Lincoln would do so also. Chicago despatches report that the nomination of General McClellan by the Convention is considered certain, and that of Pendleton of Ohio for vice-President. The Confederates are reported to be crossing into Maryland above Harper's Ferry. The Tallahassee burnt 22 fishing vessels off the north cape of Prince Edward's Islands on the 25th ult.

V A R I E T I E S .

Always heed a baby's cries. They are the poor little fellow's only signal of distress.

The more vigorous and elevated a man is, the higher tenderness he is capable of, as on high trees the fruit rounds itself into a milder and sweeter form than on low ones.

The heart of a man is like a garden, capable of producing, under good culture, everything beautiful in humanity, while, if neglected, it is choked up with every kind of rank and poisonous weeds. The hand of a virtuous woman is best adapted to the task of sowing good seed and rearing beautiful flowers.

M A R I E D

In Great Salt Lake City, U. T., July 9th, by Bishop Procter, Mr. James Vincent, sen., and Miss Harriett Augusta Meade.

D I E D :

At Swansea, Wales, on the 7th of July, 1864, of inflammation of the lungs, Joseph Collins, son of William and Anna Dyer, aged 9 years.—*Deseret News* please copy.

P O E T R Y .

D R E A M S .

'Tis sweet to dream amid the scenes of life,
As, wandering by some pleasant, lonely stream,
Soothed by its fitful, gentle murmurings—
To sit, on brow of hill at peep of day,
Or, by the forest's shade, at twilight hour,
Or any where, along the road of life,
'Tis sweet to muse in dreamy rapt'rous thought !

In every place may fancy find some sport
To please her taste. To-day the clouds will lower,—
To-morrow, bright the heaven's, as though no cloud
Could e'er have dimm'd the sky. A thousand things
Will rise before the vision, as, at times,
A flight of birds will rise before the sight.

How then recur the many lovely scenes
Nurs'd in sweet nature's arms, which charm each
sense,
As, when o'er fragrant flowers, the cooling air
Comes from the meadows spangled with the dew.

To one, who thus can dream, life is not dark,
He feels sublimity in being man.
He sees the excellency of the earth ;

Finchley.

He feels he claims relationship to God,
Who made the earth, on which his lot is cast—
And, since they are all ordered by his Father
Shall he mourn, forget from whom he is,
From whom devised, to what he may aspire ?
Shall he forget that he is yet to learn
The way the worlds were formed, the fruits, the
flowers,
Their nice construction—why their pleasing charms ?

These are the things I love to muse upon,
These are my dreams amid the scenes of life.
Sav, may I not beguile the fleeting hours,
And, were they not intended thus to cheer ?
Were they not for the sick and fainting ones,
Who journey on life's tiresome way—
To esome without the solace they afford ?
Then let my eyes see through the mist of gloom
Which hides from mortal vision, Heaven.
Let me behold the things which are—which were,
The things which shall be—as they seem in dreams—
Dreams, which are but the seeds of flowers and fruits,
To grow and ripen in the great hereafter.

JOHN BATT.

C O N T E N T S .

The Harmony of the Gospel.....	593	of Correspondence.....	603
Habits.....	595	Correspondence.—America: Letter from Presi-	
Man's Nature and the Gospel.....	596	dent Brigham Young. England: Letter	
Who Would Not be a Saint?.....	597	from Elder George Sims. Wales: Letter	
History of Brigham Young.....	598	from Elder George Stokes.....	604
Editorial.—Emigration and the Temple.....	600	Summary of News.....	606
Appointment.—Journal of Discourses.—Abstract		Poetry.—Dreams.....	608

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 39, Vol. XXVI.

Saturday, September 24, 1864.

Price One Penny.

REPORT OF A DISTRICT MEETING

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
SUNDAY, AUGUST 7TH, 1864.

Present—Of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Daniel H. Wells; of the Quorum of the Twelve Apostles, Orson Pratt, sen., and George Q. Cannon; of the Presidency of this Mission, Brigham Young, jun.; Elders Isaac Bullock, President of the London District, George Sims, President of the Kent Conference, John Rider, President of the Essex Conference, F. C. Free, O. S. Kimball and J. L. Barfoot, Travelling Elders in the London Conference, E. I. Stocking, Travelling Elder in the Kent, and Edwin Tufts in the Essex Conference, and Elders W. S. S. Willes, E. F. Bird, A. Hatch, D. P. Kimball, G. B. Spencer, G. Sangiovanni, B. Stringam and H. Shurtleff.

After the opening services of the morning, Elder Isaac Bullock represented the London District to be in a satisfactory condition. The Presidents of the Kent and Essex Conferences likewise represented their fields of labor, as did the Travelling Elders in the London Conference.

Elder George Q. Cannon then arose

and expressed his satisfaction with the report from the District, and said that the prosperity of the Work was an evidence that the Lord had been blessing the efforts of the brethren. He cautioned the Elders against contention with the Adversary; told them to invite the people to investigate the truth of the Gospel we teach without entering into argument, as it is a sacrifice of dignity to dispute with men, and gives power to them, which, without our notice, they would not possess.

After inviting the Saints to exercise faith, that the Conference might be a source of joy and strength to their faith, and explaining that a morning meeting had been convened so that preliminary business might be disposed of, to give an opportunity for the large number of brethren present to address them, the meeting was closed with prayer by President Wells.

2.30 p.m.

The Conference again met, and after singing and prayer, Elder Brigham Young, jun., ex-

pressed his gratitude for the privilege of meeting with the Saints, and bearing testimony to the truth of his being engaged in the Work of God; and, that there are men upon the earth to whom God has given power and authority to build up his kingdom, a kingdom which would be firmly set up now, although the former efforts to erect it had failed. Showed that that kingdom is increasing in spite of evil, that thousands are constantly being added to it, and that the spirit of testimony in the Saints before him, bore witness of it. He spoke approvingly of the labors of the brethren, as evidenced by the many who had been added to the Conference. Many of those present he knew; he had travelled with and labored among them; he had enjoyed himself in their homes. Said he was glad again to return to labor among them—to stand forth before the people to offer them the principles of life and salvation, restored to the earth by an holy angel. He felt it to be a great honor to hold the Priesthood, which gave him the right to be a witness of the restoration of the Gospel. Said that the prophecies which have been given, and the persecutions to which the Saints have been subjected, ought to be and would be evidence enough of the divinity of this Work, if the people were not generally unbelievers. He invited the Saints to sustain the Priesthood; the brethren of the Priesthood to be faithful, as all are interested, individually, as we have each one to work out our own salvation, and, collectively, because our united testimony has to judge the world.

Elder Orson Pratt, sen., expressed his gratitude to God for the privilege of again addressing the Saints in London, where he had so often been blessed, in times gone by, in bearing testimony. He said that he had the same testimony to bear that for thirty-four years had been presented by him, in various parts of the earth, unto the people. Said that, in all his preaching and teaching, whether through the press or verbally, there was one thing in particular he had spoken of, the great war in America—a war which has so surely visited that nation.

He said some might think he would be tired of bearing the same message, but it gave him as much satisfaction as ever. That, if God has spoken, if heavenly messengers have been sent to earth, it is a subject which ought to be of no small moment to man; and, he stood before them as a witness, that there is a message from the great God; that his voice is again heard, the voice of revelation and prophecy, bearing testimony that God has again spoken from the heavens. He then showed that, after the Apostles fell asleep, after their voice was silenced from the earth, when there were no angels to visit man, no inspiration, no voice of God, no servant of God with power to administer in the ordinances of the Gospel, no Revelator to unfold the mysteries of the kingdom, no Divine authority, then, to have this silence broken and these blessings restored, is, indeed, of great moment unto man, and joyful intelligence unto all who know and receive it. He said he had received a testimony of the truth of the fulness of the Latter-day kingdom from the Lord. In 1830 this knowledge, without which he could not have boldness to testify, was given unto him. Until then he had only believed in the doctrines because they were consistent with the ancient teachings of the Apostles. If he had any doubt, it was only as to the probability of there being such blessings now. He had read of the doings of the Apostles, of the laying on of hands for the reception of the Holy Ghost, for the opening of the eyes of the blind; and, when the Elders of the Church told him these things were again restored, he did not do as many have done, wish they were not true, but he hoped they were true, and that he might be a partaker of the Divine blessings. They were what he had been praying for every day, and he felt they were something to inspire his heart with joy. On the testimony of others, and of the Book of Mormon, he had been baptized. He had felt that, to obtain a testimony for himself, of a higher nature than that of man, he had to show his faith. "He that believeth and is baptized shall be saved." He saw that many rejoiced greatly; but, be-

fore he got the Spirit as some do, weeks had passed away. He had visited the Prophet, not that he wanted any great manifestation—he did not want a miracle; he did not think he had, then, wisdom enough to distinguish whether a miracle was wrought by the power of God or not, for he believed in the saying of Paul, “The natural man discerneth not the things of God, but they are spiritually discerned.” He had received a testimony, not that the dead were raised, nor the eyes of the blind were opened, but one that he did not expect to lose, and one which he could not resist or describe, nor could any natural man comprehend! He might tell them he had joy and gladness, but, no language could possibly convey to them what he experienced, because it had to be spiritually discerned. Those only who have received the testimony of the Spirit to the same extent, were enabled to comprehend. It was this testimony which gave him power to stand before them. If he had seen an angel, if he had seen the plates of the Book of Mormon, they could not have given him a greater knowledge than he had received. He knew that God had spoken from the eternal worlds. It was not wonderful, then, that he should continue to go forth with the same testimony, that in his teachings and publishings he should never get fatigued. He never took that Book in his hand (the Book of Mormon, which he held up), but it gave him a thrill of joy, to think that God had given, in this day, a statement of his purposes, as he revealed them to his servants many centuries ago. He then drew attention to the Bible as the record of the Jews, and the Book of Mormon as that of another branch of the same family, agreeing with the Bible in showing forth the nature of the Gospel. But many sincere persons would say that, if the Gospel is the same in both, the Book of Mormon is not needed, and he alluded to the Gospel by Matthew and the other Evangelists, who reiterate the same truths as contained in the Book of Mormon. He showed that it was reasonable to expect a record to be in existence of so great a people as that which had been on the American Con-

tinent, as evidenced by the magnificent ruins of temples, palaces and vast cities, now buried up in the dense forests of that country, and who, by their knowledge of the arts, as shown in their works now remaining, were a great and highly civilized people. He showed that, if those people were a part of scattered Israel, it was reasonable to expect that a record existed amongst them; they might have a knowledge of the Messiah, and they would, likewise, be likely to have Prophets among them; and if it was reasonable to expect these things, why, not also that God should reveal it, as he has now done, by bringing forth the Book of Mormon? It was as possible for God to do this, as it was for Daniel, in his day, to know the meaning of the mystical characters written by the supernatural hand upon the wall; and that, by that Book, we could learn the joyful news that the ancient inhabitants of the other hemisphere had the Gospel among them. They had the prophecies and knew of the purposes of God; and the very fact of there having been no prophecy in the Bible concerning the present war in America, made it reasonable for us to expect to receive a revelation concerning it, and the Book of Mormon contains that revelation.

President Wells said he was gratified in bearing testimony before them of the knowledge he possessed of those principles which had been advanced by brother Pratt. His testimony was not the result of a single evidence, as in the experience of many others, for he had lived many years in the midst of this people, and had received a series of proofs of the truth of this Work. He knew that men had to get faith for themselves, or they would dry up and wither away. It is the Spirit of the living God which is an abiding testimony to his sons and daughters. All denominations believe that the Lord will do a marvelous work in the last days, and, that the time is approaching when the power of the wicked shall pass into the hands of the righteous. He asked, Where shall we find a people who are bringing this about? He knew of none, save it were the Latter-day Saints. Is it, then, so very wonderful that

the Lord should be working for this object? He appealed not to their feelings, but to that reasoning faculty within them, and asked if it was not to be expected that the Lord would do it? To the objections of some, who thought it strange that the Lord should have allowed eighteen hundred years to pass away without making an effort to bring this about, and to those of others who wondered why we should be so favored, and have the Gospel restored in our day, and in answer to the objections of those who assert that "we have had the Gospel all the time," he suggested an idea—The set time had not come. The Lord knew whether men would receive or reject his message. Drew their attention to the efforts of men in bringing about a reformation—men, sincere, such as Calvin, Martin Luther, John Knox, John Wesley and others—good men, honest in their intentions, and who had done a work which merited the name of the Great Reformation. If you ask why the Lord did not restore the Priesthood then to the earth, we would say, The Lord knew best—it was well as it was. How could he know but that these very men were sent forth to do a work which had to be done then, preparatory to the ushering in of the Gospel. He did not know but that that was the opening of the great Latter-day Work. One thing he could tell them, the Gospel is restored, and he felt thankful to his heavenly Father that he had been willing to receive it; and he was happy to be able to communicate the intelligence to them, that the Gospel is upon the earth, and that this is why the Elders are sent forth, that this knowledge may be diffused abroad, and that the honest may receive this Gospel. He rejoiced greatly in this his first mission, to be able to proclaim these things to them. These things were measurably scaled up against his own native land, but to them the Gospel is made known in all its purity. He believed in the Bible, but he knew that we have living oracles to guide the way—men who know how to lead the people. In this respect, the knowledge possessed by the Latter-day Saints is greatly to their advantage—they know the chan-

nel through which they can receive blessings. To those unacquainted with these things, he would make known the simple principles of the Gospel. They had to exercise faith in God, they had to repent of their sins, and to be baptized for the remission of them, that they might receive the Holy Ghost. They had to do what the Apostles said, to enable them to receive that Spirit which would guide them into the possession of all Truth—to get the testimony of the Spirit of the Lord. That Spirit is a witness to us; we cannot resist it; its language cannot be misunderstood; it says, "This is Truth! this is Truth!" He then spoke of the goodness of God in causing a warning voice to be sent to the ends of the earth before "He would come out of his hiding-place, and vex the nations with a sore vexation;" of the blindness which has come upon the inhabitants of America since they have rejected the Gospel which was presented to them; that "their wisdom is hidden up," the light is withdrawn from them, and they are left to fall upon and slay one another. It will, likewise, be so with every nation that rejects the Gospel. All wisdom is from God, when men reject this message they reject Him, and that light is withdrawn from them. All may receive and have part in this glorious Work, and its rejection is their condemnation. Mentioned the Atonement as sufficient for all who will receive the Gospel, which man can receive or reject; that not only is wisdom the gift of God, but food, raiment, life, health, and every good gift; that even our lives are borrowed, and that we are dependent on God for everything but the exercising of our own agency; that that is given us that if we use it aright, the Latter-day Saints can attain to the same knowledge that the higher intelligences possess. But to obtain these things, the principles he had drawn attention to had to be acknowledged—faith, repentance, baptism and the laying on of hands for the reception of the Holy Ghost; that then men could understand the purposes of God; then they would know that a consumption had been decreed upon the whole earth, and that those

who would escape from the evils coming can only do so by "fleeing to Zion." His testimony was, that the time had come for the Lord to favor his people, when he will gather his people out of every nation, that we

should prepare ourselves for these things, that God is building up his kingdom, and prayed that the Lord would bless his Elders and all his faithful children.

(To be continued.)

THE SPIRIT WORLD.

BY ELDER JOHN RIDER.

Is there a spirit world, or, can there be such a place as an abode of disembodied spirits? These are questions often asked by thinking and inquiring minds, and a great deal of doubt and uncertainty exist in relation to this subject among mankind in general, and with the religious world in particular. It will be our endeavor to throw some little light on the subject before us. As the Scriptures and the voice of revelation are the gauge, or standard, which establishes the truth or falsity of any religious belief or doctrine, in this as well as all other generations, it is to them we must refer; and, if we find sufficient grounds to establish the fact of there being such a place in existence, and that it is consistent with reason, we shall be inclined to receive the doctrine of an intermediate state, or place of rest, where the spirit remains until it is called forth at the resurrection. We wish it distinctly understood that we do not believe in the doctrine of purgatory, as taught by the Church of Rome, nor in any of the rites and ceremonies connected therewith; we only wish to establish the fact of the existence of the spirit world, as believed in by the ancients as well as by the moderns. Many great and good men have believed in its existence, among whom was John Wesley, who even went so far as to believe it possible to hold communion with them.

That such a doctrine was believed in by the ancients, is proven by referring to the 28th chapter of Samuel, where king Saul, having transgressed and lost favor with the Lord, so that he was not answered by dream, by Urim or by Prophet, resorted to un-

holy means to gain the knowledge he required, which he did by going to the Witch of Endor, who, by her enchantments, brought up the Prophet Samuel. That it was he there can be no doubt, because Saul, being familiar with the Prophet during his lifetime, immediately recognized him, and bowed his face to the ground. We find that Samuel reproached Saul with having disquieted him to bring him up, and he informed Saul that it was because he had not obeyed the voice of the Lord, by executing his fierce wrath upon Amalek, that the Lord had forsaken him. He also informed him that on the morrow he and his sons should be with him. It is evident that Samuel had not ascended to heaven from the fact, that he was brought up out of the earth; and, as Saul and his sons were to be with him on the morrow, being in transgression they could not have gone into the presence of holy and pure beings in heaven. As men are not judged immediately after death, it is reasonable to suppose that there is a place prepared for them to dwell in until such times as they shall come forth to be judged "every man according to his works," whether they be good or evil. That place is where Samuel was, and it is, also, where Saul and his sons went to. That there is a spirit world is also demonstrated by the fact, that Christ "went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was preparing." Now, it is clearly evident, that those spirits could receive intelligence and instruction, otherwise the preaching of Christ

to them was fruitless and unavailing. Such a supposition cannot be entertained for a moment. Peter informs us why the Gospel was preached unto them, "That they might be judged according to men in the flesh; but live according to God in the spirit." Thus it clearly shows that Christ visited the spirit world, or paradise, as he termed it when addressing the thief on the cross. "Verily I say unto thee; To-day shalt thou be with me in paradise." Hence, we see that the thief went to the world of spirits and not to heaven, as is supposed by the majority of professing Christians. They adduce this as a proof that man can be saved without baptism, but it is no proof at all. That Christ did not go to heaven, while his body slept in the grave, is proven by his own words to Mary, after his resurrection, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." We have no account of the thief being resurrected, and of his ascending with Jesus up into heaven, although we find that many of those that slept, arose and appeared unto Mary, but

they were Saints, who had long waited in the spirit world for Jesus to open the door to them, that they might ascend to heaven and receive their exaltation in the presence of their Father and their God.

Many more passages of Scripture might be quoted to still further prove the existence of a spirit world; but, we opine, sufficient has been adduced to satisfy the honest inquirer after truth. Should any still remain sceptical on this point, we would earnestly invite them to investigate the doctrines taught by Latter-day Saints, which are none other than those taught by Jesus and his Apostles while upon the earth. They have been revealed again to the earth in this dispensation, with all their gifts and blessings, through the instrumentality of the Prophet Joseph Smith. This Gospel is to be preached to all nations for a witness before the end comes, and we call upon all men, in the name of Jesus, to repent and to be baptized for the remission of their sins, and then they shall receive the Holy Ghost, the Comforter, which will lead them into all truth and save them in the kingdom of God.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 600.)

"The Rev. James Fielding shut his door against us and would not suffer us to preach any more in his chapel; and became one of our most violent opposers. He said respecting the first three sermons which were preached in that place, that 'Kimball bored the holes, Goodson drove the nails, and Hyde clinched them.'

About day break, Sunday July 30th, Elder Isaac Russel came up to the third loft where Elder Hyde and myself were sleeping, and called upon us to pray for him, that he might be delivered from the evil spirits that were tormenting him to such a degree that he felt he could not live long, unless he obtained relief. We laid hands on him, I being mouth, and prayed that the Lord would have mercy on him,

and rebuke the Devil. While thus engaged, I was struck with great force by some invisible power, and fell senseless on the floor; and the first thing I recollected was being supported by Elders Hyde and Russel who were praying for me. They then laid me on the bed, but my agony was so great I arose, bowed on my knees and prayed.

I then sat on the bed and could distinctly see the evil spirits who foamed and gnashed their teeth upon us. We gazed upon them about an hour and a half, we were not looking towards the window but towards the wall, space appeared before us and we saw the devils coming in legions with their leaders, who came within a few feet of us, they came towards us like armies

rushing to battle, they appeared men of full stature, possessing every uncomely form and appearance of men in the flesh, and every variety of stature and form, mean, mangled and deformed, who were angry and desperate, and I shall never forget the vindictive malignity depicted on their countenances, and any attempt to paint the scene which then presented itself; or portray the malice and enmity depicted in their countenances would be vain. I perspired exceedingly, and my clothes were wet as if I had been taken out of the river.

Although I felt exquisite pain, and was in the greatest distress for some time, and cannot even look back on the scene without feelings of horror; yet, by it I learned the power of the Adversary, his enmity against the servants of God, and got some understanding of the invisible world. We distinctly heard those spirits talk and express their wrath and hellish designs against us. However the Lord delivered us from them, and blessed us exceedingly that day, and I had the pleasure (notwithstanding my weakness of body) of baptizing nine.

Two of the candidates, on coming forward for baptism, ran a race; the younger, George D. Watt, outran the elder and was the first baptized in England.

Brothers Hyde, Richards and myself fasted one day every week.

Monday 31st. We held Council, and appointed Elders Richards and Goodson to go on a mission to Bedford; Elders Russel and Snider to Alston, Cumberland; and Elders Hyde, Fielding and myself agreed to labor in Preston and the regions round about. We continued in fasting and prayer until two o'clock in the morning. The next day the brethren took their departure for the different fields of labor assigned them.

We preached in private houses, by the fireside, at the corners of the streets, in the Market places, and wherever the Lord opened the way; and baptized those who believed our testimony.

Friday, August 4th. I baptized Miss Janetta Richards and confirmed her at the water side, being the first confirmation in England.

The following Sabbath, the 6th, we preached in the Market place to a numerous assemblage, both rich and poor, who flocked from all parts to hear 'what these dippers had to say.' We were opposed by a learned minister, who was confounded and went away disgraced in the eyes of the people.

In the evening those who had been baptized, numbering about fifty, met together at sister Dawson's and were confirmed.

The Rev. John Richards an independent minister, father of Miss Janetta Richards, invited me, by letter, to preach in his chapel, at Walkerfold, Chaidgely, forenoon, afternoon and evening, on Sabbath 13th, which invitation I fulfilled, and was kindly entertained by the Rev. gentleman, whose chapel was crowded with very attentive listeners.

Mr. Richards gave out another appointment for me to preach on Monday evening, which I attended, and by request of the congregation, preached on Wednesday evening. A number believed the doctrines I advanced, and on Thursday six individuals, all members of Mr. Richards' church, came forward for baptism. James Smithies and his wife Nancy were two of the number.

I baptized the most of Mr. Richards' members, and he afterwards told me I had ruined his flock. I pitied the old gentleman, but I had a duty to perform which outweighed all other considerations. I shall ever remember with gratitude his generous hospitality.

About Sept. 12th, brother Snider returned from the north, where he had traveled in company with brother Russel. They met with considerable opposition and had baptized 30 and others were investigating. After spending a few days with us, he and brother Goodson (who had returned from his mission to Bedford) took their leave of us and started for America on the 5th of October, brother Goodson pretending to have business of importance which called him home. He had over 200 Books of Mormon and Doctrine and Covenants, which he refused to let me have (although I proffered to pay him the

money for them on my return), he carried them back to America and burnt them, from which time he left the Church.

The Rev. Robert Aitken delivered a violent and abusive discourse against the Saints in Preston."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 24, 1864.

"MORMONISM."

It appears to seem strange to some of our cotemporaries, that the Elders of Israel should presume to teach that they can lead men and women in the way of salvation and eternal life, and with a holy horror cry out—presumptuous! profane! blasphemous! to make any such pretensions. We apprehend that it is not so much the facts and principles taught which excite their religious fancy and shocks their pious gravity, as it is that "Mormons" should make any such pretensions; for, as the opposers of Jesus thought that no good thing could come out of Nazareth, so these people appear to consider that no good thing can come from so-called "Mormonism."

Our reasons for taking this view of the subject are, chiefly, that all other professed religious teachers make a like profession, and are continually inviting the people to listen to them, and to adopt their views of faith and religion. Why, then, it may be asked, do the Latter-day Saints come under the particular, special and general condemnation and malediction of those who make such loud professions, as being the guardians of the interests of the dear public—the world's leaders, the gentlemen of the pulpit, the forum and the press?

Experience, dear bought experience, while wading through persecution, poverty, sickness and death, has long since taught the Saints that all classes of mankind, no matter how much they may differ between themselves in regard to their own religious systems, their political proclivities or social affinities, can all unite in opposing and persecuting them unto death. Why, we ask, should the "Mormon" be deemed presumptuous, profane and blasphemous, in saying to his fellow-men that having himself received the light of Truth, and become the happy recipient of that Divine intelligence which emanates from God our heavenly Father, and which leads to eternal life in his presence,—that, having received so great salvation, it now becomes his duty to impart unto others, his fellow-mortals, who, like himself, are found wandering in darkness, sin and misery, the glad tidings which are of great joy unto all people? Did it never occur to such would-be-teachers of the people, in their moments of calm and serious reflection, (for we consider that all men must sometimes have their moments of calm reflection,) that there might possibly

be a *reason* why such universal opposition should be meted out to the Latter-day Saints? Did it never occur to them that some day they might, in their fierce opposition to these people, peradventure, be found fighting against God? If the Latter-day Saints should prove to be the people they profess to be, then would all who oppose them be found precisely in this predicament. When thus reflecting, we beg leave to suggest that they consider if it is not true that Satan, of whom it is said that he goes about "seeking whom he may devour," is in the world, and that, most likely, he will be pretty well satisfied with men and things so long as they do nothing to infringe upon his kingdom, his power and influence, which he exercises over the children of men,—and, that if any opposing power, having the authority of the Son of the living God to sustain it, should arise, that it would be very likely to meet with his most determined opposition and resistance. Now, perhaps, sudden, violent and destructive, and at other times, subtle and wary, as he should have opportunity and power to wield it; and that he would move upon all people everywhere, over whom he had or could obtain any influence, to make this opposition as general and universal as possible, and, herein, find a reason why these things are so?

We testify that the Lord has spoken from the heavens, has broken the silence of ages, and that he has restored again to earth the Gospel—has conferred the authority of his holy Priesthood, which is after the order of the Son of God, without beginning of days or end of years, eternal in the heavens, upon the children of men; that he has organized his Church and kingdom upon the earth, has revealed principles and doctrines from the heavens for the guidance of the people, which, if they will follow in humble obedience and faithfulness, will lead them in the way of the Lord, and will save them from the power of sin and Satan, and eventually exalt them into his presence. Now, if we testify the truth in these things, it will necessarily follow that the axe is being laid at the root of the tree, and that every tree that bringeth not forth good fruit will be hewn down and cast into the fire.

We consider that it is wise and proper to give the utmost latitude to the dissemination of those principles which are calculated to lead people from the error of their ways, from the paths of sin, iniquity and wickedness, thereby delivering them from their thralldom. Has not the power of evil sufficiently long enchained the world in bondage, and, like a vice, held the minds of the people within its iron grasp of superstition, bigotry and ignorance? And yet there are many, who, being instigated by the father of lies, would seize specious and false accusations against the Saints, simply because, like Demetrius, their craft is in danger, and the temple of the great goddess, whom they worship, will be brought unto disrepute, and their man-made systems be overthrown. It is true that the time is hastening on, when the doctrines and precepts of men, which have so long been instrumental in misleading the people, will come to nought, if those persons being clothed with the Truth and authority of high Heaven, shall succeed in establishing their doctrines and principles on the earth.

The Priesthood has always existed, though, in different ages, it has been taken from the earth because of the wickedness and unworthiness of the people, and is now again restored, not because they are so much better than formerly, but because the set time has arrived to again establish His kingdom upon the earth; when the times of the Gentiles are being fulfilled, and Israel

is again to be favored and gathered up from all nations, from their long dispersion, "For I am with thee, to save thee, saith the Lord."

He has declared and made known His purposes through his servants the Prophets, from time to time, that He will bring again Zion and establish his kingdom upon the earth, and that it shall remain forever. Is it not presumable, therefore, in view of these great events which are already, to a certain extent, transpiring, that the Adversary, as he finds his power losing its hold more or less upon the minds of the people, and his influence somewhat abating, will rage, knowing that his time is short; and that he will make every exertion possible to induce the people to oppose the progress of those principles which are calculated in their nature to overthrow his kingdom and power.

We have often, in our short history, been made to feel that it is not only presumable, but that demonstrative fact has taught the Saints that the Lord and Satan have not quite yet stricken hands in token of friendship; and that, if they would be the friends of God, they must expect to tread the paths which Jesus trod, peradventure, even unto death.

It is said of Lucifer, who is the Son of the Morning, and who is, by the way, quite a gentleman in the world's estimation, that when the transgression of our first parents, in the garden of Eden, and the subsequent fallen condition of the human race, were taken into consideration in the councils of heaven, that he proffered, if the Father would give him the glory, to go forth and save the children of men even in their sinful state; and, that because the Father rejected his offer, and accepted that of Jesus, who was willing to redeem mankind from their fallen estate upon the principles of law and obedience, and give God the glory, that Lucifer rebelled and made war in heaven, until he was finally repressed and thrust out with all of his adherents. It is, also, generally supposed, that he took up his abode upon the earth, and that he is continually preaching the same doctrine, we have reason to fear, with some considerable more success, which he taught, but found so unpopular, in heaven. Now, if mankind who kept their first estate, and hence, were found worthy to become tabernacled in the flesh, could only discern as well now as then, between the good and the evil, right and wrong, light and darkness, the principles which lead to all true knowledge, truth and intelligence, and those which have a tendency to degenerate and destroy, so that they might finally be prepared with their tabernacles, regenerated and redeemed by the blood of the Lamb, to return to their Father and their God from whence they came, they would not be found arrayed in opposition to the Truth, and seeking its overthrow, but they would, like the Saints, rejoice exceedingly in the goodness of God our heavenly Father in thus sending forth messengers bearing the words of eternal life unto the people.

Men have been called, ordained and clothed with the authority of high Heaven, and sent forth in these last days, who, being filled with the Holy Ghost, "reprove the world of sin, and of righteousness, and of judgment," preparatory to the coming of Him whose right it is to reign and govern upon all the face of the earth, and who will not cease his work until He hath put all enemies under his feet, destroyed death and even him that hath the power of death, who is the Devil. Let the Saints continue, therefore, in all humility to walk in the way of the Lord, observing to obey whatsoever they shall be commanded, and rejoice in uprightness, as they see the day approaching when deliverance shall come unto Israel, and, when Zion shall be redeemed with

gladness, Israel gathered, and earth shall be lit up with the glory of the Lord, and prepared for his kingdom and coming; when will be fulfilled the words of the wise man, that "The righteous shall never be removed, but the wicked shall not inhabit the earth."

NEWS FROM HOME.

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From late numbers of the *News* and *Telegraph*, we are enabled to cull a few items of intelligence relative to the progress of events at home, which, mayhap, will prove interesting to our readers. There is but little, however, except to the lovers of peace, to chronicle where union and peace exist. It is from the battle fields of America, as well as from the complications, and tortuous windings of European politics, that we must look for excitement and for the whirlwind rush of events, for the triumphs of the Gospel are ever those of peace; nor is the progress of God's kingdom noticed by its enemies, though gladly hailed by its friends. Therefore, when we turn thitherward in search of news, it is with pleasure that we note the continuance of prosperity, and, interested as much as our brethren at home are in the upbuilding of God's great Latter-day kingdom, we as acutely feel as they do, any approach of trial and difficulty. But then we have ever but little of the latter to note. God works for his people, and only that amount of trial necessary to purge their nature of its dross, and to refine the gold of their organization, is presented unto them.

Situated as Utah is, beyond the reach of assistance should the internal resources of the country fail, and opposed as are our institutions and practices to those of surrounding peoples, we have but little sympathy, and still less assistance, to expect from the world, should we fail to supply ourselves with the necessities of life from the bounties yielded by a genial soil and a kind, overruling Providence. Therefore, it is with an eye of earnest faith that we note the springing forth and the gradual ripening of those indispensable cereal and root crops, which are to prove the temporal salvation of His people. Not that we ever doubt the accomplishment of His purposes, or the continued progress of his Work, but that we rejoice when we know that the prayers of his people have prevailed, and that another harvest has crowned their labors, and that another triumph has been added to those already attained. The earlier harvest of cereals, such as wheat, &c., has come and gone ere this, but at our latest dates, the people were in the midst of it. The prospects for a grain crop are excellent, though, from local causes, such as lack of water and the heat of the weather, in places it will be light. There will be plenty raised, however, with the measures that are being taken by the brethren, to answer every necessity and requirement of the citizens of the Territory, as well as to supply all the wants of temporary sojourners and of the travelling public. Should the Convention which was to meet in the Tabernacle on the 8th ult., succeed in accomplishing the object for which it was convened, it will place at the disposal of each head of a family, if he takes the necessary measures, one year's supply of bread. Likewise, the price which will be placed upon that portion which has to be supplied to relieve the necessities of strangers, will secure unto the farmer a legitimate compensation for his labor expended in its production, at the same time doing away with much of that needless waste which

has characterized the consumption of the staff of life in times past. In consequence of drouth, the late crops are not so promising, and unless our Father so orders it otherwise, will, in a few places, prove an almost entire failure. Early frosts have done some little damage upon the fruit trees and vines in the higher portions of the State, but it is to be hoped not to their permanent injury. Scarcity of water has caused some to resort to watering their fruit trees by hand, by that drawn from their wells.

The different companies of the emigration to the Valleys this year, were progressing well on their journey, the first company, John R. Murdock's had passed Horse Shoe Creek, and expected to arrive in Great Salt Lake City on the 22nd ult. The Indians, along the line of route, had committed some depredations upon the gold-seeking portion of the emigration, but the Lord, so far, had given peace and safety to the Saints. General Connor, with a portion of his command, had moved East to chastise them, and to extend protection to those in need of it. From the reports of the proceedings of the Saints on the 24th of July, at the different settlements throughout the State, it would seem that they have had quite an entertaining time of it—orations, songs, toasts, &c., being the order of their celebrations. The annual election of Legislative and civil officers for the ensuing term and year, passed off peaceably. Taking all things into consideration, the advantages and disadvantages possessed by the people of God, the Lord has blessed and still continues to bless them in a manner unprecedented in the history of mankind.

C O R R E S P O N D E N C E .

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AMERICA.

[By the kindness of Elder William H. Shearman, we are enabled to present to our readers the following letter, received by him from Elder John M. Kay, which, we have no doubt, will be eagerly read, as it gives details of the journeyings of the Saints who composed the passengers by the ship *Hudson*.]

Wyoming, Nebraska Territory,)
United States, Aug. 11, 1864.)

Dear Brother,—Feeling thankful to our heavenly Father that we have arrived at this point under so favorable circumstances, I will give you a brief account of our journey. We arrived here on the afternoon of Tuesday the 2nd inst., the majority of the Saints composing the company well; and, when we consider the fatigue and heat all have to undergo, we may say we are in a very good condition. We had some deaths, of children, on our way from New York here. The wea-

ther was hot, and considering the detention we experienced through broken bridges and other incidents which often occur in travelling in a country involved in war, I think we have passed through the States remarkably well. Our heavenly Father has indeed watched over us for good, and his protecting care has been over us all the time, preserving us from the hands of our enemies. Had we arrived at Quincy two or three days earlier, we should have come in contact with guerrillas, bands of robbers and plunderers, who, some say, are responsible to neither Government. They cause great havoc and destruction wherever they find an opportunity. They burnt one of the bridges near Quincy, which caused a delay of three or four days. At this place we had to haul the baggage about a mile in the hot sun, but, while we did travel, we rushed on day and night. We have heard that a day or two after we had passed, thirty miles of the

rails between Quincy and St. Joseph was torn up by them. This is in the State of Missouri, and it seems that the most of their depredations have been committed in this State. We heard of whole towns being ransacked, and the people were robbed of all the money they possessed, as well as of other valuable articles—of bridges being burned, also stores, railway depots and other buildings being totally destroyed, at almost every place we stopped. The country is fast going down to ruin—trade is dull and everything is dear. The inhabitants seem all of them to be anxious about their safety. Neglect is apparent in every place. The Prophet's words are indeed fulfilling, for desolation at the rate they are going on is inevitable.

You already know the incidents of our voyage across the ocean. Indeed it was the most pleasant passage I ever had across the sea. The weather was fine almost all the time, the captain was agreeable society, and my health was better than when on land, and I enjoyed myself accordingly.

When we arrived here we found quite a number of the brethren with whom we were familiarly acquainted. This is a nice, quiet place, very suitable as an outfitting point, as we are not troubled much with the presence of strangers. We are now busy making ready for starting across the Plains. Captain Hyde's company is ready, and will start to-day. The last company, brother Warren S. Snow's, is preparing as fast as possible. We expect to leave in a few days with this company, which is composed of nearly one-half of the Saints who crossed the ocean on the *Hudson*, and a few of those who had been left behind of the *McClellan*. Hyde's train moved out about three miles from here, where they will remain until we are prepared to start, as it has been deemed expedient and safer for both trains to travel within a day's drive of each other. Like it is in the East with the guerrillas, it is now on the journey before us. Depredations, some of them of the most fearful character, are reported having been committed by Indians on defenceless travellers. Still, by the blessing of the Almighty, all the companies that have heretofore

left this place, so far as we can learn, both emigrant and freight, have passed through places where these scenes have been enacted without being in the least disturbed or molested. Brother Joseph W., Joseph A. Young, and all the others who have been laboring in the business of the emigration here, purpose travelling with Snow's train until we pass Fort Kearney.

May the Lord bless all his faithful Saints, and may he strengthen and bless you, I remain yours,

JOHN M. KAY.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, Aug. 31, 1864.

President Wells.

Dear Brother,—It is with pleasure that I take up my pen for the purpose of giving a brief sketch of our District Conference, held on the 10th of July, in the Bedford Hall, Southampton. I should have done so before this had not sickness prevented me.

There were present -- George Q. Cannon, of the Twelve Apostles, Edmund F. Bird, President of the Southampton District, David P. Kimball, President of the Southampton Conference, Jonas N. Beck, President of the Reading Conference, J. S. Fuller, President of the Dorset Conference, B. Y. Kimball, Travelling Elder in the Southampton Conference, and Elder John W. Young, on a visit to this country from Great Salt Lake City. The day was beautiful, and we truly had a time of rejoicing together. After the opening services, Elder E. F. Bird arose and spoke for a short time expressive of his joy and satisfaction in meeting with the Saints, exhorting them to be faithful and to pray that the Spirit of Truth might speak through the Priesthood unto them, that they might become acquainted with the things and purposes of God. He likewise gave a brief sketch of his labors in the District, and of the good feeling and brotherly love that existed therein. He was followed by Elder D. P. Kimball, who expressed his joy in meeting with the Saints and with his brethren from Zion, whom he had been acquainted with in his Mountain

Home. He reported the Southampton Conference to be in a thriving condition, and exhorted the Saints to renewed diligence in keeping the commandments of God and in carrying out the instructions of the brethren. He spoke of his gratitude to God for the blessings he had bestowed on him, and of his determination to do all that lay in his power to aid in rolling on the Work and for the spread of Truth.

Elder Jonas N. Beck gave in his report of the Reading Conference, and represented it as being in a good condition. Likewise bore his testimony to the Work, and exhorted the Saints to faithfulness. President Cannon then gave some excellent counsel to the Saints, and spoke of the rapid development of the kingdom of God, and he instructed the Saints to cultivate a comprehensive view of the Work of God in which they were engaged.

In the afternoon Elder J. S. Fullmer represented the Dorset Conference, it being in a good condition and the people were striving to do as well as they could. There had been out-door meetings held when the weather would permit of it, and an excellent feeling prevailed in some parts, but in others the spirit of persecution displayed itself. Elder B. Y. Kimball bore his testimony to the Truth, and spoke of his determination to do right, and was followed by Elder John W. Young, who said that he was happy in meeting with them, and he bore a testimony to the truth of the Work.

President Cannon, both in the afternoon and in the evening, addressed the Saints, who rejoiced greatly in the words of life and salvation which flowed from his lips. He traced, in a lucid and interesting manner, the past history and the present situation of the Saints. He compared the blessings and privileges enjoyed by the Saints in Great Britain, with those possessed by Saints upon the Continent, who were obliged to meet in secret because they dare not meet in public for fear of being interrupted by the authorities. He exhorted the Saints to display their gratitude for these blessings to our Father, by their diligence and faithfulness in serving him. He likewise spoke upon the

Gathering, and the necessity of an union of feeling amongst the people to give success to all their operations. The Gospel in its restoration had many things to accomplish; we are called upon to labor for the accomplishment of these purposes. As Latter-day Saints, we should understand the nature of the Work we are engaged in, and determine to perform our duty. He spoke of the fulfillment of the words of the Prophet, and reasoned plainly from the Scriptures that the time had come when God would establish his kingdom in power, and that this would usher in the reign of universal peace, and wickedness would be banished from off the face of the earth, and there should be nothing to "hurt or destroy in all His holy Mountain." In that day the knowledge of God shall cover the earth, and a brotherly feeling shall exist.

On the Monday evening following, the Saints held a tea-party, at which they enjoyed themselves greatly, the singing and recitations were very well rendered, and an excellent spirit prevailed.

On Monday, the 11th ult., we baptized a young woman for her health, who had been troubled for some time with an evil spirit, which seemed determined to destroy her body. After baptism, we laid our hands upon her head, and in the name of Jesus we rebuked the evil spirit, and it left her, and she now enjoys her usual health. This shows us that our Father is no respecter of persons, and it matters not in what age of the world those who have obeyed the Gospel claim its blessings, they are sure to obtain them if they ask for them aright.

Praying God to bless and strengthen you, with those associated with you, to perform all necessary labors, I remain your brother,

EDMUND F. BIRD.

MANCHESTER CONFERENCE.

Manchester, Sept. 7, 1864.

President Wells.

Dear Brother,—Thinking the Saints of this Conference would like themselves represented in the *STAR*, and as others might be pleased to hear of our welfare and prosperity, I hasten to

pen a few lines, giving, in as brief a manner as possible, the condition of the Work of God and our future prospects in this part of the vineyard.

I feel glad that I can speak favorably of this Conference, for, with but few exceptions, the Saints are living their religion and enjoying the Spirit of God, which brings peace, joy and consolation to all who possess it. The gifts and blessings which were in the Church in the days of Christ and his disciples, are with and are practiced by the Saints here, which is cheering to the honest-in-heart, and a proof that our Father is the same to-day that he was eighteen hundred years ago.

Preaching in the open air has been carried on extensively in most of the Branches of the Conference, and, as a general thing, the people have been willing to listen to our testimonies, but far too slow to receive them. Yet, we do not feel discouraged, for our desires are to do the people good, and, if they do not come forth and embrace the Truth when it is presented to them, they, not us, will be the losers.

This does not apply to all, for since I sent in the Statistical Report for June, we have added by baptism between thirty and forty, and many more have given in their names, whilst others are very favorably inclined towards us.

Last month we organized a Branch at Heywood with twenty-five members, all baptized since January, and the spirit of inquiry still rests upon the people there. I pray the Lord to bless Elder Prophet, the President of the Branch, and those with him, that they may act in wisdom, that the honest may come forth and embrace the Truth.

The local Priesthood are good men, and with the exception of a few drones, are very energetic in preaching and visiting the homes of the Saints. In matters of finance, I fear we are somewhat behind. Although the cotton famine, in the majority of cases, is the reason, yet there are those here who could, if they had the will, comply with all the commandments of God in that respect.

Elders Mousley, Woodruff and Crosby are doing first-rate. They, with myself, have striven to carry out the instructions contained in the STAR, in visiting the homes of the Saints, and we can testify of the good results which have followed. Our meetings are well attended by the Saints, and, in many of the Branches, we have strangers quite frequently; sometimes we behold old faces of persons who were once identified with us; and there are many of them, coming back and doing their first works over again.

Although it is some time yet before emigration, the Saints are looking forward to it with joy, for the way of many has opened, and many more have faith that theirs will do the same. I feel certain the Lord will overrule all things for the good of his people, if they will only do right.

For my own part, I feel exceedingly glad that I have the privilege of laboring for this great and glorious Work, and while I may stay in these lands, I feel like going forth with renewed energy and zeal to warn the people of those events that are coming on the earth, and which are foreshown in the war that is now raging on the Continent of America. I feel that the Lord has blessed my labors; and although I have not baptized all that I have preached to, yet I feel that it is all right. I have experienced much kindness from the Saints since I have been in this land, as also from strangers, who, when I was a stranger, took me in. May the Lord bless them for it.

There is nothing gives me greater pleasure than to labor for the upbuilding of this kingdom; and although my mission has been to preach, these last three years, when I shall be called to labor with my hands again, that will be my mission. The brethren join with me in kind love to yourself and President Brigham Young, jun.

Praying God to bless you with health and strength, that you may be enabled to accomplish a good work, is the prayer of your brother in the cause of Truth,

GEORGE W. GRANT.

If you cannot please without being false to yourself, you had better displease.

V A R I E T I E S .

—O—

"I say, boy, where does that right-hand road go to?" inquired a pedestrian of a country rustic. "I doan't know, sir," replied the boy; "taint been nowhere else since we lived here."

"You had better ask for manners than for money," said a finely-dressed gentleman to a beggar-boy who had asked for alms. "I asked for what I thought you had most of," was the boy's reply.

M A R R I E D :

At Big Cottonwood, U.T., July 29, by Elder Snedaker, Mr. Nathaniel Shaplain and Miss Eliza Dear, both Dep. Elders, England.

D I E D :

At St. George, Washington co. U. T., April 21, of inflammation, Ezra William, son of Stephen R. and Annie Wells.

P O E T R Y .

—O—

I N V O C A T I O N .

Father shed thy blessed spirit
In our hearts that we may know
How to praise thee, and inherit
Peace and righteousness below !
Safely lead us to the west,
Place of refuge, goal of rest.
Prompt truth's messengers, O Father,
By thy wisdom love and grace,
That they may thy children gather
To their promised hiding place!
Copiously thy strength impart,
Gladden each devoted heart.

Shield thy Saints in ev'ry nation
When distress and troubles come,
Speed the day of their salvation
Guide them to their mountain home !
There to praise thy holy name,
Sing thy goodness, speak thy fame.
Rise, O Israel! hail with gladness
The approach of liberty!
Cherish hope and banish sadness,
Soon thy God shall set thee free,
Save thee with an outstretched hand,
Waft thee home to Zion's land.

Boreland.

JAMES CRYSTAL.

C O N T E N T S .

Report of a District Meeting.....	609	Correspondence.—America: Letter from Elder	
The Spirit World.....	613	John M. Kay. England: Letters from Elders	
History of Brigham Young.....	614	E. F. Bird and George W. Grant	620
Editorial.—"Mormonism.".....	615	Poet y—Invocation.	624
News from Home.	619		

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, October 1, 1864.

Price One Penny.

REPORT OF A DISTRICT MEETING

HELD IN THE MUSIC HALL, STORE STREET, TOTTENHAM COURT ROAD, LONDON,
SUNDAY, AUGUST 7TH, 1864.

(Continued from page 613.)

In the evening the Conference met at 6.30. The meeting presented a very animated appearance; not only were the Saints present in great numbers, but many strangers were present, who listened with respectful attention to the proceedings. After singing and prayer,

President Cannon presented the Authorities of the Church, who were sustained in the usual manner. He then said—It has always been a pleasant time with me since I have been identified with this Work, but especially since I entered into the ministry. I can look back upon the days and years past with pleasure. I have taken great delight in bearing testimony to the inhabitants of these lands; yet, when I reflect upon my want of ability, I almost feel I would like to spend the time over again with my increased experience. It has been with much weakness, especially at times, that I have labored among you. But the Lord God has blessed me,

and I feel grateful. He has preserved me, and I feel a pleasure to labor here in his cause. Is it because I do not love my home that I linger with you in my feelings? No; I look forward with delight to enjoy the sweet society of friends and relatives there. But higher obligations rest upon me than those of home—the desire to bear witness of the Gospel, and the love of the brethren who have come to take charge of the British Mission. I should have felt honored to have labored with them. This is the first time any of the First Presidency have left home to labor in foreign lands. I feel that the Saints should feel particularly honored in receiving among them men who have the power and authority of God which they hold. This is the chief reason I should have liked to labor here longer, to labor under their Presidency. I told President Wells so. If these are my feelings, I am sure they are yours also.

There is one lesson that I rejoice to know the Saints in this country have learned, which is, that God has restored the Holy Priesthood to reveal unto them the whole course of the Gospel. I trust that they have so well learned it that they will yield implicit obedience to his servants. Did you ever know anyone who has thus obeyed the servants of God, who has not been blessed? Can you remember one single instance of this kind in which the Lord has failed to bestow his blessing? I cannot. I trust, then, you will go forth with more determination than ever to serve the Lord, will be more diligent in your duties, in reading the *STAR*, the *JOURNAL OF DISCOURSES*, and the various works the Lord has appointed for your instruction, because if you will do so, there is not a blessing you can desire that you shall not receive. "The path of duty is the path of safety." The Latter-day Saints have proved this--the condition of the United States prove it. To what a pinnacle of greatness they had attained when they would not listen to the servants of God, and they would not render obedience to the commandments of God; and we see the result! Now, we shall attain to the same greatness they might have attained to. I know that it sounds strange to the Gentiles that the poor, despised Latter-day Saints should attain to this prosperity. It sounds like presumption in me to say so; but it is a truth as apparent to me, as it will be in a day to come to those who witness its fulfilment, for there is the same authority upon the earth that existed in the days of Elijah, of Moses, of Melchisedek, of Peter, pre-eminent among his brethren. The same God to give wisdom--of the same heavenly origin. That authority was held by Joseph Smith; he received this heavenly wisdom, and he could have guided that nation; he could have delivered them from the fearful destruction which they are the subjects of now, and of which tidings come to us by every mail. That nation is experiencing now the effects of disobeying the divinely-inspired servants of God. Let me speak as one whose voice may never again reach you--let

me speak as a friend who desires your well-being--give heed to the counsels of the servants of God. But, says one, suppose I do not know they are His servants? Appeal to God. Ask him to enlighten your mind that you may discern the Truth. He will give you a witness, and soften your hearts, so that you may receive their instructions. If you do not take this course and be guided by such counsel, sooner or later you will lose your standing among the Lord's people, but if you have tasted of the good Word of God, you will not lightly barter away the blessings you have received.

Brethren, sisters and friends, we are living in a great and important day. The Work is becoming what we said it would become years and years ago. At the time brother Pratt was speaking of, men could see this, and they could predict with certainty, for they knew what we see transpiring now. What we see is the fruition of their hopes. This is no cunningly devised fable; these things are true, and it was by the power of prophecy they were foreseen. By that power we are enlightened, and by that power all is brought together and welded into one mass. This has been accomplished not by the power of man, for man could not accomplish such a thing, but by the power of our Father and God. It has not been effected by delusion--delusion cannot bring about such things as are transpiring upon the earth. They knew at that time that the Gospel would be preached, and that the people would be gathered from these lands before a Latter-day Saints' Elder touched the shores of Europe. Everything has been, therefore, seen--the future and the complete development of the kingdom of God. When our enemies opposed us, when the mob like blood-hounds were on our track to destroy us, when everything seemed to conspire against us, then we knew these things, and our hearts were fixed, we knew the Work would triumph. The lapse of years before they should transpire did not deter those who were driven from steadily moving forward, neither do they to-day. Though the blood of friends and relatives was shed, even the precious blood of the servants of

God, still, under the influence of that light, they saw a bright future. And can that light be extinguished in us? No; there is no person can put it out—there is nothing but sin will destroy it. I rejoice exceedingly in these things. I know the Latter-day Saints are the happiest people upon earth. The rich may despise them—doubtless they do, as we see them so seldom among us. But, with all their poverty and with all their ignorance, for they are not perfect yet, God will exalt them. I am proud to be a Latter-day Saint—proud to know my destiny is associated with this people. But I do not feel like preaching, I feel more like bearing my testimony, because it will be the last time of my being in this city for sometime at least. I know God has restored the glorious Priesthood. But, says one, how did you get this knowledge? It came like the gentle shower, and it has increased continually. Evidence upon evidence has been given unto me. I know the Holy Ghost is received by men as it was anciently. I know that everything will be made known which is necessary for man to know to gain him salvation. God has opened the heavens. I have seen the sick healed, the blind receive their sight, and those left for dead restored to life. I, therefore, stand as a living witness before you. I bear solemn testimony that these things are verily true. I do not appeal to the Scriptures of truth, though I could do so with justice, but I stand as a swift witness that the gifts and blessings as anciently enjoyed are now among men. But, says one, is it "Mormonism" you mean? I call it the Gospel of Jesus Christ. If you will repent and be baptized, and have the hands of God's servants laid upon you, you will receive the Holy Ghost; and, if you are obedient to its teachings, it will increase upon you till you are filled with it from the crown of your head to the soles of your feet.

President Cannon then showed that the time is not far distant when the Latter-day Saints will be the only people who will have peace in their midst, but that the people of the world should not wait till then to embrace the Gospel. That no one should wait for

signs to convert them, as the evidences of the Truth, are sufficient for every earnest, honest person. Strange delusions will take possession of those who refuse to embrace the Gospel. Great signs, miracles and wonders will be wrought among men, and they will curse God and die. People in America are more unwilling to receive the Gospel now than ever. He concluded by showing that when the Gospel is presented to men, the power of evil will try them, that they may be proved. That, if they will be subject to the will of the Lord, power will be given unto them, so that they may be able to resist every temptation, until, at last, there will be no vulnerable point in their character. That the Priesthood being restored to the earth, as that increases, so will the power of Satan become greater, until man is ripe for destruction.

Elder Orson Pratt, sen., said, that it was with great satisfaction he had listened to the remarks of brother Cannon, who had delivered a faithful testimony, one given by the Spirit of the living God, of the truth of the Work; and one thing had strongly impressed itself upon his mind—namely, the very scenes exhibited before their eyes among the nations, as well as the things transpiring in America, were all predicted years before the Latter-day Saints set foot on foreign soil. Of this fact, he said, he could bear witness, having been connected with the Church almost from the commencement of its history. He knew of those predictions, for many of them were given in his presence. He alluded to a revelation given in 1831, as having been fulfilling from that time to this, but more particularly since 1833. He showed how the Saints were driven when they had laid out their capital in the purchase of homes; how they had, again and again, built up cities and had erected Temples, even in the midst of the persecutions of their enemies. A revelation had been given informing them of these things, but they could not understand until they had experienced them. He showed that the same spirit which was in the ancient Apostles, who could not believe that Jesus could be crucified and rise again,

and for which unbelief Peter was rebuked by the Lord, was in them; they had been led up to the spot of ground in Jackson county, and, it had been revealed that "that generation would not wholly pass away till a Temple should be built," and "that a cloud of glory should rest upon it," and they had overlooked, in a great measure, that the Lord had informed them that they had to pass through great tribulation. But, said he, have not these things greatly strengthened us? Instead of causing us to go drooping, we see the fulfilment of these predictions. Not one jot or tittle will fail to be accomplished which has been spoken by the great modern Prophet. Elder Pratt then read a revelation, or prophecy, on the present war in America, and made remarks upon it, showing those things which were already fulfilled—the rebellion in South Carolina, the rising of the Southern States against the Northern States, the marshalling already of 100,000 slaves, &c. The Prophet Joseph had given him the privilege of making a copy of that prophecy, and he had travelled through most of the Northern and some of the Southern States, bearing witness of the truth of that revelation. The politicians whom he met said he must be insane to believe that such things would come to pass. There might be a war of words, a few electioneering squabbles, but for him to say that there would be a war resulting in the death and misery of many souls, that is a "Mormon" humbug! What were my feelings? I that knew every jot and tittle would be fulfilled? I could wish that it had not been so. No; I will recall the thought, I will not harbor it. The purposes of God have to be accomplished. What His purposes are that Book (the Book of Mormon) unfolds. It says, when that Book shall be brought forth, if the people harden their hearts, it shall be to their utter overthrow. The days will come, just as sure as you are here, as sure as the Lord lives, that every soul that will not turn away from iniquity shall be utterly destroyed from the face of the American continent. Some of you do not believe it; I do not mean that the Latter-day Saints do not believe, but

some of you who are here. The day of the Lord's controversy has come, the day is near for the second advent of the Lord, and, before that day, the wicked shall be visited with many and sore judgments. The day will surely come that will destroy all their cities, all their strongholds. He then drew attention to a prophecy in which the cities of New York, Albany and Boston are mentioned, and in the same way that their houses will be left to them desolate—so will those other cities of America be destroyed. He spoke of the promise made by the Lord to Moses, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people." He asked the question whether there had ever been a period when such a Prophet had arisen, of whom it could be said every soul who would not hear him was destroyed? and showed that the Book of Mormon contains the words of that Prophet, which will result in the destruction of those who refuse to receive them, and will not believe in the servants of God and the message which God has sent in this age unto them. That the judgments of the Almighty, as shown in the 34th chapter of Isaiah, are to be fulfilled in this day, that the consumption decreed will be accomplished, and that few men will be left. He therefore wanted them to listen to those words, for, alas, for the disobedient! Soon the last of the Latter-day Saints would be gathered from their midst, and famine, desolation and bloodshed would visit them.

President Wells said there was something which had not been told them which was worthy of attention—namely, that the wicked bear rule on the earth, but that this is the Lord's world, and he is doing as he did in the days of Jesus, when the poor received the Gospel message which was rejected by the rich. Why did not the rich receive it? They were filled with wealth and pride. It is so now. They have no place for this Gospel, they are so full of the lust of riches.

Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." The poor receive the servants of God, they flock from all nations to the standard of Zion, to a land which has been blessed for that purpose. There they are happy and contented. To the righteous that land is rich and choice above all other lands. It has been made so by the power of the Almighty. But those

Valleys are poor to those who are rich. That land has been dedicated to the use of the righteous, and this has been so manifestly done that those who will not work righteousness have no claim on it. He then gave some general advice to the Saints as to their faithfulness, and concluded with his blessings on the Priesthood and Saints.

ISAAC BULLOCK, District President.
JOSEPH BARFOOT, Clerk.

PERSECUTION.

BY ELDER MILES P. ROMNEY.

The Church of Jesus Christ has had, from its commencement until the present time, many trials and difficulties to contend with through the persecution of its enemies, who have striven to send abroad all descriptions of falsehood in regard to the people; until at present, many thousands have become filled with little prejudices against the people of God, so that they will not even listen to the principles that the chosen servants of God teach; and all this is caused by the misrepresentations of those who love darkness rather than light, because their deeds are evil. These same individuals, though they are in darkness, are well satisfied the principles of eternal Truth, as taught by the Elders, are unimpeachable. They know they are the same truths taught by Jesus and his Apostles, therefore they are well aware that were they to appeal to the Scriptures of Divine truth, they and their doctrines would be condemned; that the truths of the Gospel, as revealed through the Prophet Joseph, would shine forth with undiminished brightness; hence, they resort to other means than "the law and the testimony."

Many, now, wonder why it is that we are so despised. Many, likewise, will argue and conclude, that if we had the Truth we would not be so much despised by the great majority of mankind, and they will declare that they know our principles are false and

corrupt on account of our unpopularity. This kind of reasoning, in our estimation, is foolish, from the fact that Truth has always been despised by the majority, and those who dare declare they are converted to the Truth have been persecuted, and their names have been cast out as evil. If our principles are condemned because we are unpopular, we can by the same judgment condemn those of the Saints who have lived in former ages—condemn the old Prophets because they were unpopular. The same judgment would condemn our Lord and Savior Jesus Christ, his Apostles and all who believed upon their words, because they were unpopular; their names were cast out as evil; they were persecuted even by the great majority who then lived upon the earth. Therefore, instead of looking upon our unpopularity as an argument against the Truth, we would be more wise in concluding that it is an evidence of the truth of our doctrines, because, from the earliest ages of the history of man, Truth and those who strictly adhere to its principles have been unpopular. Jesus knew the Truth would be despised, therefore, for the encouragement and consolation of his servants and Saints, he said, "Blessed are ye, when men shall persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." He thus, in these

words, not only told them that they would be despised, but also that they would be spoken of falsely; yet we are told to "rejoice, and be exceeding glad, for great is our reward in heaven."

It would be unreasonable for us to think, that after the world has lain in darkness for many centuries, when the people have been devoid of the Everlasting Gospel, and Satan has established himself firmly in the midst of the earth, that the kingdom of God could be established without a great and a mighty struggle, from this fact, "That truth is sharp and cutteth like a two-edged sword," and it strikes deep at the root of all man-made systems of religion. The Enemy of all righteousness beholds the angel spoken of by the Apostle John, restore the fulness of the Gospel to the Prophet Joseph, and trembles; he looks upon the millions of men who inhabit the earth; he beholds them bound with the iron bands of sin; he knows the time has come for the final struggle; that the hour is near when the truths of God will burst assunder the bonds of iniquity and sin, and when the kingdoms of this earth will become the kingdoms of our God. He beholds the Priesthood again conferred upon man by the legal authority from heaven. As he beholds these things, his eyes flash fire, his frame quivers and shakes with rage and madness. He calls his minions around him, and shows unto them events that are transpiring upon the earth; he sends them forth to oppose the progress of Truth; they first tempt the youthful Prophet, but the power of God enables him to resist the temptations of the Evil One. When they fail in this, they try stronger measures to resist the march of Truth; they instil evil into the hearts of men; professed ministers of the Gospel go forth and begin to persecute the servants of God; still God upholds and sustains his servants against the efforts of the Adversary; finally he beholds the Church of God organized upon the earth; it is composed of six members, and his rage is then unbounded. He beholds the power of God made manifest in the Church, the gifts and blessings are received by the believers,

they speak in tongues, they lay hands on the sick and they recover, the halt and the lame are made whole by the power of God. As he witnesses these things he rages, and he calls in a voice of thunder for his legions to prepare themselves for the coming struggle. They go forth in obedience to his commands, enlisting in their cause all who will give way to the seducing influences of evil. Men become instruments in their hands in opposing the Work of God; ministers from the pulpit begin to cry, Delusion! false prophet! false prophet! he is not fit to live—destroy him! destroy him!! These reverend divines do not once appeal to the Scriptures of Divine Truth in order to destroy this great delusion, but they stir up the people to anger, making them to persecute those who have received the Gospel. Thus the struggle commenced and continues, and yet, in spite of all these efforts, the Work spreads—thousands gather from the surrounding peoples. In Ohio, cities and a Temple are reared to the name of the great Jehovah. Then Satan marshals all those who will listen to evil words and misrepresentations, and they meet with ill-feeling and persecution. Still the Saints are filled with faith, they know in whom they trust; then prayers ascend, and are heard by the God of Abraham, Isaac and Jacob. They settle themselves in Missouri, but still persecution continues; many of the servants of God are thrust into prison, and among them is the Prophet. Their inhuman persecutors, inspired by the Evil One, endeavor to feed them upon the flesh of their brethren who were slain, but the Lord reveals by his Spirit their great wickedness to the Prophet, and they are preserved and finally liberated, but still persecution continues. The Saints are driven *en masse* from their homes and their firesides, out into the blasts of a wild winter wind; they are exposed to the cruelty of their enemies; many are slain by the sword; those who are advanced in years fall by the wayside from sheer exhaustion, the joyous maiden is caused to mourn through the loss of a loved father or mother, who has fallen by the wayside, the strong-hearted are caused to weep

when they behold the sufferings of their wives and children. Satan beholds these scenes with joy; yet God still blesses his people under these trying circumstances, and in the midst of all their wanderings they bear up under persecution, until we find them situated upon the banks of the Mississippi river, in the city of Nauvoo. Here they are again prospered—they rear a Temple to the name of the Most High. Satan again begins to rage; he beholds messengers of life and salvation on their way to Europe. God blesses these messengers; many are converted to the Truth; they begin to gather from England to the city of the Saints; the enemies of the Church of God again begin to persecute the Saints; they have long endeavored to destroy the Prophet of God, but could prove no charge against him, therefore, in open violation of earthly and heavenly laws, on the 27th of June, 1844, at five o'clock p.m., the Prophet and Patriarch of God suffered death in Carthage jail. The Saints lament, angels weep. The enemies of truth and righteousness shout with joy; they now suppose that the Work of God will become a thing of bygone days. But no, the Lord has declared that "His kingdom" should no more be thrown down. The mantle of Joseph falls upon Brigham, "The Lion of the Lord." The Saints are again driven from their homes; Brigham leads them to the Valleys of Utah. Through the blessings of God the barren deserts are caused to blossom as the rose; the kingdom rolls on with increasing velocity; thousands and thousands are gathering from the nations afar off to Zion every year.

In reviewing the history of the Church thus far, we can behold the wisdom, goodness and mercy of God

towards his people—he has truly been their friend and protector. What has all this persecution accomplished? Simply the purposes of God. We now behold the Church of God in the very location spoken of by the Prophet Isaiah. He declared, "That in the last days the Mountain of the Lord's house shall be established in the tops of the mountains, and exalted above the hills, and all nations shall flow unto it." The Saints, at the present time, are in the location described; and the Prophet Daniel also predicts, That the little stone (which represents the kingdom of God) should roll forth from the mountains until it should smite the toes of the image, (which represents the kingdoms of the world.) Thus we see that the enemies of this great Work have been the means, in the hands of the Lord, in bringing us to the very place where the Prophets beheld us many centuries ago. The Lord has said that his people should no more be driven from their homes; they are now in the "secret chambers of the Lord," and they are living in peace and safety, while their persecutors are suffering death and destruction. The judgments of the Almighty have overtaken the wicked; the American Republic has met with punishment for the rejection of the testimony of the servants of God, and the same awaits every other people who persecute the Saints of God and repent not of their sins, for thus the Lord has spoken through his servants. Then why not take warning by the history of the past? Cannot we behold the fulfilment of words that were spoken by inspired men eighteen hundred years ago? Then let us remember that

"Those who despise grow harder still;
Those who adhere, he turns their will:
And thus despisers sink to hell,
While those who heed in glory dwell."

HISTORY OF BRIGHAM YOUNG.

(Continued from page 616.)

"The next Sunday, Elder Hyde and myself read the 13th chapter of 1st Corinthians and strongly urged upon the people the grace of charity which

is so highly spoken of in that chapter, and made some remarks on the proceedings of the Rev. Robert Aitken, who had abused us, and the Book of

Mormon so very much; in return for his railing we exhorted our people to pray that the Lord would soften his heart and open his eyes, that he might see it was 'hard to kick against the pricks.' This course had a very good effect, and that week we baptized fifty, a large number of whom were members of Mr. Aitken's church. Thus the Lord blessed us exceedingly, notwithstanding the railing and abuse of the priests, and all this worked together for our good and the advancement of the cause of truth, and the work of the Lord continued to roll forth with great power. Calls from all quarters to come and preach, were constantly sounding in our ears; and we labored both night and day, to teach the people. We had to speak in small and very crowded houses and to large assemblies in the open air; consequently, our lungs became very sore and our bodies worn down with fatigue. At length we obtained a commodious place to preach in, called "The Cock Pit;" we had to pay seven shillings sterling per week rent, and two shillings for lighting it with gas. It had been recently converted into a Temperance Hall.—When we leased it the area in the centre was occupied by the singers, and our pulpit was the place where the Judges formerly sat, who awarded the prizes at cock fights.

The temperance reformation in England commenced in Preston just previous to our arrival there, and it was often said by temperance men who joined the Church that that movement was a preparatory work or forerunner to the introduction of the Gospel; in most every place we went where there was a Temperance Hall we could get it to preach in, many believing that we made men temperate faster than they did; for as soon as any obeyed the Gospel they abandoned their excesses in drinking; and none of us drank any kind of spirits, porter nor small beer, nor even wine, neither did we drink tea, coffee or chocolate.

Our meeting was disturbed by some Methodist ministers. We got our hall licensed, and policemen proffered their services to keep the peace and protect us from any further disturbances. Brother Hyde and myself

made application to the quarter sessions and obtained licenses.

Although we had many persecutors, who would have rejoiced at our destruction and who felt determined to overthrow the Work of the Lord, yet there were many who were very friendly, who would have stood by us under all circumstances, and would not have been afraid to hazard their lives in our behalf.

We devided the Church into several Brauches and ordained Priests and Teachers to preside over them. Thursday evening was appointed for prayer meetings to be held in different parts, and on Sundays for the whole Church to assemble in the Cock Pit, when the Sacrament was administered, and such instructions given, as were thought necessary, for their spiritual prosperity and advantage.

After having attended to this duty, I again went into the country, where I spent the principal part of my time; leaving Preston on Monday morning and returning on Saturday night.

Having mentioned my determination of going to Chatburn to several of my brethren they endeavored to dissuade me from going, informing me that there could be no prospect of success whatever, as several ministers of different denominations had endeavored in vain to raise churches in these places, this did not discourage me in the least I went in the name of Jesus Christ. My testimony was accompanied by the Spirit of the Lord and was received with joy, and these people who were represented as being so hard and obdurate, were melted down into tenderness and love, and the effect seemed to be general.

I told them, that being a servant of the Lord Jesus Christ I stood ready at all times to administer the ordinances of the Gospel. At the close of my discourse I felt some one pulling my coat and turning around, I was accosted with 'Master! Master! please will you baptize me,' 'and me,' 'and me,' exclaimed more than a dozen voices. Accordingly I went down into the water, and baptized twenty-five and was engaged in this duty, and conversing with the people until 1 o'clock. The next morning I returned to Downham, where I had preached the

evening previous to preaching in Chatburn and baptized between twenty-five and thirty in the course of the day.

Being absent from Preston five days, Brother Fielding and I baptized and confirmed about 110 persons, organized Branches in Downham, Chatburn, Waddington and Clitheroe—ordained several to the lesser Priesthood to preside; this was the first time the people in these villages ever heard our voices, or ever saw an American.

We held a general Conference in Preston on Christmas day, the Saints assembled in the Cock Pit. There were about three hundred Saints present. There were delegates from each Branch to represent the Branches around, which extended thirty miles. Brother Fielding was ordained an Elder, and several others were or-

daind to the lesser Priesthood to take charge of the Branches. The brethren were instructed on the principles of the Gospel and their several duties enjoined upon them, as Saints of the Most High. We confirmed fourteen and blessed about one hundred children.

At this Conference the Word of Wisdom was first publicly taught in that country; having heretofore taught it more by example than precept and from my own observation afterwards, I am happy to state, that it was almost universally observed by the brethren.

I accompanied brother Hyde to Longton, where he had preached before, some were believing but none had been baptized. I preached a plain and simple discourse on the first principles of the Gospel, and after meeting baptized twenty-five."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 1, 1864.

THE RESTORATION OF THE GOSPEL.

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THE restoration of the holy and eternal Priesthood of Almighty God opens up a communication between the heavens and the earth; the Lord again communes with his children, his servants, his Prophets, and the revelations of the Lord are given for the guidance of the people. The authority of the Holy Priesthood, with Apostles, Prophets, Teachers, miracles, healings, helps, governments, diversities of tongues and all the organizations of the Church and kingdom of God upon the earth; with angels and ministering spirits, the Lord's House and the washings and anointings and the holy endowments thereof; the Holy Spirit with its gifts, blessings and powers, all, all, being restored. Who would not believe in God, our heavenly Father, and Jesus Christ whom he hath sent, and angels and holy beings? Who would not be a Latter-day Saint and give God the glory? Is it any wonder that devils rage and the wicked howl? Let the Saints rejoice and remember that it is the fool who hath said in his heart, "there is no God;" and so prepare to get up out of Babylon before the righteous and just indignation of the Almighty shall be poured out upon the wicked and ungodly nations, and the way hedged up by

reason thereof, for surely the Lord will plead by his sore judgments, "but upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions."

THE ANGELS.

[Thinking that the following article published in the TIMES AND SEASONS of March 1st, 1845, would prove interesting to the Saints, we insert it for their edification.—ED.]

In the thirteenth chapter of Matthew is some of the wonderful wisdom of Jesus Christ, put forth in parables: and with all the rest, this question and answer:—

"Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

Then said he unto them. Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

This like all the revelations of God, is a specimen of "Mormonism:" to bring forth things *new and old*. But what can be brought forth concerning the angels that will interest the Saint; leaving the world to enjoy a belief that angels have entirely quit the earth, and that a man sins to talk about seeing them? Why, in the first place, we will see how many kinds of angels there are, and what their duties are before the Lord.

According to the best understanding we have of the Scriptures, there are three, perhaps four, kinds of angels:—the archangels of which Paul and Jude make mention, first in order or highest in authority; the angels, which are resurrected bodies, like those mentioned in the eighteenth chapter of Genesis, who ate and drank with Abraham, and also with Lot: and the angels which are ministering spirits; and it may be a matter of investigation to determine whether this third class of spiritual beings, do not constitute two distinct races in the heavenly world.

The Psalmist said that man was created a little lower than the angels, and this taken in connection with the idea of Paul and the Psalmist, (if rightly translated) "who maketh or sendeth his ministering spirits, Angels, (or messengers) a flame of fire, or in flames of fire," would give us a fourth grade of angels: and a true "Mormon" would go on to prove the case still further, on this wise: that Jesus Christ did the same work that his Father had done: and that Christ's disciples did the same work that he had done: and as he went in the spirit before his resurrection, during the three days that his body lay in the sepulchre, to preach to the spirits in prison, so also do and will his disciples in all ages of the world since he opened the door of the resurrection. Again, John says "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."

What "greater work," as Jesus had raised the dead, could his disciples do, unless, after death, as ministering spirits, they should minister to the spirits in prison, and so save the *dead*? If any are wise let them say.

But the greatest matter of mystery concerning angels, is, that they or some of them at least, live by *eating*. The two angels that visited Lot, in Sodom, partook of a feast; and Paul says: "Be not forgetful to entertain strangers:

for thereby some have entertained angels unawares." And also, it is written in the Psalms, that "man did eat angels' food."

From these facts, it is evident that the angels who minister to men in the flesh, are resurrected beings, so that flesh administers to flesh; and spirits to spirits: this was the case with John when he said:

"And I fell at his feet to worship him. and he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy."

This angel might have been good old Daniel, who had risen with Jesus, as "one of thy brethren the prophets."

The angels are our watchmen, for Satan said to Jesus: "He will give his angels charge concerning thee, lest thou dash thy foot against a stone at any time." It would seem from a careful perusal of the Scriptures, that the angels, while God has Saints upon the earth, stay in this lower world to ward off evil: for the prophet Isaiah has left this testimony on the subject:—

"I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

For he said, Surely they are my people, children that will not lie: so he was their Savior.

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

The angels that have gone forth at sundry times to execute the decrees of God, fully substantiate this fact: Abraham, Hager, Jacob, Balaam, Joshua, Gideon, together with the enemies of the Lord are the witnesses who knew the power and offices of angels on earth.

But lest we take up too much time on the resurrected bodies, who go and come at the bidding of Him who was, and is, and is to come, we will change the theme to the thoughts and witnesses of the heart.

The action of the angels, or messengers of God upon our minds, so that the heart can conceive things past, present, and to come, and revelations from the eternal world, is, among a majority of mankind, a greater mystery than all the secrets of philosophy, literature, superstition, and bigotry, put together: though some men try to deny it, and some to explain away the meaning; still there is so much testimony in the Bible, and among a respectable portion of the world, that one might as well undertake to throw the water out of this world into the moon with a tea spoon, as to do away the supervision of angels upon the human mind.

The first account that comes to our mind now is, when Jacob was journeying; "And he dreamed, and, behold, a ladder set upon the earth, and the top of it reached to heaven: and, behold the angels of God ascending and descending on it."

The next case we notice is relative to Pharaoh and Egypt, which Joseph interpreted and the interpretation was sure. Now, unless there had been an understanding between the angel of Pharaoh, and the angel of Joseph, how could the interpretation have been known? Or in the case of Nebuchadnezzar when he dreamed of the great image, which fled from his mind, how could

Daniel not only have brought the *image*, but the meaning with it? Daniel said there was a God in heaven that revealed secrets, but God does not often leave heaven to give a man a dream and the interpretation.

There is nothing in the Bible which comes nearer the fact, or more properly, the truth of the matter, than when the wise men came to worship Jesus. Matthew says :

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy him."

The wise men were warned in a *dream* and the angel of the Lord warned Joseph in a *dream*; and the fact is, spirit ministers to spirit, and so we dream revelations, because the angels inform our spirits what to dream; and the eyes of our understandings see it: and the ears of our perception conceive; and lo, there is a line of communication from heaven to earth!

And this is not all; who is it that carries the Saints' sins to judgment beforehand? Did not Paul write:

"Some men's sins are open beforehand, going before to judgment: and some men they follow after.

Likewise also the good works of some are manifest beforehand, and they that are otherwise cannot be hid."

It is the "divinity," or spirit of God, within us, that performs this duty.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

No wonder, then, that our sins go to judgment beforehand: and no wonder that man gives an account of his own stewardship through life, for this is the sum and substance of the matter: our blood, which is our life, (and wo to the man that sheds it by murder!) and our spirit, which is eternal; and the water wherein we are baptized, all testify to God of our acts in the flesh; and "the angels of our presence" are the messengers to report the matters: so we are chastened accordingly.—The sins of the wicked follow after, and verily they have their reward.

The angels go in the authority of God. This is manifest from the account of Jacob's wrestling with God:

"And Jacob was left alone: and there wrestled a man with him until the breaking of the day."

But when he prevailed not, he inquired the name of "the man," and got no answer: so he called the name of the place *Penay ale*, "face of God." The next and most prominent example is, that where Joshua learned the fate of Jericho before it fell by blowing "ram horns:"

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the Lord's host said unto Joshua, loose thy shoe from off thy foot ; for the place whereon thou standest is holy. And Joshua did so."

No doubt the "captain of the Lord's host" told Joshua the plan of taking Jericho and its utter destruction. To verify this we quote the first verse of John's Revelation on the Isle of Patmos :

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass ; and he sent and signified it by his angel unto his servant John."

Perhaps it may be said that many persons dream not at all : to which we reply, so it is, and many people do not believe in God, man, nor the Devil ; but the time is at hand when the Saints will know better and do better :

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions :

And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But, without going into a particular detail of the offices and duties of the different grades of angels, let us close by saying that the angels gather the elect, and pluck out all that offends. They are the police of heaven and report whatever transpires on earth, and carry the petitions and supplications of men, women and children to the mansions of remembrance, where they are kept as tokens of obedience by the sanctified, in "golden vials" labelled "*the prayers of the saints.*"

ABSTRACT OF CORRESPONDENCE.

SANDWICH ISLANDS.—Elder Thomas Taylor has kindly given into our hands a letter received by him from Elder Joseph F. Smith, now on a mission to the Sandwich Islands, and, as there are many of the readers of the STAR who are personally acquainted with and interested in Elder Smith, independent of the general interest we all feel in the spread of the Work of God, we take the liberty of making a brief abstract of its contents. The letter is dated Honolulu, Oahu, July 6th, 1864 :—

"The kind feelings and spirit breathed in your letter was most refreshing, and bore me back, on the light wings of memory, to similar kind letters and the pleasant scenes of "long ago" in good "old England." Long shall I remember the blessed associations with dear brethren and kind friends, the sweet influences of the good Spirit, and the many happy times I experienced while in that country. It is a pleasure to labor where the fruits of good precept and example may be seen to follow, as is the case to a greater extent, perhaps, in England, than in any other country except our home. I recollect with pleasure many kind friends and good Saints who are still there. Our circumstances here at present are not very flattering, and we have but little to encourage us. The natives seem almost indifferent about religion and are very indolent. The climate of these Islands is delightful, and the soil is rich and fertile, but the natives are fast dwindling away, foreigners are buying up the land, and fine plantations have sprung into existence within the last few years. Yet there are thousands of acres of land, cultivated when the population was more numerous, as well adapted now as then for raising potatoes, corn, &c., lying idle. The planters are sending to China and other parts for laborers, as it seems to be a settled fact with them that the natives will not work, and

would rather go hungry than cultivate the soil. It is believed that the day is not far distant when the Government will fall entirely into the hands of the whites, for the aborigines, it is thought, will soon become extinct. The natives have all but eight families of them left Gibson, but he still holds the land that was bought for a gathering place, also all the property he collected from the native Saints, refusing to give up one atom of it. They have entered a complaint to the Government of the treatment they experienced at his hands, but Government is involved in difficulties that absorb its whole attention, which may yet terminate or lead to serious trouble. The present king elect refuses to sign the Constitution on the ground that it limits his power too much. To-morrow is the day appointed by him for the meeting of a Convention to consider upon measures to alter the Constitution so as to settle the pending difficulties. Republican principles are so strong, that it is not likely that the king's ambition will be gratified, without, at least, a fierce struggle. Brothers John R. Young and Benjamin Cluff arrived here on the 10th of June last."

C O R R E S P O N D E N C E .

ENGLAND.

CHELTENHAM CONFERENCE.

Cheltenham, Sep. 14, 1864.

President Wells.

Dear Brother, — Having time, I write these few lines to you to give you an idea of our present condition and future prospects in this portion of the vineyard. As a general thing a good feeling prevails among the Saints in this Conference. Many of them are very faithful in keeping the commandments of God, therefore they are filled with knowledge and intelligence, and the Spirit of the Lord is an inmate of their homes and habitations. We have a few who do not first "Seek the kingdom of God and His righteousness," the consequence is that their minds are more or less in darkness; but these, I am happy to say, are greatly in the minority.

Since the District Conference held in Cheltenham, we have baptized six persons, and others have declared their intention of joining themselves with the Church ere long. We have already baptized more than emigrated last spring. Future prospects are encouraging to the faithful. We desire to do good; we wish to be the means in the hands of God in assisting to bring about his purposes upon the earth; we desire to see man freed from the rule of wicked and corrupt rulers, that they may enjoy the light

of eternal truth; that they may understand why they were placed here on earth; that they may know their origin and their future destiny. The Gospel of Jesus reveals all truth to man, and it will revolutionize the world. The wicked will decrease, while the righteous will increase. O God, hasten on thy Work; may thy purposes be fulfilled. Bless thy servants with great and mighty power, may they learn thy mind and will continually, and may we be faithful in discharging our duties.

It is almost needless for me to say that the visit of yourself and the brethren who accompanied you, was very much appreciated both by Elders and Saints, and I hope we will show that we appreciated it by our future good works.

Financially we are improving, though slowly. I think we have nearly succeeded in paying off the book debt. It is my desire to be united with brother John G. Holman in striving to become free from debt, and in disseminating the principles of Truth abroad among our fellows.

I will close my letter praying that the Lord may give unto you health and strength and his Holy Spirit continually, also, that he will bless your associate, brother Brigham, jun., with like blessings. With kind love, in which brother John L. Dolten joins,

I remain your brother in the Gospel of Jesus,

MILES P. ROMNEY.

SWISS, ITALIAN AND GERMAN MISSION.

Geneva, Sept. 13, 1864.

President Wells.

Dear Brother,—Your welcome and cheering letter of August 27th came duly to hand, and I now embrace the afforded opportunity of again writing a few lines on the affairs of the Swiss Mission. It will be remembered that the Minister Plenipotentiary in London refused brother Guglielmo an American pass on the grounds that he was an Italian citizen. When he came here I set to work to procure him one. I visited the Hon. Charles H. Upton, American Consul in Geneva, and then, by his advice and the permission of using his influence, I wrote to Mr. Fogg, Minister Resident in Berne, on the subject. He answered me favorably, so much so that I sent brother G. to Berne, and the matter was favorably settled by Mr. Fogg giving him the desired pass. Brother G. returned from Berne on the 6th, and on the 8th departed for Piedmont, where he arrived all right on the 9th, and I hope he will soon be able to speak to them in his native tongue, as he is very apt in picking up anything of the kind by ear. Brother Spencer is exerting every nerve at his French lessons, and I bear him company part of the time.

The last I heard from brother Nebeker was, that he intended to visit the few Saints in Canton Granbinden, the most hostile district in this Mission, and he will be the first Elder from Zion who ever set foot there. By the last letter from him I learned, that according to his best information brother Müller, a native Elder, has again been arrested, (for the third or fourth time since last April,) and is either in prison or has been transported to Germany. I am very anxious about it, as two weeks have passed and I have no tidings from him. My impression is that he is in prison, or he would write to me, but I hope it may turn out for the good of the Cause.

Brother Hill has been in rather

poor health this summer, and is now quite under the weather. I am happy to say my health is rapidly improving. I feel well in my labors, and the constant and earnest prayer of my heart is, that God will grant me power to bring this dark and deeply benighted people to a knowledge of the principles of salvation, and raise them from their sunken depths of degradation to the condition which God intended for them provided they would serve him.

I close, praying God to bless you continually,

W. W. RITER.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 17, 1864.

President Wells.

Dear brother,—Since my last communication I have visited and attended Conference meetings in Sweden in the following places: Malmö, Scona, the 28th ult., Norrköping the 8th inst., Stockholm the 11th, and Gottenborg the 13th inst., I met with the warmest reception from the Saints, found them alive to their religion; and they were made glad by hearing of the prosperity of Zion. I did my best to comfort and encourage them to continue in well doing and to be prepared for the coming events. Several strangers attended our meetings in the different places, listening attentively to my testimony and a peaceful spirit prevailed. Brother George W. Gee accompanied me to Stockholm, I left him there, in order that he may learn the Swedish tongue correctly, and I gave him the Pastoral charge of the Stockholm and Srendawall Conferences. Brother John Swenson is laboring faithfully in Sweden; and I believe he and brother Gee together will do a good work in those parts.

Next week I intend to leave for Christiania, Norway, and there meet with brothers Sprague and George M. Brown, and hold a Conference with the Saints the 24th and 25th.

In October my travels will be in the Conferences of Jutland, to comfort and cheer up the Saints; using the present peaceable time to the best advantage for the promotion of the kingdom of God. I felt it necessary to improve the time I could spare

here in the office in travelling and preaching among the Saints and our fellowmen, hoping that you will approve this course of mine.

The number of baptisms since our half yearly report has been for Denmark 107, Sweden 127, Norway 52; making a total of 286 Souls.

Brother Winberg has been rather ill for some weeks past; the complaint was "Gastric fever," but by good and careful nursing he is now restored so far, that he thinks himself able to resume his labors in the Mission. As

to myself I am well, and feeling first-rate; having the greatest reason to be thankful to the Lord for his protecting care that has been over me for good, I will strive to do my best in my calling; the burden of which I often feel; but I trust in Him, who gives strength to the meek and the humble.

May the Lord bless and prosper you in the prayer of your humble brother in the Covenant,

C. WIDERBERG.

ADDRESSES.

R. N. Russell, Parker's Place, Halywell Street, Chesterfield.
J. E. S. Russell, 21, St. Andrews Road, Southampton.
John H. Donnellon, 47, Crasswell Street, Landport, Portsmouth.
Seth A. Pym, care of John Livermore, High Street, Maldon, Essex.
Abram Hatch, 33, Parade, Birmingham.

POETRY.

THE LAND WE LOVE.

There is one spot in ev'ry heart,
Lingering will, th' life depart,
When touched by memory's magic wand
Di-coursing of that mountain land,
Where dwell our loved ones ever dear,
Give sweetest music to our ear,—
Nor can fair scenes in other climes,
E'er dim the memory of those times,
When, round us gathered those we love
With voices that in accents prove—
Words of endearment O, how sweet!
And fond affection! O, how fleet!
'Tis true that other lands are fair
But all our earthly treasures there,
Our hopes, our joys, our all of bliss,
Amid the mountain vale's abyss,
Are where His Zion rears her head
Where persecuted Saints have fled.
And, though 'tis but a rude retreat
The joys of freedom still are sweet,
And in each mountain fastness, glen,
'Tis there the rearing place of men,
And there each patriot heart will find
To him made known our Father's mind.
Shall then, regret that we now roam
Away from kindred, friends and home,
E'er dim the lustre of that faith
So needed in this vale of death?

Liverpool.

And say, why falter we? shall fears
Of men, so multiply our tears,
And vain regrets so shake our nerve,
That we forget the God we serve?
No! rather than His trust abuse
Protecting power and love to lose,
'Twere better on the desert sand
Resign our life back to his hand.
Already tested have we been
Already God's high power we've seen
Made manifest among his sons,
Nor need we fear for righteous ones—
'Twill not be seen on earth again—
Salvation's sure, nor is hope vain.
And in those mountain vales shall sound,
The voice of high goodness around,
Until each mountain vale, each rock,
O'liberated Israel's flock,
Shall ech' back the glad some cry
Shall then the shepherd's voice ne'er fly.
The temple to His name there reared
In holy joy his mandates feared,
Each Saint shall see his majesty
Shall see Millennial dawning nigh,
Prospered in his spirit's light
No longer seen dread error's night,
The Saints shall hymns of praises sing
Forever to their Lord and King.

Joseph G. Romney.

CONTENTS.

Report of a District Meeting	625	Correspondence.—England: Letter from Elder Miles F. Romney, Swiss, Italian and German Mission: Letter from W. W. Riter. Scandinavian Mission: Letter from C. Widerberg.....	638
Persecution.....	629	Poetry.—The land we Love.....	640
History of Brigham Young	631		
Editorial.—The Restoration of the Gospel.—The Angels.....	633		
Abstract of Correspondence	637		

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 41, Vol. XXVI.

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THE NATURE AND DESIGN OF THE GOSPEL.

BY ELDER JOHN V. HOOD.

The radical defect of all moral systems which have been framed for the ostensible purpose of benefiting the world, has arisen from the fact that they do not sufficiently recognize the Divine element in the heart of man. Those from whom they have emanated have universally looked upon him as a morally depraved being, with no capabilities to fit him for the performance of those duties, or the practice of those principles, which have been revealed for his salvation, and measuring him by this low standard, the result has been that their codes and systems have not been far removed above the level of those societies for the prevention of cruelty to animals, which do not aim at educating the horse, but simply at giving him a fertile paddock to graze in, or a more comfortable stall in which to find repose. Those plans have been so highly elaborated, and worked out with so much minuteness and finish of detail, as almost to delude one into the belief that when brought into practice, this earth would become an

Eden as it was of old; and it is only when placed in juxtaposition to truth, that they appear stripped of all their superficialities, and stand forth beautiful, mayhap, in their proportions, like the pyramids attracting the gaze by their colossal magnitude, but, like them, filled with labyrinths where lie accumulated the dust and the rubbish of ages. Viewed as finely developed systems of moral ethics, or dissertations on abstruse problems which have vexed humanity for centuries, they are worthy of commendation, but they waken no response in the soul, nor carry nearer to the heavens any of those yearnings or aspirations which fill the heart of man. Imagine yourself listening to some sublime oratorio of Handel or Mendelssohn, and just as the last dying strains are falling away on the ear, some critic, all bristling with the rules of harmony, offers to explain the cadences, and instruct you in the science of counterpoint and thorough-bass, would that critic exhaust all the emotions which the sounds had kindled in your soul?

Look at music only through the understanding, and it becomes a dry mass of uninteresting facts and details, but view it through the medium of the senses, and it carries the spirit back to that golden time "when the morning stars sang together, and all the sons of God shouted aloud for joy." The anatomist may talk sapiently on the bones and joints and sinews and arteries, and all the wonderful and complicated mechanism of the human frame, but how tame and insipid his theories and explanations appear in the sight of a living, breathing form, glowing with life, eloquent with truth, and instinct with beauty. And so all the learning and philosophy embodied in the creeds of ages, "pale their ineffectual fires" before the majesty and harmony of that Divine system of legation, which has emanated from the fulness of love and truth, and stands now before the world potent in its principles, perfect in its administrations, converging towards the one grand central aim, that of redeeming and purifying the heart of humanity, and transforming it into a sanctuary fit for the Spirit of the Eternal God to dwell in.

The essential difference of the Gospel from all other recognized systems will be evident if we look to the basis upon which its principles are predicated, and to the fact that it seizes truth on the esthetic or beautiful side, and by a course of reasoning applicable only to Divine laws, exhibits it in such a manner as at once wins the heart, enlightens the understanding, and stirs into life all the tender emotions of the soul. There is one state of our intellectual consciousness by virtue of which we define terms, form propositions, frame syllogisms, and in general perform all the reasoning necessary to attain to a correct knowledge of acquired sciences, and there is another process by which the material of truth comes to us through a natural channel, a *communis sensus*, that is to be traceable over the whole surface of civilized humanity. The Gospel comes, opening up this view to man, teaching him that without depending upon any of those extraneous modes, he can evolve from the depths

of his own consciousness, truths and principles with which to store his mind and garnish his soul, until it becomes a vase richer than porcelain, purer than alabaster, teeming with rare and choice exotics, redolent with incense and odour, and vocal and eloquent with the music that rises from a heart strung in unison with the grand key note of the universe. Logical acumen and philosophical analysis may be brought to bear upon the sphynx-like riddle of the age, and yet all these will not approximate to the solution. The grand problem of humanity can only be solved by an adherence to the eternal laws of Truth. Rosicrucians have striven after the secret elixir which would perpetuate youth and vigor, alchemists have toiled and sweat at their crucibles, and burned the midnight oil in fruitless efforts after that wonderful stone which would transmute everything into gold, and still the star of life and youth has waned and sunk into the sea, and the marvelous stone been seen only in their dreams. It is only through the Gospel that "life and immortality are brought to light" only by the magic spell of Truth, plain and simple, attended by no mystic utterance nor cabalistic charm, that the baser metals of falsehood, error and vice, will give place to the rich and virgin gold of love and purity and goodness and truth.

The fault of the age is that men are striving to reconcile compatible with incompatible opposites, vice in the streets with virtue in the parlor, dishonesty and hypocrisy in business, with truth and honesty in the family circle, as impossible and irreconcilable as to purchase some rich eastern robe, into which the plague has entered, and bring it home without infecting the household and spreading death and destruction around. And so long as the superstructure of society is based upon a sham and a falsehood, so long will error prevail and falsehood triumph. Everything now is founded upon this. In the poorest cottage and the richest palace, in the commonest affairs of life, this sham idol is worshipped. We have sham gold and silver, false silks and satins, paste diamonds and plated jewellery,

and men have so accustomed themselves to live in this atmosphere of delusion, to incorporate this feeling with the national creed, and believe as firmly in its genuineness as in that of the Thirty-nine Articles, to adorn their persons with sham clothes, and fill their mansions with sham furniture, that the world will soon be content with sham honor in its sons, and sham virtue in its wives and daughters. We labor under serious difficulties in our endeavors to distinguish betwixt the true and false in human nature and the world, because of the assimilation of one to the other, and it is only after careful observance and experience that the difference is discernable. We enter a market, and find some beautiful peaches offered for sale, and the difference in the price is so evident without any apparent deterioration in the quality of the fruit to account for it, that we venture to inquire the reason. The merchant points us to a small blemish upon several, almost imperceptible, except upon close scrutiny, and we then learn that this affects the value so much as to cause the difference we wondered at. And so it is in the world, that we are so often led astray by appearances, by imitations of love and benevolence, and false copies of virtue and honesty, as almost to be unable to distinguish betwixt the genuine and counterfeit, until pointed to the small plague spot that festers in the heart and destroys the beauty and inestimable value of the whole. It is here where the Gospel takes its stand, and serves as a criterion by which all things can be judged and placed in the position befitting them. When the full light of its principles is thrown upon them, their deformity is discovered, its touch is like that of the spear of Ithuriel in Paradise, which Milton tells us caused Satan, though clothed like an angel of light, to stand forth in all his fallen beauty and sullen despair. The incarnation of truth within the mind is heralded by no grave nor wondrous portents. It comes like the summer sunrise that dapples the grey orient with streaks of gold, and tinges the hills with silver lustre, until as beneath the touch of some enchanter's wand all nature

wakes to life and light and beauty. All the elements of Truth are within the mind—they never increase, but our comprehension of the Truth increases, until faith gives place to knowledge, and hope to perfect fruition. From beneath the ribs of death it forms a soul that lifts us far away from the din and turmoil of ages, to the green fields and the quiet waters, where we can bring our hearts as chalices formed by God, and fill them from the perennial fountain of love and truth. Once let those principles have vent and spread themselves through society, and this vast lazareth-house of spiritual disease and fetid corruption would totter and fall, and a fair and eternal fabric rear itself in majesty to the heavens. Men have waited for this, and yet all their rose-colored theories and full-fledged systems have never brought it to earth. And why? Simply because their hearts were not in unison with the Truth. Like parallel lines they might run close to it, but like them they never could blend into one. When an astronomer wishes to construct a telescope through which to observe the motions of the heavenly bodies, the speculum must be free from all irregularities and granulations, else he will gain but an undefined and distorted view. And so the mind of man, before it can receive the Truth, must be so formed that he can perceive the beauty of any system, its unity and harmony, and the relative adjustment of its parts to the one grand whole. The murderer fleeing from the ends of justice, with a dark shadow of guilt haunting his steps and clouding his brain, can see no beauty in the universe. Golden noontide and fragrant dawn, hoary hills and silver sea, all the thousand sights and sounds of earth and sky, that to the heart attuned aright admit sentiments and delights worthy the being of immortals, yield no joy to his spirit, bear no gladness to his soul, all seeming with the crimson of blood. And so the society that lives not up to the moral law, and deviates from the path of purity and truth, can see no love, nor wisdom, nor beneficence in that Almighty plan of salvation which is the theme of the Gods, the

burden of the song of the redeemed and the ransomed.

The Gospel system must be Divine. To adjust to such perfect equilibrium all its component parts, to preserve a chain of unbroken harmony throughout, to adapt it to the fleeting wants and circumstances of every age and every clime, required the comprehension of a God. To bestow the principle of life upon humanity, argues the possession of that principle, and to frame eternal Truth, a mind in unity and consonance with Truth. He would be a bold man who would dare to say that when restored it was evolved merely from the juggling brain of some fanatic or imposter. Divinity is as indelibly impressed on every line, as on those hieroglyphics the stars, that burn and blaze on the scroll of heaven. Viewing it then in this light, we have no fears for the issue. Men sneer and scoff at truth, the sacerdotal garb is worn to palm off falsehood and hypocrisy, and the world clings to its old traditions like the limpet to the rock. Anything that smacks of a church steeple, a rosary or a cassock, is venerated, and "with bated breath and whispering humbleness," the world bares its head and exclaims, "These be our gods, O Christendom! let us fall down and worship them." Do you long and pray for a better time, a time that will be glorious in truth, strong in righteousness, world-wide in its sympathies, and gleaming with benedictions eternal and Divine? Work then, O man! and it will come. If you would dream gloriously when asleep, act gloriously when awake; if you would hold communion with angels by night, labor in the cause of virtue by day. The gross and material doctrines of earth will give place to a brighter and a purer faith. Mind will triumph as it has in the past. The frowns of kings, the scourges of a maddened multitude could never stay it, and the world has had to bow to it, whether in Shakspeare the deer-stealer, or Isaiah the

beggar. A universe waits for it. "The whole creation groaneth and travaileth in pain, to be delivered from the bondage of corruption into the glorious liberty of the children of God." The prophecies have rolled around us like the burning years, their interpreters have walked the earth with bleeding feet, and truths, like undug gems, within their souls, and still their holy heralding of future times has swept on as unheeded as the breezes over the rugged crown of Ararat. Night after night the cry has been heard, "Watchman, what of the night? Watchman, what of the night?" and as often has the answer been repeated, "The morning cometh, and also the night if ye would inquire, inquire ye, return, come." But the morning will come, and in its golden dawn thousands of waking eyes will find repose, thousands of bleeding hearts a healing balm. In its light, error and falsehood will flee away like beasts of prey before the approach of the morning sun, all problems shall be solved, all contradictions harmonized—men shall summer in perpetual brotherhood, and there shall be moral nor intellectual night no more. In its wake will come Industry, with her cornucopia of plenty, Education with her outspread scroll, Freedom with her shattered gyves, Peace with her olive branch,

"And the drum shall roll no more,
Nor the banner be unfurled,
In the parliament of man,
The federation of the world."

What the mountains are to the cities and the plains, the Gospel will be to humanity. It will send down its cooling breezes and balmy zephyrs—it will draw around it a pure and a moral atmosphere, and men will sit under the shadow of its profound meditations, and drink in the lore of ages or ascend its lofty heights, and, while faith illumines the horizon, catch far-off glimpses of that "city which hath foundations, whose builder and maker is God."

Such is the influence arising from an attention to the lives of plants, that we intuitively suppose the man to be more courteous, if not more intelligent than his neighbors, whose delight is in a flower garden. Flowers! Beautiful flowers! What can we find in nature so emblematical of our birth and bloom, decay and death?

THE PAST, PRESENT AND FUTURE.

In the year one thousand eight hundred and thirty, on the 6th day of the 4th month, in the small town of Manchester, Ontario co., New York, United States of America, six persons assembled together to organize a Church, not by any means a new one, for the principles which were to govern it were to be found contained in the Bible. The rock of its foundation was Jesus Christ, and the principles advocated by its followers were the same as Jesus commanded his Apostles to go forth and preach to all the world. No, it was no new Gospel that occupied the attention of those six persons. The Gospel of the Son of God had been revealed unto them, and they knew it was obligatory upon them to establish the truths contained therein upon the earth; and to take such steps as would not only secure its promulgation amongst their more immediate neighbors, but, likewise, to every human being on the face of the earth. The leader encouraged them by words that pierced to their very heart's core, setting forth in plain and unmistakable language, that but a few years should roll over their heads before the handful that then represented the Church should be multiplied by thousands.

He saw in vision the might and majesty of the kingdom of God firmly established upon the earth. Things which the Prophet spoke of, the people heard but could not fully comprehend how they were to be brought about, for devils raged on every side, persecution was rife, and all Christendom seemed arrayed against the youth who dared to advocate the principle of revelation, the fact that a communication was again opened up between the heavens and the earth. Such "heresies," as the world termed them, brought down upon his devoted head the opposition of every Christian denomination with whom he came in contact. Those six persons only, whom I have previously mentioned, deemed him sent of God. Their settlements in Kirtland, Geauga co., Ohio, Jackson co., Mo., and the

driving of them to Hancock co., Illinois, where they established a beautiful city, reared and dedicated a magnificent Temple to their Father and God, and were prospered to a wonderful degree, is now matter of history; but, alas! their enemies still thirsted for their blood; they slew their Prophet and Patriarch, and drove the Saints from their homes in the midst of winter, when scores and hundreds perished from want and privation to which they were unaccustomed. Their route was plainly marked by the graves of those who fell victims to this cruel persecution. But God did not forsake them in this deep time of distress. His arm was continually outstretched in their behalf, and even when yielding their lives back to Him who gave them, their last words were indicative of their firm reliance on their God, and of their hopes for eternal salvation. Under such circumstances as these they made their way into the heart of the great American Desert, where it was supposed no white man could exist. What, we ask, has been their history since they have inhabited this seemingly inhospitable region of country? It has been one continued stream of success; they have had difficulties to contend with, but they only served to develop the energies of the people, and to-day we may say, "The desert has been made to blossom as the rose." A beautiful city has sprung up as it were out of the desert, schools have been established, and, instead of ignorance, intelligence is beheld in the countenances of the people, and where penury and want once held undivided sway, plenty now reigns. Man has not done this alone—all praise is due to God, our heavenly Father, who has so signally blessed those that relied so implicitly, under many adverse circumstances, on his goodness. The whole world is familiar with the fact, that the Latter-day Saints are firmly established in Utah, and with the miserable attempt of the United States' Government, in 1857, to uproot the "Mormons," to "cut out the loath-

some ulcer." But the Latter-day Saints are prospering in the face of all their traducers, and now number probably hundreds of thousands throughout the world. What will

the next thirty years do for "Mormonism?" We leave it for our readers to draw their own conclusions.

B. Y. Jun.

GOSPEL INDEPENDENCE.

BY ELDER JOSEPH G. ROMNEY.

For salvation we should never depend upon the good offices of another. A spirit of dependence is opposed to the principles of the Gospel of Jesus Christ. The fact that it is possible to obtain an answer to prayer from the source of all light and intelligence, God, is sufficient to develop within us a spirit of independence that is opposed to everything of an intellectual or spiritual tyranny. We do not depend for guidance upon the time-worn dogmas and corrupt systems that chained in bondage our ancestors. We do not believe in continually moving onward in the beaten path of their superstitions and prejudices. We desire to give unto them all honor for their virtues. They bridged the ocean of mental and spiritual darkness that intervened between the days when our Savior dwelt among men, until the Gospel was again brought forth by Joseph Smith. Their lives were necessary to complete the great cycle of the purposes of the Almighty. They battled, even in the midst of darkness, manfully with the serried legions of the Evil One. Our present enlightenment is the result of the gradual development of their experience. God has increased it by the restoration of his Gospel. From the ashes of superstition has the voice of revelation been heard, giving God's commandments unto the children of men. They were but working out the minutiae of a well-formed plan; we are now carrying on that plan under the superintendence of a Prophet of God.

Some may look upon this in a different light. They may say that if men act according to the plan formed by the Father, they should receive blessings instead of revilings for their

obedience? So they will if ever they are deserving of them. Individually men have the right to do as they please; their agency to act is undisputed, but if their actions unfortunately should be evil, then will they be punished for their transgressions. For their individual actions they are each responsible; the result of the aggregate of human action is controlled as the Lord wills. He is not responsible to man for those results; the individual acts of men cannot alter them, for He has said that he will make even "the wrath of man" to praise him.

It would be well did we comprehend these principles. The knowledge of them would increase our obedience to the Priesthood and our desires to aid on the cause of Truth. It would do away with the spirit of fault-finding, and with the desire to become acquainted with the "mysteries" of our holy religion. We would see that God develops his purposes just as fast as we are prepared to execute them. That if we properly put into practice our present knowledge and intelligence, we have no time to look very far ahead—we have no time to spend in idle dreaming; we must be up and doing, or the mighty car will roll over and leave us behind. But there is a certain class who do not seem to think this. They do not seem to fully comprehend the nature of the Gospel. They would turn the Gospel to suit their own purposes and their own conveniences. They would make it the stepping-stone to fortune in this life. They forget that it was instituted for an entirely different purpose. There is no "royal road" to salvation; we have to accept it upon the terms the great King of heaven dictates unto

us, or not receive it at all. We cannot cultivate this spirit of independence too much, where it is properly governed by wisdom. It will never come in contact with the obedience due to the Priesthood of God, but it will increase the portion of the Spirit of God that we have in our possession, and will enable us more clearly to comprehend the purposes of our Father. It will make more implicit that obedience we owe to his servants, for we will know, by the promptings of the Spirit, that their counsels are for our good. It will develop a confidence within ourselves. Our purposes will be more plainly laid down in our hearts, and our footsteps will be pointed to follow in the pathway thus marked out. This confidence is not of that presumptuous kind, which owns obedience to no controlling power. It places all confidence in God. It does not set superior store in its own purity of action, but it does in the purity of its desires and in the integrity of its intentions. It does not boast of greater abilities than possessed by others, but a manly determination pushes it onward into notice and into station.

Now, a man or a woman with these principles to actuate them, will seldom go astray. They are not governed by impulse, but by principle. Their conclusions result not from a heated mind, but from a clearness of reason. They perceive the impediments that others stumble over, and they take warning from their failure. They see that unvirtuous thought leads to unvirtuous action, and that the latter, if persisted in, inevitably results in apostacy. They, therefore, shun the appearance of evil. They pray that trial and temptation may be removed from them. They do not triumph over sin and wickedness, and over their own passions, for the mere purpose of boasting of thus having overcome. They have a higher and a nobler estimate of the aim of existence. They would triumph because it would add to the dignity and the nobility of their manhood. They would honor the laws of God because obedience to them would bring exaltation and happiness.

Now, it is no part of a noble nature

to feel elated and to boast over the failings that others display. Many righteous men and women have fallen into transgression, and their repentance for it has been sincere and God has forgiven them. It is not to be desired that we go into transgression, but it is to be desired, really and sincerely, from the depths of our soul, to repent of it when it has been done. "To err is human, to forgive divine;" yet we do not often seem to think so. Few of us can, in spirit, disengage ourselves from our surroundings, and imagine ourselves in the position of another. Could we do so, we, perhaps, would exhibit more mercy than we now do. We would be less severe in our judgment rendered upon them. Now, all this makes us dependent upon our passions. If we are so narrowed in our feelings, that we would condemn to endless torments all who would, or could not believe just as we do, we are checking the growth of the Spirit within us. We are not allowing the Holy Ghost to have free course within our hearts, for it is opposed to all persecution and all selfishness. It reminds us forcibly of the fable of a certain king who desired to see all men of the same size and stature. He, therefore, caused to be made an iron bedstead of a certain size, on which he caused each of his subjects, one after another, to be lain. Those that were too tall, or longer than the bedstead, he caused that their feet should be cut off. To those who were too short, he had attached ropes with pulleys to stretch them out to the required length. Some of us are too much given that way. We do not always judge of a thing, or of an action, by its merits alone. It does not fit our measure, and, therefore, we condemn it. No good thing can come out of Nazareth, and nothing is good, with some of us, unless it comes up to the standard we have erected in our own minds.

Now, all this is wrong, and is opposed to the principles of the Gospel. Those principles are those of liberality, and they allow an unlimited latitude to every individual upon earth to do all the good he can. We need never fear the opposition of good and faithful men of God. It is

not in allowing this right or privilege that men differ. Each one will allow in theory, that we have an agency; but should that agency be used, as we may suppose, to our own discomfort and disadvantage, then every selfish consideration and passion within us is up in arms to resent this infringement of our rights. We are charmed with the idea of our own independence, but we feel that we would desire to be the favored one; and, therefore, to see another reaping as great, or perhaps greater blessings than we enjoy, is distasteful unto us. Now, as we have said, the Gospel would beget within us a spirit of independence and a magnanimity and manhood opposed to the contracted views of worldly wisdom. It would teach us that we have a soul; that that soul is to be eternal, existing while time shall endure or matter has an abiding-place. It speaks to that soul, and points out the pathway in which all its aspirations and hopes, and unutterable yearnings after the good and great, can be gratified and gain fruition. It displays the folly and the littleness of worldly fame and rank and power and station, in comparison with the higher ones to be attained in serving God. It does not, however, even when pointing upwards to the bright future God has promised to those who love and serve him, pass by the amenities and courtesies of social life. It regulates the highest and most important affairs of life, and at the same time descends to the humblest and most lowly sphere,

healing up the broken hearted, and comforting those that mourn. He has said, "Come unto me all ye that are weary and I will give you rest." He will point out the path to safety and to happiness and rest, and say unto his brethren, "Walk ye therein;" and it is for every son and daughter of Adam, who desires salvation, to walk circumspectly and obediently before him.

Such a course as this would give birth to a steadfastness and independence which no circumstances could deprive us of. We would be independent of bolts and bars, and the persecutions of vengeful men. The blackening of reputation would but strengthen our determination to serve Him, for do what they would, they could not injure our *character*. That is known but to our God, and he would cause it to come from out the fiery ordeal of adversity and affliction brighter and more perfect than before the encounter. If we undertake any great or noble action, the tower of our strength must be within ourselves, and our resolves, blessed by the Almighty, brings unto us victory. Our aim must be unselfish, and our hearts must be pure, and we must be independent enough to do right, let the consequences be what they will. Such a Saint as this our Father will not fail to bless, and the richest streams of his Holy Spirit will flow upon and through him or her, making a constant carol of joy to fill the heart with the celestial music of heaven.

NATURAL LAWS.

— 0 —

That nature has its silent forces, performing accurately their assigned functions, we cannot doubt, nor that man is greatly indebted to them, owing, as he does, his very existence to their operations. The organic laws afford us ample food for reflection. So various and beautiful are their developments—so grand and yet simple the effects resulting from them—so great is the order and perfection displayed in them, that even the greatest minds cannot but admire and

wonder at the perfection which is manifested in their arrangement. If man did but clearly conceive of their wisdom and of their adaptation to himself, what a different being he would strive to be; he would then want to be as orderly as nature. He would want to be as true, too, because he would understand the laws which govern his own organization. It would also be the same in respect to the higher laws which belong to him as man. He would expect to find

laws to govern his mind as well as his body. He would discover that there are things to be attended to, to ensure happiness, and that to be happy he has to be good. He would also perceive that wisdom is necessary to enable him to bring himself into obedience to, and in harmony with those higher laws of existence which affect him as an eternal being. He

would thus be led to seek for wisdom from the Source from which it is derived. He would see the necessity of doing that which God requires, and to which Jesus alludes as a law which has to be obeyed, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

JOHN BATT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 8, 1864.

REVELATION AND PROPHECY.

TIME was when the Bible was unwritten, but it appears, notwithstanding this, that men were still required to repent of their evil deeds, to obey and keep the commandments of God, and were saved and punished in accordance with the law of God, which was always given to man through the servants of the living God, who were his Apostles, Prophets and disciples, or, in other words, his Priesthood, through which he communicates his mind and will, his law and Gospel plan of salvation to the human race. Adam, Enoch, Noah, Abraham and Moses, each received revelation from the Lord sufficient for their day, by which the people were judged, although until Moses we have no knowledge of any compilation of law. A great many people cling to the New Testament as being the only sure word of revelation and prophecy for us in our day; yet Jesus said in his parable of the rich man and Lazarus, "They have Moses and the Prophets, let them hear them." Also Paul to Timothy said, "And that from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Now, might not the same have been said of Samuel and Enoch, and many others who lived and died before the New Testament, or even the Old as to that matter, were written.

We have often wondered when we have heard men argue that the Bible was all-sufficient, "that there was to be no more revelation, the canon of Scripture was full," how long it would have taken the inhabitants of the earth to have produced the Bible, of which they vaunt so much, if they had been always as unbelieving in revelation from the Lord, as Christendom is in this generation? For, they not only deny revelation, but scoff at the idea of it, considering it blasphemy to even presume upon so near an approach unto the Lord. And yet John, who was the author of the last book in the compilation of the Bible, said that he saw another angel fly in the midst of heaven, having the Ever-

lasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people. Now, who shall we be guided by, John the Revelator, or the teachers, leaders and D.D's. of the Christian sects of the present day? If it is true as they say, that we need no more revelation, and that we possess the Gospel in its fulness, then what need of another messenger being sent from heaven to the earth to commit to the children of men the "Everlasting Gospel?"

But the Revelator does not stand alone, for Paul declared, when speaking of the second coming of our Savior, "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;" and again, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." When it will come to pass that saying, "That every soul which will not hear that Prophet shall be destroyed from among the people."

These are Scripture evidences of the continued revelations of the Lord unto his people, when he should again commence his Work upon the earth. Many people, when reflecting upon the coming of the Son of Man, the gathering of Israel, and the bringing forth Zion in the last days, are willing to admit that a preparatory work to the ushering in of the fulness of times, the redemption of the earth from the thralldom of sin, wickedness and error, and the manifestation of the glory of the Lord, seem necessary and reasonable. The idea of some important events being about to transpire in relation to those subjects, is becoming quite prevalent; but they scoff at, and ridicule those who are actually sent forth as messengers of salvation having the words of life, eternal life, for the people. Thus, also, fulfilling the words of the Apostle Paul, in his second epistle to Peter, when he foretold the very spirit of the people in this day, "This second epistle, beloved, I now write to you; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy Prophets, and of the commandments of us the Apostles of the Lord and Savior, knowing this first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The testimony of Jesus being the spirit of prophecy, as the Apostle John informs us, makes it easy to comprehend and prove that those who deny prophesyings and revelations from the Lord, are destitute of the testimony of Jesus; hence, have not the discernment necessary to see and understand the signs of the times, and, least of all, why the "poor, deluded Mormons" should have the presumption to present for the world's consideration, that they are the chosen of the Lord, through whose instrumentality he is warning the people, gathering Israel and preparing the way for his kingdom and the peaceful reign of that Jesus whose sepulchre ye now adorn, but whom the fathers cruci-

fied, and whose Prophets, Apostles and people this generation kill, drive and persecute, and seek to destroy from the earth as formerly. In reply to the question, "If we only could know that you are that people, that you have the authority of the holy Priesthood, and are really the people of God," we answer, that we have no means of convincing you except the testimony of Jesus, "Ye cannot discern the things of God except by the Spirit of God." If you would know for yourselves, repent and be obedient to the requirements of the Gospel, and you will also receive the testimony of Jesus, which is the spirit of prophecy, when you will no longer deny the revelations of the Lord to his servants and people in these last days.

Listen, O ye high ones of the earth ! ye princes and nobles ! ye kings and rulers ! ye bishops, clergymen, priests and people ! for this message is unto all people, Repent and be baptized for the remission of your sins, and fear God and give glory to his name, for the hour of his judgment is come. Our counsel is, for you to investigate with an earnest and sincere desire, to learn the Truth and not reject the message of salvation, which is now being offered, upon the representations of those who are enemies to the Truth and the servants and people of God. This is not an uncertain sound, for we know whereof we testify. The Lord is at the helm, and will do all in his good pleasure, and accomplish his Work upon the earth, whether ye receive or reject the testimonies of his servants.

NOTICE.—We are sorry to inform our readers that in consequence of the file of the *News*, containing the History of President Kimball, having been injured, we are unable to give our usual portion of History this week, but we hope to recommence it again before long. We sometime ago sent to the Valley for the missing portion of the paper, but as yet it has not come to hand, though we may expect it at any time. When we do receive it we will give lengthier portions of it from week to week, as for sometime back we have had to husband our copy to make it last as long as possible.

ABSTRACT OF CORRESPONDENCE.

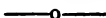
NORTH WALES.—Elder William Williams writing to us on the 14th ult., expresses his joy in being engaged in the Work of the ministry, in disseminating light and truth among those who sit in darkness. He enjoys himself very well in his labors, and the Saints that he has thus far met are generally feeling well and treat him with consideration and kindness. He is determined to use what energy and talent he possesses in the upbuilding of the kingdom of God and in the spreading of the principles of salvation.

BIRMINGHAM CONFERENCE.—Elder Abram Hatch writes from Birmingham on the 17th ult., from which letter we make a brief abstract. He says :—"I feel that I have been greatly blessed since I came here, in my labors in this Conference. The Saints seem very glad to see me, and they do all they can to make me comfortable and at home. There are many good Saints in this Conference, and I continually pray that I may be the humble instrument, in the hands of God, of doing them the good they need, and of counselling and

directing them in their efforts to upbuild the kingdom of God. I take much pleasure in my labors, realizing that I am just where the Lord wants me to be ; still I sometimes think I might, perhaps, be able to do more good in other situations in His vineyard, yet his will not mine be done. President William H. Shearman is a *brother* to me, and he is full of faith and good works for the kingdom."

SWISS, ITALIAN AND GERMAN MISSION.—Elder Samuel H. Hill, writing from Berne on the 17th ult., says :—"I have preached every opportunity afforded me, bearing my humble testimony, in broken German, to the people, which testimony, I can truly say, has been blessed, and although in humility delivered, has found a place in the hearts of a few who, I believe, are honest and wish to serve God. The people generally are opposed to the principles of our religion, and do all in their power to keep it from making any progress, but I am thankful they do not entirely succeed in doing so. 'Truth will triumph,' and all that do not love it will be swept from the face of the earth. Bearing this in mind, I do all in my power, with the help of the Spirit of God, to spread abroad the principles of salvation, leaving the result in the hands of the Almighty. My health is not so good as I could wish, but I am in hopes that it will soon change for the better. I know the Lord has strengthened me in the discharge of all my duties so far, and has not permitted the enemies of his kingdom to have power over me. The longer I live the more I appreciate our holy religion, and I can see we live in a day great with events. The nations begin to look upon us with a jealous eye, and while we are waxing strong in the land, they are growing weaker and weaker, all the schemes and machinations of the wicked resulting but in the advancement and strengthening of the Saints."

NEWS FROM CONFERENCES.



SWANSEA CONFERENCE.—From Elder Evan A. Richards, of the 15, Sept. we learn that a Conference was held at Swansea on the 4th ult. at which were present Elders William H. Waylett, President of the Welsh District, W. S. Phillips, George Stokes, Evan A. Richards, John Evans, and W. T. Jones. From the representation of the Conference, it was shown to be in a healthy and thriving condition, fifty-three souls having been added to it by baptism during the present year. During the meetings of the day and evening the brethren spoke upon a variety of interesting principles to the edification and instruction of a large and attentive congregation. The spirit of God caused the people to rejoice greatly in the Truth. The evening following there was a concert in the same place, when, in pleasant recreation, the Saints enjoyed themselves.

CHELTEMHAM DISTRICT.—We have received from Elder William G. Underwood, the minutes of a District Conference held in Cheltenham, on the 21st of August, 1864, at which were present Elders Daniel H. Wells, of the Quorum of the First Presidency of the Church of Jesus Christ of Latter Day Saints, Orson Pratt, sen., and George Q. Cannon, of the Quorum of the Twelve Apostles, Brigham Young, jun., of the Presidency of this Mission, John G. Holman, President of the Cheltenham District, Miles P. Romney, President of the Cheltenham Conference, Charles A. Benson, President of the Hereford

Conference, Franklin Merrill, President of the Worcester Conference, John W. Young, on a visit from Zion, John L. Dolten and Oswell Knight, travelling Elders in the Cheltenham District. The forenoon services commenced at 11 a. m. and Elder John G. Holman represented the District to be in a good, healthy and thriving condition and they have baptized as many since the new year, lacking seven, as they emigrated the past season. The Saints are striving to do all they can to assist in the rolling on of the work of God. He was followed by Elder M. P. Romney, who spoke of the condition of the Cheltenham Conference and said that the Saints were generally zealously striving to assist himself and brethren in rolling on the work; and, he believed by the blessing of the Lord that the Conference would yet be in a more prosperous condition than it ever yet had been. Elder C. A. Benson represented the Hereford, and Franklin Merrill the Worcester Conference, to be in a prosperous condition, the work of God still gaining converts, in spite of the prejudice of the people. President Cannon testified to the truth of the remarks of the brethren, and then gave unto the assembled Saints excellent instructions upon the regulation of their lives and actions. During the day the people rejoiced under the words of cheer and comfort which flowed from the lips of the servants of God; Presidents Daniel H. Wells, Orson Pratt, sen., and Brigham Young, jun., each speaking unto them by the promptings of the Holy Spirit. Those who had embraced the Gospel and obeyed its ordinances were strengthened in their faith and confidence in the fulfilment of the purposes of the Almighty, and those who had not obeyed them, heard enough to convince them, if honest, that God had indeed again revealed himself to his children in this age as he did anciently; and that he now required their obedience just as much as he did in those days.

CORRESPONDENCE.

—o—

AMERICA.

Steam-ship *Scotia*. Sept. 5, 1864.
Presidents D. H. Wells and B. Young
junr.,

Dear brethren.—As we may have but little time after our arrival in New York to write to you, we think it better to drop you a few lines now, so that by the addition of a few lines after our arrival you may be able to know how we have been prospered. We hope to reach there, the Lord willing, to-morrow evening. The voyage has not been a rough one thus far; but a rather rainy one. We have scarcely passed a day since we sailed without rain, otherwise the weather has not been so disagreeable. Brother John W. has not missed a meal through sickness; his eyes, however, still remain sore, though much better than they were when he started.

Brother George Q. Cannon has had less sickness than on any previous voyage, thanks be to the Lord, who has blessed him through your blessings and the faith and prayers in his behalf. He was sick a part of one day and has been a little qualmish once or twice; but nothing worth mentioning when compared with former experience in that line. For steadiness at sea the *Scotia* exceeds any vessel we ever saw and there is much less sickness on board than is usual to such a voyage.

Our fellow passengers bestow a great deal of notice upon us, as it soon leaked out who we were. There are passengers on board who crossed with us from New York, some on the *Scotia* in July, 1862, and some on the *Australasia* in April last. They have not talked much about our country; but a few have broken the ice, and if we had

a few more days to remain on board we doubt not but the inquiries and conversation on the subject would become very general.

We hope to be able to leave New York on Wednesday evening; but will be able to write you more on this subject when we arrive there. We have had head winds which have retarded us and prevented our arrival as soon as we would have liked.

We landed at Jersey City last night (Tuesday the 6th,) at about 5 p. m. with our baggage, and reached the Hotel about 8 p.m. we found the St. Nicholas full, and have put up at the Metropolitan Hotel. As you will receive all the war and political news by the mail which carries this, we need not allude to it. Brother George Q. has a very bad boil or a carbuncle on his leg which gives him trouble; brother John W's eyes are much better; but we are rather a queer couple: one limping and the other with specs. We have not been out yet to see anything about our getting away; but hope (D. V.) to get off this evening, for the West.

We remain, as ever, your brethren,
G. Q. CANNON,
JOHN W. YOUNG.

ENGLAND.

ESSEX CONFERENCE.

Maldon, Essex, Sept. 17, 1864.

President Wells.

Dear Brother,—Having been laboring in the ministry nearly two months I thought you would like to know my feelings in the work of the Lord, knowing the interest you take in the welfare of those engaged in this Mission. Since I left my home in the Valleys of the Mountains, I have wondered why the Lord, through his servants, should call me to labor for the upbuilding of the Kingdom of God. But I find it is all right; the Lord uses the weak and simple of this world to confound the wisdom of the wise. I have come here with the determination to do good, and to warn the inhabitants of the earth of coming judgments, that my garments may be clear of their blood. The Saints as a whole treat me kindly and respectfully, although there are some who do not understand how to appreciate the

blessings of the Lord in sending his servants among them, they know so much that it is impossible to instill into their minds lessons of humility, and I find that those who know so much in their own estimation, are the least enlightened as to their duties, or, if they know they do not act up to their knowledge, therefore great will be their condemnation.

In the district in which I am travelling it is hard to get hearers out of doors, but when we do, if they are convinced they dare not acknowledge it, for the masters and ministers carry the sway, that a man would lose all, and be so held up to ridicule by the ministers and neighbors, that he could not live in the place; I pray God continually to break these barriers of ignorance, that man may acknowledge the Gospel and enjoy the blessings it brings.

While standing up before the people to speak, I feel my weakness. I raise a feeble prayer to my Father in heaven for strength to enable me to disseminate the principles of salvation, and my prayer is answered, so that I have been astonished with myself; the Lord has blessed me with his spirit, and I feel to acknowledge Him in all things. And if I can convince poor erring man of the truth of this Gospel. I give Him the praise and glory. I feel well myself, never felt better in this work. I have joy in my labors, peace in my bosom, and the good Spirit of God in my administrations. I desire to live only to do good. I am on hand to co-operate with my President and all who may be placed over me from time to time, for in so doing I shall be blessed of the Lord.

With love to yourself, I remain as ever, your brother in the Gospel.

SETH A. PYMM.

Birmingham Sept. 22, 1864.

President D. H. Wells,

Dear brother.—Since we parted at Cheltenham, I have been favored with the privilege of preaching, on an average, about five or six times a week, to large and attentive audiences, mostly in the Birmingham District. This

evening I shall meet with the people for the last time, at present, in this town. On Sunday I expect to preach three times at Wolverhampton, in the "Agricultural Hall" a building which will comfortably accommodate, I suppose, about two thousand souls. I have already delivered three discourses in this hall to large assemblies. What will be the result of my labors in these parts, I am, at present, unable to

inform you: this I leave for the great future to reveal.

Next Tuesday the 27th inst., I expect to leave for London. * * * * * Should you, at any time, have any counsel to give me, it will be thankfully received. I hope I shall be kept as busily employed preaching in the London District, as in this one. Yours most truly,
ORSON PRATT, Sen.

SUMMARY OF NEWS.

AMERICA.—General Sheridan attacked the army of General Early on the morning of the 19th ult., at Berryville Pike crossing of Opequan Creek. The battle raged with great fierceness until evening, when the Confederates, after having kept up throughout the entire day the most stubborn resistance, were completely defeated and driven through and beyond Winchester, only the darkness of night causing a cessation of pursuit. The loss on the part of the Confederates are Generals Rhodes, Gordon, Wharton, Ramesur, and Imboden; 2000 men killed, three generals and 3000 men wounded, and 3000 prisoners, with five pieces of artillery and 15 flags. The Federal loss is estimated at 2000. General Russel has been killed, and Generals Upton, M'Intosh, and Chapman wounded. On the 20th ult. the pursuit of the Confederates was resumed, and at the latest accounts they had reached as far as Kearnsstown. Despatches from the army of the Potomac state that brisk skirmishing was going on, and it was thought that a battle would shortly ensue. The Federal cavalry sent in pursuit of the Confederates who captured the cattle belonging to the Federals have returned unsuccessful. No news of importance from Atlanta. The Federal and Confederate Commissioners for the exchange of prisoners had an interview at Morganzia, Louisiana, on the 12th ult. The attack on the city of Mobile had not yet commenced. Secretary Stanton in his despatch states that the draft was going on quietly in the loyal States, and volunteering going on rapidly in most of the districts. Information has been received from Louisville and Vicksburg relative to the movements of the Confederates in the South-west. General Forrest was within fifteen miles of Memphis on the 12th ult., with a force estimated at 2000. General Price is said again to be threatening Little Rock, Arkansas, and Marmaduke is reported to be across the St. Francis River with 7000 men, intending an invasion of Missouri.

ITALY.—The *Times* Paris correspondent says—"According to the *Siccle*, whose information on Italian matters is supposed to be generally derived from ultra-Liberal sources, the Roman Government estimates at 15,000 men the strength of the army that will be necessary to maintain its authority when the French troops are withdrawn; and it reckons on obtaining, by a subscription among the Catholic Powers, the 20,000,000 francs that would be required to keep up such a force. According to the best information as yet received, the Papal Government will take no steps with respect to its new difficulty until after the discussion in the Italian Parliament, but will maintain its attitude of reserve and reflection." A letter has been published from the captain commanding the carbineers in the Castello-square, Turin, on the night of the 21st inst., which states that the troops were not ordered to fire upon the people, but that the discharge took place by accident.

VARIETIES.

—O—

When the British ships under Lord Nelson were bearing down to attack the combined fleet off Trafalgar, the first lieutenant of the *Revenge*, on going round to see that all hands were at quarters, observed one of the men devoutly kneeling at the side of his gun. So very unusual an attitude exciting his surprise and curiosity, he asked him if he was afraid. "Afraid!" answered the tar, "no, your honor; I was only praying that the enemy's shot may be distributed in the same proportion as the prize-money—the greatest part among the officers."

A young lady visiting in a genteel family, asked the footman for a potato at dinner. John made no response. The request was repeated; when John, putting his mouth to her ear, said very audibly, "There's just twa in the dish, and they must be kept for the strangers."

"Oh, dear, Mr. S. you jest when you say my baby is the handsomest you ever saw; you must be soft-soaping."—"Well, madam," returned the blunt old gentleman, "I think it needs soap of some kind."

The learned Professor Porson had a great horror of the east wind; and Tom Sheridan is said to have once kept him a prisoner in the house for a fortnight by fixing the weathercock in that direction.

ADDRESSES.

E. A. Richards, care of H. Jones, Morriston, Neath Road, near Swansea.
W. Lewis, 2, Jenkin's Row, George Town, Tredegar, Monmouthshire.

POETRY.

—O—

IN DESERET.

(TUNE.—*Poor Mary Ann*.)

See the Saints of every nation,
In Deseret,
Seeking freedom and salvation,
In Deseret,
See the mountains high surrounding,
With eternal snows abounding
Zion's strength to all expounding,
Round Deseret.

Hark! how roars the Lord's great Lion,
In Deseret,
His kindest watchcare's over Zion,
In Deseret,
His great power our foes are dreading,
While the Gospel truth is spreading,
And its light o'er thousands shedding,
In Deseret.

Though of war our foes may prattle,
In Deseret,
God for us will fight each battle.
In Deseret,
Down the little stone must tumble,
Then will toes commence to crumble,
And the proud ones to be humble,
To Deseret.

Prophet's blood still cries to heaven,
Hark Deseret!
Long have Saints by mobs been driven,
Hark Deseret!
But the glorious day is dawning,
See the various stars appearing,
Christ is coming, foes are fearing
Sing Deseret.

J. S. DAVIES

CONTENTS.

News from Conferences.....	652	Correspondence.—America: Letter from Elder	
The Nature and Design of the Gospel.....	641	O. Q. Cannon and J. W. Young. England;	
The Past, Present and Future.....	645	Letters from Elders Seth A. Pym and Orson	
Gospel Independence.....	646	Pratt sen.....	652
Natural Laws.....	648	Summary of News.....	648
Editorial.—Revelation and Prophecy.....	649	Poetry.—In Deseret.....	656
Notice.—Abstract of Correspondence.....	651		

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FOR SALE AT THE LATTER-DAY 'SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 42, Vol. XXVI.

Saturday, October 15, 1864.

Price One Penny.

EXTREMES OF CHARACTER.

BY ELDER GEORGE REYNOLDS.

In a late number of the STAR we had the pleasure of pointing out the many sources from whence the Gospel drew its adherents; how that its believers had been gathered from all countries, creeds and climes, and the effect the Truth had of uniting the conflicting traditions and the varied customs of those who had obeyed its laws. It is now our intention to refer to the dispositions and characters of some who, though they have been born in the same land, nurtured in the same faith, and taught the same principles, are as opposite in their natures and characteristics as though oceans ran between the countries of their birth, and every surrounding under which they were reared was as opposed as light is to darkness, or truth to error.

To show more clearly what we mean, we will take a few examples, and sketch one or two individuals whose idiosyncracies and peculiarities are not the ideals of a painter's fancy or a poet's dream, but men and women whom we occasionally meet with in the Church of Jesus Christ—good,

honest souls, who love the Truth and desire to keep God's commandments, but, with this exception, have very little in common in their natures and feelings.

We will first take a glance at our "jolly," good-natured brother, who finds something to laugh at or make fun of wherever he goes. Who, if we can believe, "all the world's a stage," and all the people are the players on it, regards all the vicissitudes of life as the incidents of a "screaming farce" or "gorgeous pantomime," in which every one takes the part of clown or pantaloon for the amusement of the whole circle of his acquaintances. When he goes to meeting he is always looking out for something droll from the speaker, and thinks him the finest and most powerful Elder who can crack the best joke or tell the funniest anecdote. There is nothing to which he cannot adapt some queer meaning, in or out of place; he can find as much amusement at a funeral as at a tea-party; he can make jokes on anything, from

the most trivial circumstance of everyday life, to the martyrdom of a Prophet, and even find some funny points in the sacrifice of our Redeemer or the destruction of a world. Certainly, he is a very pleasant companion as a general thing, but then, as Solomon says, "There is a time for all things," a time to laugh and a time to mourn, and it occasionally becomes embarrassing to have mirth excited and laughter produced where quiet should exist, and have to hear jokes when the solemnities of eternity should be the prevailing thought in every mind. Such an one is apt to grieve the Spirit of our God, and, by unwisely using a very pleasant power, dampen the influence of those who, by more serious means and more fitting exertions, are endeavoring to bring seekers after truth to a knowledge of the Gospel.

We will now turn to the portraiture of another, who, if the one already glanced at could be thought an emblem of the sunny south, must certainly represent the freezing cold of the frigid zone. To him to smile, is akin to a sin; to joke, a deed worthy of reprobation. If we were to take the same simile we have used in the former instance, we should say that his ideas of existence were that all is a deep tragedy, where the deaths mark the passage of time, and the grave-stones draw the moral of all history, and give the text for every discourse. What his notions of happiness are, could we but fathom them, would be very difficult to explain, and his views of a future heaven of joy and bliss resemble so much a vale of tears, that were he the representative man of a state of existence where Saints are blessed and earth redeemed, many would prefer the present with its passing griefs and transient joys, to the future thus presented for their reception. Usually we should find him severe in his moral teachings, reverential in the cast of his character, subdued, quiet, slow and persistent, but with so little light in the dark picture of his faith, so little warmth in the freezing influence that surrounds him, as to repel all witnesses of others differently fashioned from himself, who cannot enter into all his views, that he is often left solitary in the

midst of a multitude, friendless when surrounded by a thousand willing hearts, ready to enter into his joys and divide his griefs could they but understand him. Generally he is very devotional, so much so, as to be wearisome to more restive spirits. Were his influence as great as his prayers are long, his power for good would be unmeasurable; but his never-ending sighing over fallen humanity, his constant tears for earthly depravity, and his introducing his lachrymious tirades and dismal forebodings when every heart is glad and every spirit buoyant, render him an object rather to be shunned by the giddy and unthinking, than to be sought after by them to learn of the rich truths of heaven that can really be found stored in a bosom covered by so uninviting an exterior.

We will now turn to two others entirely different, but as opposed to each other as those already spoken of. Our first is a visionary being, always living in the future, to whom the practical present has very little that is inviting. In what bright, glowing colors can he picture his ideal heaven; how he can dilate on the future glories of Zion, its streets, its palaces, its gardens, its fountains and rivers of living water; but how little he does to roll on that Work which will consummate in the reality of this ideal picture. No! to bring such an era about by doing that which, by the grace of God he might perform day by day through the talents with which he is blessed, appears to him to be below his calling. He must have something more abstruse than practically living his religion. That is too simple, too plain; and to be plain and easy to be understood is to him an abomination. He loves the mysterious. It is joy to him to dive and flounder about in the depths of some unfathomable theory of his own creation, and he is more anxious to know how the world was made, or the Lord exalted, than to learn how to raise an ear of corn to sustain his body, or make a yard of cloth to cover his nakedness. If it be a sister, she will derive more pleasure in catching at some absurd theory of spiritual existence, election and reprobation, day

than washing her children's faces or keeping their clothes mended. Mystery! mystery! all the time. The more incomprehensible the dogma, the more impossible the notion—the better it suits them and the longer they will cling to it. Of course we do not wish it to be understood that the Saints should not endeavor to obtain knowledge and increase in wisdom, but what we object to is, the silly hankering after the mysterious, the incomprehensible, or the abstruse, to the entire neglect of to-day's duties and responsibilities, and the development of common sense and comprehension with regard to God's dealings with his children.

We often meet with the opposite of the above in the man who seems to know or care little about anything except the present. The future is scarcely ever his theme. He plods untiringly along, satisfied "to let every day take care of itself." He seems scarcely to realize the blessings he is even now enjoying, much less anything about the bright future promised to the covenant people of God. He lives as though he barely recognized anything Divine in the principles he had embraced, and looks at the Church more as a moral organization, and the kingdom as a political development, than a plan devised for his salvation and exaltation. As to "the mysteries of the kingdom, he shuns them as he would poison," and is contented to jog along day by day, happy enough to earn his living and provide for his family with the negative virtue of doing as little harm as possible—with the hope that, as he has entered the Church of Christ, and has never done anything to separate himself from it, it will bring him safely through the voyage of life, and at last land him on some shore where he can enjoy, without molestation, those rights he considers ought to belong to those who are born on this earth. Again, we meet with the Saint who always looks on the bright side, and the one who forever sees the dark side of things; the one always putting the best construction on every thing, and ever brightened with the hope that "it will all turn round for the best," the other full of surmisings

of evil, dreadful prognostications and terrible fancies of what is to come. He is never without his suspicions of the result of whatever is done, and is ever ready to rake up anything in his Branch unfavorable to its members, and grumble about things in general and his President in particular; in fact, he seems to consider himself as necessary in his place to grumble, as the President is in his, or as a moral is to a fable or a plot to a play; but by others he is generally looked upon as an officious kind of an individual, who would be better employed in scanning the "Mormon" creed, "Mind your own business," than prying into the actions of, and endeavoring to impute motives to, his brethren and sisters.

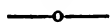
But enough, we have endeavored to slightly portray the characters of some whose originals are to be found almost everywhere, some in one place, some in another; still, we do not wish this criticism to be taken in an unkind spirit. We simply cite these examples to give greater force to the idea we wish to advance:—the power of the Truth to assimilate men of every temperament, if only actuated by right motives; to soften and mellow down the extreme lights and shades of their organizations; to break off the incongruities of their dispositions; to remove the dross and polish the gem, until it becomes an ornament of great beauty in the crown of our Father, and a light to brighten the pathway of succeeding travellers in the journey of eternal life. Nor do we wish the idea to be entertained that we suppose that persons will always remain in this state of extreme peculiarity. We have drawn them as members of the Church because its truths search out the inmost recesses of the heart, and bring out the hidden depths of the character to light. Not that it is to be supposed that they always will keep so opposed in idea, in sentiment and feeling, but because no sooner do they obey the Gospel and receive of the Spirit of God, than its melting influence begins to tone down the rough irregularities that protrude in their natures, and as it works in their hearts and understandings, produces results, till a mighty

though thorough change is effected, and it is in this transient state that we meet them and witness their ways, their oddities and peculiarities. We are all in this state ourselves, for this we came upon the earth, being moulded as vessels of honor by the hands of the great Creator; but the material is often so hard and unbending that it has to go through the mill again and again before it can be used for the purpose intended. In considering these effects, we are forced to acknowledge the power of the principles of Heaven to make men united, holy and Godlike, for such they must become, or the petition of Jesus is senseless

and unmeaning, when he prayed that all those whom his Father had given him out of the world might be one as they were one. We know that his words cannot fail; the hopes that fill our bosoms, the desires implanted in our hearts, the yearnings after the eternal, the love of truth, virtue and justice, the voice of nature and the works of God, all declare that that high destiny is in store for those who live in harmony with their natures as directed by the revelations of God, and that to those who thus live the time will come when they will be perfect even as their Father in heaven is perfect.

THE SOURCES OF SPIRITUAL POWER.

BY ELDER JOHN V. HOOD.



Were we to calculate the age and mark the epochs of the world, not by the lengthened line of its kings and princes, but by the number of those great spirits who have risen up at intervals to do battle with its sophistries and combat its errors, it would indeed still be young. Century after century, age after age have passed away, and sometimes at distant periods great minds have flashed like comets across the midnight of the intellectual sky, attracting the gazer's awe and wonder, and leaving in their wake a dazzling train of light and glory, but few have been the "bright, particular stars," whose steady and effulgent lustre has beamed undimmed through the darkness and the mist of ages, lightening the path of lonely thousands by its presence, and sending through the heart of ransomed humanity a joyous thrill that echoes over earth, and rolls its jubilant burden down the stream of time. The character of those men has generally been moulded by the age in which they lived, and serves as a reflex of the ideas embodied in the minds of the people at the time. The same thoughts and longings have dwelt in the hearts of the multitude, but through the force of external circumstances, or the power of those material influences with which they

may have been surrounded, they have been unable to wake them into being, and so, instead of becoming the common property of all, they have remained merely in the possession of a few. Thus the architects of the middle ages represented the thoughts struggling for utterance in the minds of men, and gave vent to them in hoary minsters and dim cathedrals. Luther was the incarnation and embodiment of the principle of civil and religious liberty for which Europe was yearning; Bacon and Shakespeare were expositors of the philosophical spirit of the Elizabethan era, and so of many ages of the world, their traits and characteristics have been as plainly embodied in and reflected from the minds of those men, as if they had formed part and portion of the air which they breathed and the soil which they trod.

The means by which men attain to this power lie within themselves, and are open to all. Every man has within him a spiritual light, a spark struck from the anvil of Deity, that flickers at first dimly within the heart, and either expires under the cold blasts of pride and passion and neglect, or else, fanned into fresh being by the genial and operating influences of the Spirit of God, emits a steady

lustre, and radiates around it a halo of truth and righteousness. If we were to search the archives of the world, or the niches in the temple of fame, we would find many noble names a-wanting, many statues absent. Through the whole history of time it has been that those who were cannonized, and received a perfect apotheosis and deification, over whose victories *Te Deums* have been sung and pæans chaunted, have not been those who, Samson-like, grasped in their arms the pillars of the Philistine temple of falsehood and wrong, and gladly perished amid the wreck and ruin, if-so-be they could bring to earth freedom and deliverance, but those who, although displaying giant intellects and towering faculties, prostrated their power and attainments at unhallowed shrines, and the flaming splendor of whose genius, though gleaming over the world, has been as cold and death-like as those brilliant coruscations that shoot around the midnight of the northern sky.

St. John, in Apocalyptic vision, saw a white robed throng standing before the throne of God, and was told that they had "come forth out of great tribulation, and washed their robes, and made them white in the blood of the Lamb." But yet, bodily suffering alone does not admit to heaven, mere martyrdom never was nor never will be a passport to the glories of eternity. Much as we may admire that moral courage, that noble stubbornness in a man, the stuff that makes the hero of a falling cause, or the martyr of a rising one, it were vain to assert that this is of itself meritorious or acceptable in the sight of God. It may often be the very reverse, and perhaps there is not an emotion of the human heart with which men are in more danger of deceiving themselves and others than this. How often does the ostensible cause throw a false halo around the real object. How often do its achievements serve to give a spurious lustre to the motives in which it originated, and the means of its accomplishment. How many of those characters who are now palmed off upon the world for great and generous and wise and good, when tried by that fiery ordeal which

shall consume to ashes "all that is of the earth, earthy," will be found wanting in those noble principles, the possession of which can alone make a man truly and conscientiously "suffer and be strong." Daily and hourly the world may witness, if it would only look for them, many a principled and heroic struggle against temptation and trying sorrow, and many a gallant upbearing in the midst of defeat and discomfiture, as intense in degree, and more protracted in duration, than if material faggots had been piled around the body, and material fire had eaten to the bone. The only difference is, that with this the vulgar love of spectacle is never gratified. When the power of some new opinion is to be tried, and the blood-red seal affixed to the testimony of truth, the sympathies of many are enlisted, and the reputation of the man is in peril. Around the scene of his refusal or recantation are gathered those who are to light their enthusiasm at his pile, or to tear their covenant. As the hour approaches when the moral of a whole life is to be blazoned forth through all time in characters of flame, feeling is wound up to its highest pitch, and expectation stands upon eager tiptoe. What wonder if with high and heroic gait, he carries him to the scene of his consummation and his glory. But, ah! what plaudits await his resolve, what raptures follow his display, who alone and unseen in the quiet, sequestered glade to which the stricken deer retires to weep, mayhap to die, calmly reposes his trust in the promises of God, and feels more than a conqueror through Him who shall one day make up the list of his chosen, not from the roll of the gifted, the great, and the famous only, but from the far more numerous, though humbler class, of those who have fought single handed, and not fled the hard battle of life, and nobly fallen after many, many blows. There is a spirit of hero-worship in the world, that would extol brute force and courage above that of moral power and nobleness. When Christ came to the earth, this was the spirit that reigned amongst humanity. The strongest man was accounted the greatest, and he who had waded

through seas of blood, was deemed worthy of having a crown of laurel bound around his brow. He came making war with and trampling upon this spirit, opening up to the view of man a wide and extended system of philanthropy that circumscribed the universe, and placed within its Wall-halla, not the kings and princes of earth, but the sons and daughters of heaven. To a man quickened by the light of the Spirit of God, the circumstances with which he is surrounded will favor the development of this true power within his heart. Dionysius of Halicarnassus speaks of a fire in a mountain in Thessaly, the heat of which was so intense, that it split open the rocks, and disclosed a rich vein of silver, the existence of which was formerly unknown. And so it is that circumstances which appeared dark and gloomy, fiery trials and tribulations, have waked into life all the dormant powers of man's spiritual nature, broken up the dry and barren soil, and caused it to spring forth in streams of beauty, as when Moses struck the rock, and there gushed forth living water. It does not require the force of intellectual attainments, the chance of birth or position, to fit man for the exercise of this power. These are merely accessories, the worth of which is to be considered only in proportion to the good their possessors perform. Men may differ in these things, but beneath this shifting stream of appearances there is a firm substratum of reality. You may never have done an action the same as any other man; he may have been rich, you poor; he famous, you unknown; he may have died

“And left a lofty name,
A light, a landmark on the cliffs of fame,”
you may never have been heard beyond the narrow circle in which you move; he an old Greek philosopher, a feudal warrior, a Christian Apostle, a monk of the middle ages, you a poor artisan or mechanic, toiling wearily at your round of every-day duties; and yet, strip off the artificial covering, and the moral root or essence of your lives is the same. You have within you the same yearnings and aspirations, the same threads of

glory and of gloom intermingled and woven into the web of human life, the same powers and faculties to raise you into spiritual freedom and dignity, a fairer destiny in store for you, a brighter immortality to attain to, greater enemies to wrestle with and overcome, more nations and worlds to redeem; and to find instances of this power, we do not require to go back into the history of the past for some intellectual Bayard, *sans peur et sans reproche*, or righteous Lot in Sodom, battling with falsehood and idolatry. Men will tell you that the age of chivalry is past and gone, when silken banners flaunted from lordly towers, and palace chambers were radiant with beauty and pomp and majesty, and the hand of jousts and tourneys, the shrill fanfare of trumpets and the prancing of steeds echoed through the sky, and sigh to think that love and poetry have vanished from the world. These may be gone—there may not be tournaments and forays, and coats of mail, and the “field of the cloth of gold;” but if the essence of chivalry consisted in noble unselfishness of soul, in scorn of baseness and cowardice, in respect for womanhood, in tenderness to the weak and oppressed, and hostility to injustice, then so surely as God lives and fulfils himself in many ways, there are in many a humble cottage and quiet walk of life, brave and gentle hearts in whom the spirit of chivalry is burning and breathing still. It is no proof of the strength of our forefathers, that they nursed celibacy, and led lives of asceticism in some lonely cell, with only a skull and a crucifix. The true man knows that the path of duty, if not the way to glory, is always the road to safety, that in the fulfilment of the purpose and design of life lies his reward, and that by this will he become a savior unto his fellow-men. Whenever this power is exercised, the truth triumphs. If you wish to hurl the tyrant from his throne, to bring freedom amongst his people, brute force will not avail you. The very weapon you use against him, he may wield with tenfold force and crush you. But once use this true power, instill the idea of liberty in the minds of men, and you lay a basis that will

eventually sap the foundations of his government. If the world would only seek unto this right source, unto the directing influence of the Spirit of God, peace and harmony would reign forever, and the earth be crowned with beauty and immortality. When the old jewelled sceptre on the seven hills is broken—when no longer the chaunt of the miserere, or the fragrance of incense swells through the fretted dome of St. Peter, or floats amongst the columned aisles of Notre Dame—when no tiara binds the brow of sovereign Pontiff, nor golden crown the head of king or kaiser, then it will be seen that there were giants in those days of confusion and falsehood, who rose in spiritual power because the Holy Ghost was winged to them, lived in love and unity because it was peace to them, became priests and kings because it was a crown and sceptre to them, were redeemed and glorified because to them it was light and glory. That day will dawn. Earnest and eager we should spur onward, full of such vivid hope, such devout aspirations, as is needful to carry us across the desert that lies

between us and the shrine of our chosen ideal—beheld through the softening mediums of distance, hope and a great courage, glorious appears the struggle, sanctified the end. And yet all our gain in the issue may prove but the tomb of a lost and disappointed ambition, an empty and a barren sepulchre. So let it be. The more earnest and self-denying we are in our endeavors to attain to it, the better able will we be to use the victory, or sustain the defeat as becomes true men. If we wish to be heroes, or sages or martyrs, we must have an object to live for, a cause for which to die. Though we go forth sowing in tears, we will reap in joy. Our sun of life will set gloriously here, only to rise more gloriously hereafter, and though darkness encompass it for a time, yet at last it will be

“As some tall cliff that rears its awful form,
Swells thro’ the vale, and midway leaves the storm,
Though round its breast the rolling clouds may spread,
Eternal sunshine settles on its head.”

PREJUDICE.

BY ELDER WILLIAM WILLES.

I have chosen the above title for a short article, as my late experience on several occasions has fully borne out, in proofs unmistakable, that it is an ingredient which largely enters into the composition of social feelings and movements in these old countries. Although we know from happy and profitable experience, that many blessings emanate from, and are enjoyed in Utah, yet those outside are continually asking the question, Can any good come out of Utah?

The other day while on board a steam packet, in company with two of the Elders from Home, I was led into conversation with some gentlemen upon the subject of social reform. My remarks were listened to with much attention and respect by a deck-full of passengers, male and female,

and, at the conclusion, a young man, supposing me to be a public lecturer, kindly and urgently invited me to do him the favor of going to his locality and deliver a lecture there, for he was quite sure the townspeople would be very much pleased to hear me. After he had thus expressed himself, he turned to one of the brethren and inquired, “What persuasion is that gentleman?” Upon being told I was a Travelling Elder from Utah, he left for another part of the deck, and gave unmistakable signs of disappointment and displeasure.

A few evenings ago I attended a meeting at the Guildhall in the aristocratic and mobocratic city of Bath, for the purpose of listening to a gentleman lecture on “The evils of tobacco.” As he was unprovided with a chair-

man to preside over the meeting, and made several unsuccessful appeals to the numerous audience, I volunteered to supply the required aid, which was thankfully accepted by the lecturer and applauded by the audience, who were quite amenable to my presidential authority, and treated me with as much respect and deference as the Saints show their presiding officers. I had a first-rate opportunity, which was improved, for telling them that

the Lord had given a revelation concerning tobacco, and its uses and prohibitions, which, with my remarks upon my personal experience in foreign countries bearing on the subject, were listened to in profound silence, and, at the conclusion, much applauded.

In conclusion, it is but justice to the people of Bath to add, that it is quite a length of time since they have demeaned themselves by mobbing the Saints.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 15, 1864.

THE GOSPEL.

In the early existence of mankind upon the earth, the Lord placed them upon the basis of true knowledge, true wisdom—upon the principles of truth and true religion, but they wandered far away into ignorance and folly, until the earth was filled with violence and great wickedness. At subsequent and various periods in the world's history, the Lord has endeavored to bring man back to the elements of the Gospel, the principles of true knowledge, concerning Himself, his attributes and power, and the relations which exist between Him and his children in the flesh, in sin and mortality. He has visited them, apparently, to but little purpose in his own person, by his Son Jesus and the Holy Ghost, by his angels, his Prophets and his Apostles; but the giddy glare of falsehood and corruption has so captivated the human race, that they have followed after the *ignus fatuus*, the jack o'lantern, and persecution has arisen, and death and ignorance and wickedness has banished from the earth every vestige of the knowledge of the true God, even the God of Abraham, of Isaac and of Israel. Men have put far from them the truths of High Heaven, and substituted their own ways, their own precepts, and followed after the vain imaginations of their own hearts, until the light has become hidden, and darkness, even that gross darkness which the Prophet Isaiah saw and foretold, covers, as with a mantle, the minds of the people. Precedents, forms, traditions, learned folly and religious ignorance on the one hand, and senseless and soulless hypocrisy, spiritual manifestations of wicked spirits, and enthusiastic tomfoolery and infidelity on the other, are a few of the results of departing from those plain and simple principles of the Gospel of salvation, which have been revealed from time to time for the guidance of the children of men while passing through the day of temptation, of trial, of probation "in the valley and shadow of death."

It is wrong to suppose that in the ordinary pursuits and avocations of life, religion is of no practical value or benefit, many people considering that the Gospel relates more particularly to their spiritual than temporal welfare. Thus has religion become an idealism, and the people are left to worship an imaginary immateriality, a phantom, a nothing. Those who possess the greatest amount of imaginary power or ideality, are the most enthusiastic, while the more irreverent and sceptical are drawn away into unbelief and infidelity, thus becoming either idolaters or infidels. If they ever feel an influence or sensation of a spiritual nature, it is from the powers of darkness that it comes, because they are believers in no God, and the other is an idolatrous worship, which possesses no power, only as it may be clothed upon by the Evil One, in order to seduce and deceive its votaries, and plunge them deeper and deeper into fogs and mists, labyrinths of learned folly, of scientific ignorance, the accumulated rubbish of ages. Religion is worth everything or nothing.

We read in Paul's Epistle to the Romans, that the Gospel is the power of God into salvation to every one that believeth. Now, why not let the Lord set the world right? Why not learn to know him "whom to know is life everlasting," and accept salvation upon the Lord's own terms—the Gospel tidings is unto all people. "Come unto me all ye who are weary and heavy laden, and I will give you rest," are the words of Jesus. "Repent and be baptized for the remission of your sins, and ye shall receive the Holy Ghost," is the Gospel door and promise which gives admittance to the treasures of all true knowledge, wisdom, truth and power. Walk in the paths of virtue, obedience and faithfulness, and God will bestow his Spirit, which will enlighten the mind, quicken the intellectual faculties of the soul, strengthen the memory, enlarge the capacity, comprehension and understanding, and reveal all the hidden mysteries of science, of philosophy, of things animate and inanimate, in heaven and on the earth on which we live, move and have our being. The Gospel embraces within its ample folds all truth, and everything which is of value and that will endure, when everything which can will be shaken, and the refuge of lies will be swept away. Man thus endowed with the genial influences of the Holy Spirit of the living God, is more capable of receiving correct impressions, and will progress faster in the acquirement of knowledge. It is calculated to make bad men good, and good men better; it makes better masters and better servants, better husbands and better wives, better fathers and mothers, and better children, better kings, rulers and governors, and better citizens and people, better scholars and better students. Based upon those elements, and in the enjoyment of these influences, we can scale the hill of science, and, drinking largely at the fountain of knowledge, pluck therefrom her glories and hidden gems, and bring them down as trophies to lay at our feet. We can more readily learn to speak and write in foreign languages, and become versed in literature and science, in mechanics, astronomy or philosophy, law, medicine, or religion, mathematics, architecture, or husbandry, commerce or political economy. Under its genial influences we may more successfully tread the walks of human existence; whether we seek for fame, wealth or subsistence, through the agencies of the plow, the trowel, the compass, the anvil or the loom, the cowl, wig, or ermine, in the cloister or the open field, wherever labor and business is to be performed, or intelligence sought and acquired; because therein we find health, strength, power and ability to conceive, combine, acquire, perform and accomplish whatever we wish to do

in the struggle of life. No man is prepared to die until he has learned how to live. Through the aid of the Gospel light he may attain unto this knowledge, by faith; through these principles only can we reach forth and claim the promised blessings of God our heavenly Father, and thus, by walking blameless in all of his holy ordinances, righteously and humbly before Him, attain to Divine aid and assistance in matters temporal as well as spiritual, and present salvation and excellence, and, in the world to come, exaltation and glory and eternal life; and this because our ears are open to hear, and our hearts to receive His gentle teachings, whose "Doctrine shall drop as the rain, whose speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass."

ABSTRACT OF CORRESPONDENCE.

SOUTHAMPTON CONFERENCE.—Elder Joseph E. S. Russell writes from Southampton, and says:—"I can truly say that I never felt better in my life than I do at the present time, knowing that I am one of those that are endeavoring to become an integral part of that kingdom that shall stand forever. Concerning my labors in this part of the country, I can say that God has truly blessed me, and I have been enabled to discharge my duty under every circumstance, although in great weakness.

READING CONFERENCE.—Elder Lorenzo D. Rudd writes to us from Reading, and says that he rejoices in his present labors in the ministry, and he is determined, with the aid of the Holy Spirit, to assist in the upbuilding of the kingdom of God. He says there is no class of men who have better opportunities of learning than have the Elders in the Church of Christ, nor should any be more desirous of improving themselves, for none others have a more noble destiny before them. He has found in his experience, having been upon a mission of four years and a half before, that a great part of an Elder's power to do good arises from his sociability and desire to instruct.

NEWS FROM CONFERENCES.

NORWICH CONFERENCE.—From Elder Samuel Pyne we learn that a Conference was held in Norwich on the 18th ult., at which were present Elders Brigham Young, jun., of the Presidency of this Mission, W. S. S. Willes, President of the Norwich District, Henry C. Fowler, President of the Conference, David Gibson, President of the Bedford Conference, and Benjamin J. Stringam, J. Y. Cherry and George W. Cleavland. From the reports made by the Presidents of District and Conference, Travelling Elders and the different Branch Presidents, we find that a good spirit prevails throughout the Conference, the Saints generally striving to put in practice the principles of the Gospel they have embraced. The instruction received by the Saints from Elder Brigham Young, jun., and from others of the Elders present, was attentively listened to, and no doubt will be treasured up by them and be made the foundation of future usefulness. The meetings during the day were larger than they have usually been on similar occasions, showing the increasing inter-

est taken in the Work of God by the people of the world. The testimonies borne by the brethren were powerfully supported by the flow of the Spirit, and it was a time long to be remembered by those present. Some of those present had walked a distance of fifty miles, and felt amply repaid for the toil in the counsel and instruction received.

HEREFORD CONFERENCE.—There was a Conference held in Abersychan on the 18th ult., at which were present Elders John G. Holman, C. A. Benson, William Willes, Miles P. Romney, Franklin Merrill, Oswel Knight and J. L. Dolten. From the reports made by the different Branch Presidents, we see that the Work is steadily advancing in the Conference, and the Saints are becoming more zealous in the performance of their duties. Throughout the Conference there has been more baptized than emigrated last season, and the prospects are good and encouraging. The remarks of the Elders were calculated to strengthen the faith of the Saints, and to encourage them to a renewed diligence, and were sufficient to convince the honest of the truth of the Work which God had commenced in these days. Each one had a testimony to bear of the truthfulness of the Gospel, and the Spirit of God flowing from heart to heart, as oil from vessel to vessel, caused the Saints to rejoice in the glorious message of salvation of the last days.

MONMOUTHSHIRE CONFERENCE.—A Conference was held at Tredegar on the 18th ult., at which Elders W. S. Phillips, E. A. Richards, William Lewis and William Leake were present. The Saints of the Conference were represented to be in an excellent condition, the Elders generally striving to make others acquainted with the Gospel. In consequence of the scattered condition of the people, some of them found it difficult to attend meetings. There were several ordinations made, and an excellent spirit was enjoyed during the day, and the Saints rejoiced much in the Gospel of salvation.

CHANGES AND APPOINTMENTS.

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Elder James A. Cunningham is released from laboring in the Bedfordshire Conference, and appointed to travel in the Glasgow Conference, under the Presidency of Elder John V. Hood.

Elder Matthew Lyon is released from laboring in the Glasgow Conference, and appointed to travel in the Bedfordshire Conference, under the Presidency of Elder David Gibson.

Elder Robert Watson, jun., is released from laboring in the Glasgow Conference, and is appointed to travel in the Lincolnshire Conference, under the Presidency of Elder Henry Walters.

Elder Henry Amott is released from laboring in the Lincolnshire Conference, to travel in the Glasgow Conference, under the Presidency of Elder John V. Hood.

Elder John Sharp, jun., is released from the Presidency of the Dundee Conference, to travel in the Scandinavian Mission, under the Presidency of Elder Charles Widerborg.

Elder Joseph Weiler is released from laboring in the Liverpool Conference, to travel in the Holland Mission, under the Presidency of Elder William W. Riter.

Elder James Ure is released from laboring in the Glasgow Conference, to take the Presidency of the Dundee Conference.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.

CORRESPONDENCE.

AMERICA.

Detroit, Sept. 18, 1864.

Presidents Wells and B. Young, Jun.

Beloved Brethren,—You will no doubt be much surprised to receive a letter of this date from this place when you have been expecting, doubtless, that we would be in the Valley in a few days. We wrote our last to you on the 7th instant, the morning after landing at New York. After mailing that letter we went down to Mr. Holladay's office and learned from him, to our very great surprise, that the Stage was not running and had not been running for three weeks, and would not be running again for a week or fortnight. The Sioux, Arapahoe and Crow Indians had made a combined descent on the trails running to Santa Fe, or New Mexico, Colorado and Utah Territories, attacking settlements, mail stations, and Government and emigrant trains, killing great numbers of men, women and children, running of stock and carrying off their booty, of which they have captured great quantities, and creating great terror by the boldness of their movements as low down as the Little Blue and Big Sandy, and as high up as Julesburg and Latham. No lives have been lost on the Mail line; but considerable property has been destroyed. Mr. Holladay is now out at Atchison, and is making efforts to resume the Mail service, which he hoped to be able to do by to-morrow. Troops are being concentrated there, and the hope is generally indulged in that by their presence the Lamanites may be over-awed and travel be resumed with safety. I presume that efforts will be made to inflict heavy chastisement upon them as soon as possible; but they will soon be protected by cold weather which will seriously interfere with extensive military operations.

After hearing this news we were very anxious to learn respecting the position and prospects of our Emigration and the Elders who had the superintendence thereof, knowing that brother Joseph A. Young, and com-

pany would be on the road at the time of the disturbances. We were very happily relieved, however, respecting them by seeing a telegram which brother Samuel F. Fenton, of Philadelphia, who was with brother Joseph A., had sent to his father from Julesburg under date of Sept. 12th, in which he informed him that they were all well and had reached that point without the least difficulty. They had been travelling up to that point, with the last company of our Emigration, and he stated that there were about 500 well-armed men in the party. This intelligence will, doubtless, please and relieve you and the many friends of the Saints in England, as it has pleased and relieved us, and as there has been but little or no disturbance above that point they may be considered as safe as companies usually are upon the plains. The experience of our Elders from home will suggest such vigilant watchfulness on the part of the emigrants—and which will also be forcibly impressed upon them by the terrible scenes which have been enacted by the red men on the road—that I think they will pass through un molested and reach home in peace and safety.

The terror which has been inspired by the recent operations of the Indians is, said to be, very extraordinary. Whole trains of goods have been deserted without an effort being made to defend or save them, and that, too, before they were attacked. There has been a general panic and stampede for the heavy settlements on and near the Missouri. Severe retaliation will be very likely to follow, and a feeling of indignation be aroused against the Indians generally. All these things plainly point to the fulfilment of prophecy, when the remnants which are left in the land shall become exceeding angry and shall vex the Gentiles with a sore vexation—when they shall be like a young lion among flocks of sheep who, if he goeth through, shall tread down and tear in pieces, and none can deliver. It seems as though the time for the fulfilment of

these predictions is not very far distant. Yet the nation is indulging in the most flattering hopes respecting peace.

A very large proportion of the people of both parties—Republicans and Democrats—imagine that the nation is on the eve of a peace, and an entire settlement of the difficulties! The cry now is, "Give Grant and Sherman the men they want to fill up their armies and they will soon give the rebellion its death blow." Men who have been almost ready to despair respecting peace, now seemed to be seized with new hopes as they view the present position of the rebels and the recent advantages of the Union armies. They think they have only now to stretch forth their hands, and peace, which like, a phantom has so long eluded their grasp, will be in their possession! But you and I, and all believers in God's revelations know how cruelly they deceive themselves, or, rather, suffer the great Enemy of their souls to deceive them upon this point.

When we left New York we expected to have spent to-day (Sunday) at Chicago, and to have reached Atchison on Tuesday; but through our missing the connection at Rochester we are here to day, and will not reach Atchison until Wednesday. We hoped to have reached there to have started in the first stage; but we now fear that we will be too late for that. It will be all right whichever way it is, at least we feel so. We have been disappointed in not being able to go right on through without interruption; but we feel that it is all for the best. Brother John W.'s eyes are not well; but they have improved and my leg is almost well from the effects of the carbuncle. Brother John W.'s eyes would scarcely have admitted of his

going right on through when we landed, even if we could have done so. And now, though they are much better, travelling affects them, and he fears the trip very much. We hope to be able to get through by Conference; were it not for that, brother John thinks he would not try to go through until his eyes would be stronger.

May the Lord continually bless you with his Spirit and power and health to magnify your callings acceptably before Him, and preserve you to return in peace and safety is the prayer of your brother and friend,

GEORGE Q. CANNON.

ENGLAND.

SOUTHAMPTON DISTRICT.

Southampton, Sept. 16, 1864.

President Wells.

Dear Brother,—It is with pleasure that I take pen in hand to communicate to you as to our labors in the Southampton District. I can truly say that the Lord is blessing us in our endeavors to spread the Truth. I have been continually moving through the several Conferences with the brethren and I am happy to say that they are alive to their duties; and our labors are not in vain, as we are baptizing in many places, and the prospects are good for the future. We are doing considerable out-door preaching, and as a general thing the people listen with attention. Since January last we have baptized about eighty persons; the sick are healed, devils are cast out, and the poor amongst men are rejoicing in the truths of the Everlasting Gospel.

Brother D. P. Kimball is with me and he is feeling well in his labors.

Ever praying that God will aid you in the discharge of your duties, I am as ever your brother in the cause of Truth,

EDMUND F. BIRD.

THE PASSION FOR DISPLAY.—The world is crazy for show. There is not one person in a thousand who dares fall back on nothing but his real, simple self for power to get through the world, and extract enjoyment as he goes along. There is too much living in the eyes of other people. There is no end in the aping, the mimicry, the false airs, and the superficial arts. It requires rare courage, we admit, to live up to one's enlightened convictions in these times. Unless you consent to join in the general cheat, you are jostled out of reach. There is no room for you among the great mob of pretenders. If a man dares to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded. There is something fresh in such an example.

SUMMARY OF NEWS.

AMERICA.—After the battle near Winchester, Sheridan pursued Early beyond Strasburg, and again attacked him at Fisher's Hill. Sheridan's report says that the right of the Confederate army rested on the north fork of the Shenandoah, extending across Strasburg Valley westward to North Mountain, and occupying apparently an impregnable position. After much manœuvring, Crook's command was transferred to the extreme right of the line of the North Mountain, and attacked the enemy's left, carrying everything before it. Whilst Crook drove away the enemy, and swept down behind their breastworks, the 6th and 19th corps attacked the rebel works in front, and the whole Confederate army appeared to be broken up. They fled in the utmost confusion, and 16 guns were captured. The darkness only saved Early's army from total destruction. On Thursday night Sheridan pursued down the Shenandoah Valley. Two divisions of cavalry went down Suray Valley. Sheridan says that when they push on to the main valley the result of the engagement will still be more signal. Correspondents' letters assert that Early's loss in prisoners in the first day's fight will approximate to 5000. Among the killed and wounded were the Confederate Generals Rhodes, Ransom, Gordon, Ferry, Goodwin, Bradley, Johnson, and Fitzhugh Lee. The Federal loss in the same battle is estimated at between 2000 and 4000 men. General Sherman is strongly fortifying at Atlanta. General Price has crossed the Arkansas River for an invasion of Missouri. General Shelby is co-operating. The Missouri militia retreated before Shelby from Charleston to White Water River. Fremont and Cochrane have withdrawn from the Presidential canvass. Postmaster-General Blair has retired from the Cabinet at President Lincoln's request. The Democratic peace party have resolved to support General McClellan. The *Richmond Inquirer* contains a report that Sherman has proposed an informal peace conference with the Governor of Georgia and Vice-president Stephens. Numerous other peace rumors are current. The position of Grant's army remains unchanged. Nothing of importance has occurred since last advices. New Orleans despatches to the 15th ult. state that no movements of importance have been made in the department of the Gulf since last advices. Great excitement prevails among the citizens in the south-east portion of Missouri, owing to the rumors relative to the invasion of that section of the State by the Confederate forces. The Confederate pirates on Lake Erie have been captured.

ITALY.—The *Gazette de France* publishes the following account of the feeling of the Pontifical Government with regard to the Franco-Italian Convention. It says—"If we are well informed (and we think we are), the Cardinal Secretary of State has already drawn up the minute of a despatch to the Nuncio of the Holy See at Paris—a despatch which replies to the communication of the French Government, and which the representatives of Rome will doubtless communicate to the foreign cabinets, especially the Catholic powers. In this despatch the Pope's minister in the first place remarks how opposed it is to international law that the Holy See should have been kept completely in the dark respecting a convention which specially interests its States. His Eminence considers some of the clauses of this convention as the negation of the rights of the Sovereign Pontiff. In virtue of this recognized sovereignty, the Pope can invoke the assistance of another friendly power, as he has accepted with gratitude that of France. The weak Pontifical army, the maintenance of which presses so heavily on the finances since the state has been deprived of its principle resources by Piedmontese spoliation, may be insufficient to maintain internal order, which foreign plotters will certainly seek to disturb, although the attachment of the majority of the Roman population to the Pontiff is not doubtful. There is no reason to hope that the sub-Alpine

Government, when the Holy Father is abandoned to himself, will renounce the disloyal practices it did not shrink from when the Roman States, not then dismembered were under the protection of French honor. In the eyes of his Holiness the convention is merely a brevet of impunity delivered to his enemies, and a guarantee accorded to the revolution. Consequently—and it is with this that Cardinal Antonelli concludes—if the right of the Holy Father to adopt for the defence of the last remnants of his territory such means as he shall deem fitting be disputed, it shall rest with him to adopt such a line of conduct as the interests of his people, the dignity of the Apostolical See, and the consciousness of the rights he holds from God may dictate.”

AUSTRIA.—The *Wanderer*, one of the most trusted organs of the Liberal party in Vienna, recommends Austrian statesmen to recognize the new principles which form the basis of the French policy. It recalls to their memory the isolation of Austria in 1859, and asks whether it would be prudent to expose her to a new war in expectation of finding allies. The *Wanderer* shows that Austria could place no firm dependance on Prussia, and for the disgrace which, in certain circumstances, would result from the assistance of Russia, it would even prefer the voluntary abandonment of Venetia. The Austrian ministerial journal, the *Botschafter*, seems to entertain pretty much the same view, for it gives a letter from London written by “a sincere friend of Austria,” maintaining that the Cabinet of Vienna could not do better than recognize the kingdom of Italy. By this means, says the correspondent of the *Botschafter*, a double end would be attained : satisfaction would be given to France, and the way opened for an alliance with England.

VARIETIES.

“Allow me,” said an American host in his most persuasive tones to a friend dining with him, “allow me to help you to a piece of Washington pie.”—“Sir,” replied the gentleman oratorically, waving his napkin, “George Washington was first in war, first in peace, and first in the hearts of his countrymen. I admire him for his purity, his piety, and his patriotism, but I detest his pies.”

A GALLANT HAWKER.—As a lady of great personal beauty was walking along a narrow lane, she perceived, just behind her, a hawker of earthenware, driving an ass with two panniers laden with his stock in trade. To give the animal and his master room to pass, the lady suddenly stepped aside, which so frightened the donkey that he ran away, and had not proceeded far when he fell and a great part of the crockery was broken. The lady, in her turn, became alarmed lest the man should load her with abuse, if not offer to insult her ; but he merely exclaimed, “Never mind, ma’am ; Balaam’s ass was frightened by an angel.”

The greatest genius is never so great, as when it is chastised and subdued by the highest reason.

There is glory in Nature’s star-eyes through the night, but there are tears in her flowery eyes in the morning.

Manly spirit as it is generally called, is often little else than the froth and foam of hard-mouthed insolence.

Those men who are of the noblest dispositions think themselves the happiest when others share their happiness with them.

Nothing can be more foolish than an idea which some parents have that it is not respectable to set their children to work.

The readiest and best way to find out what future duty will be is to do present duty.

Many regard themselves as moral, disinterested, truthful and gentle, merely because they inexorably insist that others shall be so.

Bread is the staff of life, and liquor the stilts—the former sustaining a man, and the latter elevating him for a fall.

The human being is not formed to grow altogether upwards like plants and deers horns, nor yet altogether downwards like feathers and upper jaw teeth; but like mussels, at both ends at once.

A lady who sings in the choir of a certain church having been laughed at for marrying a very small man, remarked that she had always found short metre hims the easiest to get along with.

A person in public company accusing the Irish nation of being the most unpolished in the world, was mildly answered by an Irish gentleman "that it ought to be otherwise, for the Irish met with hard rubs enough to polish any nation upon earth."

ADDRESSES.

George Sims, }
E. I. Stocking, } Willow Cottage, Brents, Faversham, Kent.
R. H. Parker, }

POETRY.

COME LET US BE HAPPY TOGETHER.

Come let us be happy together,
For of all people we have most right,
And though life has its share of rough weather,
We'll try to be happy to-night.
For troubles are never to seek far
And sorrows are not hard to find,
Then let us be loving, while onward we're
moving,
And ever to others be kind.
CHORUS.—Come let us be happy together,
For of all people we have most right,
And though life has its share of
rough weather,
We'll try to be happy to-night,

In social enjoyment together,
We have met to be happy to-night,
And we know that our heavenly Father,
Is pleased when his children do right.
Then let us be governed by wisdom,
In all that we say, or we do,
And if wisdom doth guide us, our Father won't
chide us
But crown us with blessings anew.
CHORUS.—Come let us be happy together, etc.
We will sing and rejoice and be cheerful,
Grow wise as time passes away,

Sheffield.

While the wicked are trembling and fearful,
Our faith will increase day by day;
For there is light in the Gospel of Jesus,
There is life, endless life to be found,
And all who receive it and faithfully live it,
Shall with its rich blessings be crowned.
CHORUS.—Come let us be happy together, etc.

Let the world call this Work a delusion,
We know that its Author is God,
We shall rise while they sink in confusion
O'erthrown by his chastening rod,
Then let us be humble and prayerful,
Be true to the Cause we've obeyed,
Then let them deride us, God's Spirit shall
guide us.

And nothing shall make us afraid.
CHORUS.—Come let us be happy together, etc.

We know that Jehovah has spoken
And sent us the Gospel again,
And the signs of the times now betoken
That Jesus will soon come to reign.
With him we'll be happy together,
On earth through the great thousand years,
Then brethren be humble and ready
And worthy when Jesus appears.
CHORUS.—Come let us be happy together, etc.

WILLIAM FOWLER.

CONTENTS.

Extremes of Character.....	657	Correspondence.—America: Letter from Elder	
The Source of Spiritual Power.....	660	George C. Cannon. England: Letter from	
Prejudice.....	663	Edmund F. Bird.....	668
Editorial.—The Gospel.....	664	Summary of News.....	670
Abstract of Correspondence.—News from Con-		Varieties.....	671
ferences.....	666	Poetry.—Come let us be Happy Together.....	672
Changes and Appointments.....	667		

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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THE TESTIMONY WE BEAR.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Such is the testimony of the Holy Spirit to man. As the light gradually, little by little increases at morn in the east, betokening coming day, so increases the light of the Spirit of God in the heart of every true Saint. We hear them, again and again, bearing testimony to the truth of the Work of God, and the testimony of the Spirit within ourselves speaks unto our understandings, telling us that it is truthfully borne. As the gentle shower descends upon the parched land, renewing life and clothing in verdure the undulating slopes around, so does the pouring upon us of the Holy Spirit revive and renew the testimony of Christ Jesus within us, clothing in the bright shining vestments of perennial hope, the pathway to salvation. We cannot give the exact height and depth and length and breadth of the Gospel, unless we say it fills all space, nor of the knowledge we possess of its truthfulness, for it is necessary that we should exert our faith in Christ Jesus. The unbeliever, perhaps, may sneer at the paucity and the simplicity

of our proofs of the divinity of the origin of the Work of God; but, to the honest-in-heart, there is sufficient testimony and proof given, either to convince or to condemn them. Were there not enough light given unto us for our guidance, it would be manifestly unjust for our heavenly Father to condemn man for what he comprehends not. But if we look for proof as demonstrable and plain to all understandings, whether lighted up by the Spirit of God or not, as a mathematical problem, we will perish miserably in our unbelief.

When, however, we come to tell just how we know the Gospel of Jesus Christ to be true, we find ourselves at fault. Not to bear our solemn testimony to its truth, or that Jesus is the Christ, for we can do that with all assurance and confidence; but to do it in that logical and definite way that the obstinately wicked and unbelieving cannot avoid being confounded and convinced. To break through the barrier imposed in their bosoms by the traditions and customs of their

fathers, and the habits they themselves have formed, requires a greater power than exists in human language and in human learning. In the times of the Apostles, men could see mighty miracles wrought, and those who witnessed them did not for a moment doubt the working of those wonders; but they were obstinately bent, in consequence of the power the darkness of sin had over them, of not acknowledging the divinity of the power by which they were performed. Simon saw Peter confer the Holy Ghost by the laying on of hands, upon many persons, and heard them speak in strange tongues and glorify God; yet, so great was his unbelief, and so exceedingly dense the darkness beclouding his mind, that he offered the Apostle money to confer the power upon him to bestow like gifts. Now, it is not to be for a moment supposed that Simon was altogether unacquainted with the principles of the Gospel, or with the nature of the Spirit of God, having been brought up among his brethren, and having heard the disciples of Jesus declare them unto the people. Yet, he believed it was the superior skill and craftiness on the part of Peter, which enabled him to bestow the Holy Ghost upon those on whom he laid hands.

The same unbelief exists now among certain classes and ranks of society—Pharisaical insolence and priestly sanctity being now, as then, with a certain class, only the garb beneath which to cloak the deepest infidelity and the rankest vices. We cannot, in human language, describe the exact manner in which we receive the Holy Ghost, and, in consequence of this, we are hooted at as impostors. The bestowal of the Holy Spirit rests more, if possible, upon the purity of the intentions and the faith of the recipient, than with those of the instrument of its bestowal. We cannot definitely explain its workings upon our nature, only that it bestows ineffable peace and joy and satisfaction upon all who are so fortunate as to obtain it. We cannot understand the purposes of God without the Spirit of God, "For the things of God are comprehended but by the Spirit of God." The Gospel, at the present day, is no newly

invented creed introduced to deceive the people and steal men's souls; and now, as anciently, we must move onward "In hope of eternal life, which God, that cannot lie, promised before the world began." As, therefore, the pretensions we make are the same as those advanced by the expounders of the Word of God in times of old, and, as upon the observance of it, if true, depends the future and eternal welfare of every human being who dwells upon the earth, how necessary that a proper care should be taken in investigation, and how exceedingly careful should we be that foolish pride and unjust prejudice should not rob us of our salvation.

Now we, perhaps, look upon the Gospel in a different light, and from a different position than do many. We believe it will prove the "savor of life unto life" unto those who believe and live it, or, "of death unto death" unto those who reject it; either prove the means of our eternal exaltation and prosperity and happiness, or, if we reject it, then will commence our future condemnation and misery and wretchedness. There can be no doubt, be it true or false, that it will be one or the other unto us. If it is true and we reject it, there is and can be no hope for us unless we speedily repent of our sins and turn to and serve God. We must be active participants in its conflicts with the legions of darkness, if we would partake of the benefits of its triumphs. "No one, now or hereafter, can claim that which he never earned. The pathway is pointed out by the servants of God and by the promptings of the Spirit, and we are told to walk therein; but we are not promised any reward if, because the way may be rugged and briars may be many and painful to bear, we desert the conflict and the Cause. But we are promised priceless blessings if we but remain faithful to the covenants we have made and the cause we have espoused.

But first, let us consider if we have an immortal soul within us and actuating our movements, as upon that issue rests the question whether it be worth saving or not. For us to think for one moment that there is no hereafter, would be most terrible. Such a belief

would destroy in us the aim of existence, the joys of our present life, and would detract most materially from the energy and perseverance of our manhood. We have those dependent upon us for support, for guidance and for salvation, inexpressibly dear unto us. We love them as the apple of our eye, or as the continuance of our existence. We would ward off from them every approach of danger, of sorrow and of gloom. But rather far would we see them perish miserably in this life, going with a hope of salvation into that to come, than to imbibe one false idea calculated to injure their eternal welfare. Our happiness is greatly enhanced by communion and association with them; and, in the ties and endearments thus formed is the pleasure of our existence. But, we undergo separation from them now, not because it augments or increases our present happiness, but that we know that by such a course we are performing our duty to ourselves, to them and to our God, at the same time preparing a heritage for ourselves and for them in the eternal mansions of our Father. Now, is all this future that we have marked out, to be suddenly broken up, and in place of the halo of celestial radiance and glory we expect to see encircling the righteous Saints of God, is darkness and gloom and despair to reign over all creation? No, the soul is immortal and will exist forever, and the faithful one can exclaim, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ." We will, if faithful, meet with the loved ones in the mansions of our Father, "Where rust cannot corrupt nor thieves break through and steal." When we think of this, we feel like exclaiming as did one of old, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angel, and hast crowned him with glory and honor." What are we but poor, weak worms of the dust, that He should offer up his Son.—He who had proven so disinterested and faithful—to obtain us grace and salvation.

Where may we go from the presence of the power of God? The Psalmist has sublimely expressed it, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." How, then, if we cannot go from His presence, are we to escape punishment for our sins and transgressions, when even hell would have to render up its prey? We may in the brief span allotted to our poor, erring human life, seek for fame, for honor and for position in the eyes of the world, but what is enjoying good report with those like ourselves, formed of dust, to knowing that He approbates our course and conduct, and will reward our faithfulness.

Not having proven, but taking it for granted that all reasonable beings will acknowledge the divinity of their origin and the immortality of the soul, we pass on to the subject we had purposed to write upon. Not that in our review of the Gospel we are contracted to within certain limits, for our bounds are as vast as is the sphere of truth, as illimitable as space, and as much peopled with images of beauty as is the azure dome of heaven with bright burning stars. Truth is what we would seek and what we would present unto our brethren; and wherever that truth is to be found, and we are permitted to enter, we would cull the most beautiful and the choicest flowers for the use and the instruction of ourselves and others. The Spirit of God is what we would have to guide us on to its possession, and never-warer or more infallible guide existed. We would have for our guidance the revelations of the will of God, made manifest to his children upon the earth through the instrumentality of his holy Priesthood. It is by the test of his Spirit that we would prove the Scriptures. We would not ask to see miracles—to have the waters divide assunder at our coming, the ravens to bring us food, the fire to be quenched of its intensity, the mouths of lions to be stepped, and

to see the dead rained to newness of life; but we would receive the testimony of that "small still voice" which speaks audibly to every heart that is honest, and will ask the Father in humility for this convincing power.

When men talk of their sanctity, and of their holy regard and reverence for the worship of the Lord, we are led to expect them to take steps necessary to convince themselves, beyond the possibility of a doubt, that they are in the right path which will lead upward to salvation and exaltation. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him," hath promised Him "who spake as never man spake." Who can bear their testimony that they *know* the Work of God has been established and is now upon the earth? Only those who have received the testimony of the Holy Spirit. They alone, of all the men and women upon the face of the earth, can say they *know* they are in the right path—that one which will eventually lead them back again into the presence of the Father.

And how can we testify so openly and boldly of the things of God? Not by any power of our own—not by any learning the colleges and seminaries of human invention have supplied unto us, for the Gospel "passeth all understanding," and cannot be preached, nor written, nor understood but by the Spirit of God. What! cannot we sit down in our study and write just such things as we see fit? No, you cannot, if it is your intention of writing upon the principles of salvation, without first invoking the aid and assistance of the God of creation. You may put sentences together grammatically—eloquence and music may flow in speech from your lips, or in burning words from your pen, but they will fall powerless upon the understandings and the hearts of your listeners and your readers. There is not that subtle, penetrating power accompanying them that flows from "heart to heart as oil from vessel to vessel." We have listened to eloquence ourselves. We have heard brilliant and logical sentences flow in the regular cadences of a most finished

elocution from the lips of the lecturer, and while we admired the skill we remained unmoved. And again, we have heard one single, simple sentence delivered with all the terseness and plainness of a backwoodsman's bluntness, yet with the force and energy of self-conviction, and a knowledge of its truthfulness, which has, despite its lack of polish, electrified us. To what did we attribute this difference in the effect? To the majesty of truth, to the force of reason, and to the convincing testimony of the Spirit.

When, therefore, we are asked *how* we know the Gospel to be true, we cannot answer so as to be comprehended by one who has never enjoyed the Spirit of God. Language is far too feeble to express our sense of what we feel. We know it is absolutely necessary, for the gaining of salvation, that we receive the Holy Ghost. John has said, "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Man is told, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." We are not promised that we shall have a *knowledge* of the truth of the Gospel until *after* we have received the Holy Ghost, as further says the Savior, "Ye shall receive power *after* the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth." This is a great promise, and one that each one of us should strive to come in possession of—not that all will be required to testify to the Gentiles of the truth of this Work, but that we may be satisfied that we are believers and that "the truth abideth in us."

As the gentle dew descending upon the earth gives life to shrub and flower, so the Spirit of God causes hope within the heart to bloom into certainty, and the aspirations of the soul to attune themselves to the music of the spheres. As with the wind, "we know not whence it cometh, and whither it goeth," but we *feel* its purifying influence, we acknowledge its

directing power, and we reverence God the author of our salvation. We look around upon creation—we note the landscape of varied hue, from the bright budding green of earliest spring, to the brown and sere leaf of latest autumn, each bespeaking a protecting care and power. We look upon the winter's garb of virgin snow, with the naked, leafless forms of shrub and tree protruding forth from its icy bosom, and we know that life still exists and will bloom again with returning spring; the shrub shall put forth its tender bud, the flower shall burst its petal, and shall perfume the air once more with its delicious fragrance. So will come forth the "human form divine;" when the trumpet of the archangel shall sound over the depths of creation. The Spirit bears us witness of this renewal of life, and O! how rejoiceth the heart when touched by the celestial music of the Gospel of salvation.

Our Father would not rob the heart of any of its simplicity and freshness, nor of its elasticity and youth. He would give us his Spirit that it might be "as a well of water springing up unto eternal life," bestowing perennial youth and innocence and happiness upon the faithful son and daughter of Adam. He still would have the poet tune his lyre, but not to the praise of the gross things of this life, nor to the evanescent pleasures and fleeting graces that we see around, but to the purer cadences of a higher and a celestial harmony. He would have him revel amid the spheres, scan the music of the stars, paint the gorgeous

hues of the amber-laden clouds of heaven, sing of the majesty of the great King, rejoice in the glorious happiness of His salvation, that every pulsation and heart-throb might be a hymn of praise to his holy name. He would not have fancy chained by the application of compass and rule, nor imagination circumscribed to the narrow bounds of the ascetic cloister, but free to roam wherever truth hath found an abiding-place; and regal science stripped of scholastic rules, purified by the all-pervading Spirit, shall bless and exalt man, causing his mind to roam in pursuit of truth through all the countless creations of our God.

What, poetry and science in the Gospel? Aye, why not. Is not poetry the language of the soul as science is the classification of facts? Is not the soul, when touched by Him, made to give forth its notes of inspiration by the promptings of the Spirit? Is not science purified when understood by a man of God? "The morning stars sang together, and all the sons of God shouted for joy," and is man formed with all the attributes of a God, with all the capabilities and hopes and aspirations and desires of an ineffable Divinity, to be robbed of these sources of happiness? Does not the Holy Spirit, we have spoken of, attune every discordant note within the breast to the honor and glory of God? Yet O! how powerless is language to express the feelings of the soul! How feeble is sense, how impotent is man!

J. G. R.

BLESSINGS ATTENDING OBEDIENCE TO THE COMMANDS OF GOD.

—O—

The experience of each succeeding day and year only tends to confirm the truth of the Psalmist's words, uttered near three thousand years ago, that "in keeping God's commandments there is great reward." Although the fifth clause of the decalogue is generally known among the sectarian religious world as "the commandment with promise," in contradistinction to

the other, to which no special, verbal promise is attached,—yet, every law which God has ever given to, and every requirement which he has ever made of mankind, may be just as truly termed a "commandment with promise;" for, whether plainly specified or not, there is always a rich reward attached to obedience to the mandates of heaven, and a corresponding curse.

attending disobedience thereto. The reason is obvious. God's laws and commandments are founded in the very nature and necessity of things. He comprehends the end from the beginning,—knows what will be the result of all the causes that are operating in the spiritual or physical worlds, combining to produce various phenomena—some of a beneficial, and others of a disastrous nature—and hence, when He gives a command, although he does not always condescend to explain his reasons for so doing, because it is not at all necessary that he should, yet we may be assured that he has the welfare of his children constantly in view, and that he sees some impending evil or calamity which can only be escaped, or some temporal or spiritual blessing which can only be gained by obedience to his mandates. In short, God is not an arbitrary being; his requirements are not the result of caprice, passion or selfishness; on the contrary, he has constantly in view the best interests of all his creations, and has the best of reasons for all he does and all he requires of his creatures, though it is by no means fitting that he should always make those reasons manifest.

These thoughts have been revived by contemplating the social condition of many of the inhabitants of portions of Staffordshire, Warwickshire and Worcestershire. About four months ago the proprietors of a great portion of the collieries in the vicinity of Birmingham, Dudley, West Bromwich, &c., dropped the wages of their men sixpence per day. This proceeding was promptly met on the part of the men by a general "strike." A large body of them—somewhere between ten and twenty thousand—left their work and commenced to rove through the country, holding immense mass-meetings in different places, and urging all their fellow-colliers to join them in the "strike," so that the supply of coal might be entirely cut off, and thus the masters be the sooner induced to withdraw their odious measure, and give the men their former full wages. But, although very successful in adding to their ranks—so much so that there are said to be about 30,000 men "at play" in the

district—yet they do not appear to be much, if any, nearer the accomplishment of their object now than they were four months since, for the masters appear as determined to resist, as the men are to maintain, the demand, and the iron masters say they will blow out their furnaces and shut up their mills and forges rather than submit. The suffering among the men on "strike," and their families, has already been very great—some, so it was stated the other day by one of their own number, having died from want—but, if the iron mills and forges should be shut up, it is easy to see that a fearful state of things must ensue, because the coal and iron trade form the principal business of that portion of country, and thousands now engaged in the various mills and works must be thrown out of employment, and all branches of trade and business will necessarily suffer.

Now, all this—and troubles yet in the future, compared with which these are but as a drop to the ocean—was foreseen by the Lord, and he provided a much better means of deliverance from oppression and remedy for wrong, than all the "strikes" or other measures which human ingenuity could devise or human endurance carry out. Twenty-seven years ago the Lord sent his servants to this nation, to warn them of the calamities and judgments awaiting them unless they repented, and also to inform them both as individuals and as a nation, how they might escape them. The Lord's plan was, for the people to repent of their sins, be baptized for the remission of them, receive the Holy Ghost through the imposition of the hands of his servants, and then gather out of this country to the land of America. Thousands could not, then, understand the reason for this command—notwithstanding the Lord had condescended to give it—nor see the necessity for obeying it. But had this nation, or even one-half of its citizens, received the glad tidings of salvation from heaven, and been willing to be guided and counselled by the Lord, how different would have been both its and their condition. Thousands, who have suffered in consequence of the "cotton famine" and

"colliers' strikes," and who have been compelled to listen to the cries of their children for bread, without the power to obtain it for them, and to witness their loved ones wasting away, day after day, and finally perishing before their eyes for want of the nourishment necessary to sustain nature—thousands of these would have long since been gathered into the chambers of the Lord, where they would have been in the enjoyment of peace and freedom and plenty. The condition of those who remained would also have been improved, for the value of labor, or skill, is decided, as is every other exchangeable commodity, by the relative proportion between supply and demand. If the supply of labor be greater than the demand, it must be a drug in the market, and the laborer must go begging for employment at such remuneration as the employer chooses to give; but, if a proper equilibrium be maintained, the result will be just and beneficial to both parties—the employer would find it necessary and to his interest to give liberal wages, and the employed would thus feel encouraged to perform a fair amount of labor. Nor would this emigration have injured the country, but, as could be shown, it would have tended to benefit and enhance its prosperity. How true is it that "Godliness is profitable unto all things; having the promise of the life that now is, as well as that which is to come."

Now, this present difficulty may be settled in some way, as many others of a similar nature have been, without any serious disturbance or bloodshed—one party or the other may be victorious, or a compromise may be effected between them; but the lesson it teaches is none the less impressive, and its testimony is none the less powerful to the fact that there is great reward to be obtained in keeping God's commandments. Those who, with trusting hearts, like Abraham of old, have obeyed God's command to gather to the land of Zion, have found it so, and have reason to rejoice that they were willing to believe the Lord without waiting to have his word proved to them; those who are still in these lands have also proved it, and

have reason to mourn—if they ever had the opportunity and did not embrace it—that they have not obeyed the Lord's command to come out of Babylon. Let the Saints and the world take warning by these examples. Before the Lord destroyed Jerusalem, he gave those who chose to avail themselves of it, a chance of escape, by calling away the Roman army from before its walls, after its inhabitants had had a foretaste of the fate that awaited them if they staid in that doomed city. These things transpiring at present in Great Britain, are only gentle warnings of what is about to transpire in the future—only the pattering drops that precede the approaching storm, bidding the traveller seek shelter from its violence. In the year 1857, in the 43rd number of the xix vol. of the *Millennial Star*, President Orson Pratt published the following prophecy:—"But if you (the people of Great Britain) will not, as a nation, repent, and unite yourselves with God's kingdom, then the days are near at hand when the righteous shall be gathered out of your midst: and woe unto you when that day shall come! for it shall be a day of vengeance upon the British nation; and your armies shall perish; your maritime forces shall cease; your cities shall be ravaged, burned, and made desolate, and your strongholds shall be thrown down; *the poor shall rise against the rich, and their storehouses and their fine mansions shall be pillaged*, their merchandize, and their gold, and their silver, and their rich treasures, shall be plundered; then shall the lords, and the nobles, and the merchants of the land, and all in high places, be brought down, and shall sit in the dust, and howl for the miseries that shall be upon them; and they that trade by sea shall lament and mourn, for their traffic shall cease. And thus shall the Lord Almighty visit you, because of your great wickedness in rejecting his servants and his kingdom; and if you continue to harden your hearts, your remnants, which shall be left, shall be consumed as the dry stubble before the devouring flame, and all the land shall be cleansed by the fire of the Lord, that the filthiness thereof

may no more come up before Him."

Whether the fulfilment of this prophecy be close at hand, or comparatively remote, is of but little consequence; that it will be fulfilled, and that literally, is as certain as that the sun will continue to rise and set, or rather, that this planet will continue its revolution upon its axis. The Lord is suffering the inhabitants of

this land to hear the mutterings of the distant thunder; the clouds are looming murky above the horizon; the tempest gathers blackness, and, ere long, it will burst in fury over the doomed continent, and the arm of the Lord will fall heavily upon the wicked. Let the honest take warning, and haste to find shelter beneath the protecting ægis of God's Latter-day Kingdom.

THE WAY OF LIFE.

It is generally supposed by the world that the Latter-day Saints look upon themselves as a highly favored and exclusively chosen people of the Almighty; for the Elders of Israel traverse sea and land, crying unto the nations, in the words of the Savior, "Come unto me all ye that labor and are heavy laden, and I will give you rest;" have faith in the Lord Jesus and you shall be healed, for we have the principles of life to bestow upon all who will listen to the voice of the Spirit of God speaking through us. Again are those blessings which were enjoyed by the Former-day Saints, bestowed upon the children of men, for God has revealed himself in this the last dispensation of the fulness of times. And I bear testimony unto you, that Prophets, Apostles, Evangelists, &c., are again on the earth to guide those who will listen to them unto the true fold of Christ. This causes many questions to arise in the minds of those who hear their testimonies. It is not my intention to answer all of these questions, but I purpose dealing with a few of the principal ones. The first which presents itself is, "Can it be possible that these people are right, and that the whole of mankind are weltering in unbelief and following a vain phantom? Surely God will not suffer the majority to be kept in ignorance when he ushers in his great Work." People look on this question in this light, simply because they have never made themselves acquainted with, or reflected upon the dealings of the Almighty with the children of men in

former ages. We wish to show that God does not reveal himself unto the multitude when he wishes to do a work on the earth, but to individuals, and, that this may be patent to every one, we refer them to Matthew iii, 1, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Here we see, of all the nations, one man only was in possession of actual revelation direct from God.

Again, in Matthew x, 5, "These Twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentile, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." It is evident from these passages, that the multitude did not receive revelation from God, but that they were dependent on the testimony of certain men. God spake unto Noah saying, Genesis vi, 13, "The end of all flesh has come before: make thee an ark of gopher wood. * * * And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life. But with thee will I establish my covenant." Also Genesis vi, 3, "And the Lord said, (evidently speaking to Noah) My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years."

Thus we behold that God revealed to Noah, who was a preacher of righteousness, his intentions respect-

ing the destruction of the inhabitants of the earth one hundred and twenty years before its consummation, and required the antediluvians to believe the words of this Prophet, for their temporal as well as their spiritual salvation. Courts of justice in the world condemn or release persons brought before them on the testimony of their fellow-men, and the Scriptures are the precedent to all the civilized world for law; and we read there, "By the mouth of two or three witnesses every word may be established." The testimony of two or three respectable citizens is sufficient to justify or condemn the prisoner. But let a Prophet of God come forth and declare the purposes of the Almighty, and say to the people, "If you will obey certain laws and ordinances, strictly Scriptural, you shall know of the doctrine whether it be of God or of myself," how few there are who believe him. Yet some will go forward who have heretofore borne irreproachable characters in their neighborhood, and comply with the requests made of them, after which they testify that

the promises made have been verified—that this man is a Prophet of God; the bitterest persecution ensues; their lives are sought by their former friends, and immediately their relatives perceive a plague spot where yesterday all was fair, and they shun them as though they were suddenly become leprous. Why is this? Jesus says, "I have given them my word; and the world hath hated them, because they were not of the world, even as I am not of the world." The people who now comprise the Church of Jesus Christ are those who have listened to the solemn testimonies of the Elders, and proven their words by asking of Him who "Giveth liberally and upbraideth not." And those who think we are blessed above our fellows, let them obey the words of Peter on the day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." We are a chosen people because we have given heed to the word of God both in the Scriptures and to his servants who are now on the earth.

B. Y., JUN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 22, 1864.

HOME NEWS, EMIGRATION, ETC.

It appears from letters and papers which we have received from Utah, that Presidents Brigham Young and Heber C. Kimball, and a portion of the Quorum of the Twelve Apostles, are travelling through the Territory and visiting the various settlements, counselling the Saints and preaching to the people. We present our readers, this week, as a specimen of these visits, that made to the settlement in Weber Valley, which is located on both sides of Weber River, about twenty miles above the mouth of the kanyon, in Morgan county, and twenty-four miles below the old Pioneer crossing of that river. The account of this visit is taken from the *Deseret News* of August 17th, 1864:—

"On the afternoon of the 4th inst., President Brigham Young and Heber C. Kimball and company, left this city to fill an appointment previously made for a two days' meeting in Morgan county. The party were greeted and escorted through Bountiful

by a company of militia; the brass and martial bands also played salutes and appropriate airs as the company passed. The late crops at this place and at Centreville bore painful evidence of the scarcity of water for irrigating purposes. The company remained at Farmington over night and were the guests of brothers Judson L. Stoddard and Leonard Rice: Elders George A. Smith and F. D. Richards preceded the company to Farmington where Elder Smith fulfilled an appointment to preach.

Friday, 5th, they proceeded to Morgan county; before entering Weber Canyon they were joined by Bishop Layton and Capt. Robert Burton's mounted company. Arrived about 2 p.m. at Bishop Thurston's, where a neat substantial Bower had just been erected 45 by 65 feet, the posts of which were ornamented with sheaves of wheat and oats, and stalks of corn, flax and hemp, also with bunches of onions, carrots, turnips and cabbages—the productions of the valley. Wreaths of evergreens dotted with flowers were suspended over the stand, in the midst of which, sown on green silk in large scarlet letters appeared "WELCOME."

On the morning of the 6th, Elders John Taylor, W. Woodruff, and Lorin Farr, Bishops John W. Hess, C. W. West, W. R. Smith and many of the Saints from Davis county and adjoining settlements arrived; also the Ogden brass band whose enlivening strains of music filled the mountain recesses with melody and harmony.

Meeting commenced at 10 a.m. President Heber C. Kimball expressed his gratification at meeting with the Saints in that beautiful valley. He blessed the settlers and their children, and the valley, and exhorted the Saints to live so faithfully before God that the land might not be cursed through sin, but that the elements might be sanctified by the blessing of God. Alluded to those who heard the word, but did not receive the same, their minds not being conceptive. Exhorted the Saints against lying and tippling with iniquity and allowing their hearts to become covetous. Advised Bishop Thurston to build a good house for his worthy family and pay some good mechanic in wheat for erecting the same. Elder George A. Smith referred to the difficulties interposed by settlers themselves to the improvement and development of new countries. A Judge wished to locate a bridge at a certain point, the Bishop thought it best to have a ford, and by being disunited they succeeded admirably in tying each others' hands and retarding public improvement. His course had been when in Council to give his views, however foolish, and then fall in with the policy decided upon by the President and work to the same with all his might.

Afternoon.

Elder F. D. Richards referred to his first acquaintance with this region of country; a few years ago none would have ventured to sow grain in the valleys of the Weber. This year, however, he had the pleasure of seeing grain raised on Kamas prairie. Since the servants of God had blessed the mountains and the valleys, and the Saints had located upon them, the elements were so tempered that grain and fruit grew and matured beyond the expectations of the sanguine. The Tithe of what the earth produces is the Lord's, and He promised the ancients that if they would bring the same into His storehouse He would rebuke the devourer for their sakes. We could readily see that the elements had been modified for the sake of his people on these mountains. Counselling those who desired their own prosperity and that of the work of God to pay their Tithing, that this sacred law might be engraven on their hearts and those of their children after them. Elder W. Woodruff rejoiced in the good instructions given. Realized that when the Saints built up the Kingdom of God, they built up themselves; and when they undertook to pull it down they pulled themselves down and wrought for their own destruction. Exhorted the Saints to husband their grain—not only to save themselves from want, but to provide for their friends and relatives who would come here for bread.

Elder George A. Smith read the revelation wherein God promised his Saints that they should be a free people if they followed Him. Exhorted the Saints to humility and

faithfulness, that they might be able to appreciate with grateful hearts their situation, and not be left in darkness to run after the Gentiles and partake of their plagues.

Elder Hogan addressed the Danish Saints for a short time in their own tongue.

After meeting President Young and party visited Taggard and Hinman's mill on East Canyon Creek, then returned to the Weber which they crossed and dined at brother Stoddard's and returned in the evening to Bishop Thurston's.

Sunday 7th.—Elder John Taylor preached. He was pleased to see the agricultural representations in the Bowery. Such fine specimens from their fields furnished abundant evidence of the capabilities of the country. How would Europeans feel if they should be invited to settle in these fertile and productive vales, and have the use of the soil, the timber, and the range without paying any rent; and also enjoy the immunities from war this people do?

We thought sometimes when we raised good crops it was our own smartness, and when good results crowned our labors, we oft took the credit to ourselves and felt like one of old. "Is not this great Babylon that I have built." How difficult it was for the Saints to realize God blessed their fields not only to give them a good crop, but for the building up and establishment of his Kingdom on the earth, and that we might learn heavenly principles and teach the same to others. President Heber C. Kimball referred to the excellent teachings given by brother Taylor and the brethren who had spoken; spoke of his bodily sickness on this trip, but his spirit felt well and buoyant. Said those who lied and committed whoredomes should be cursed; also those who opposed God's latter-day Work, whether Gentiles or Jews; but the greatest curse would be upon those who should turn away from the Work of God.

President B. Young made a few concluding remarks. Said the Work of God was a labor of love; and that many of the Saints would desire that they had lived more faithful and made more improvements.

Afternoon.

President Brigham Young preached. He congratulated the Saints on the privileges enjoyed of worshipping the God of our Fathers in these peaceful vales. This people had proven to God that they would hearken to Him and be gathered together where the institutions and ordinances of His House could be honored and observed. Referred to the greatest hardships and troubles encountered; viz., disappointment in water for irrigation by neighbors turning it off; wife letting stock get into fields and eating up grain. These and similar trials frequently overcome the Elders of Israel and roused their passions till anger and hatred predominated, where love and charity should reign. Saints should not let passion rule in their households. If our children are brought up as they should be my opinion is, they will never depart from the ways of truth and righteousness.

Counselled the people to set all their food on the table and then uncover the same when they blessed it. Exhorted the Saints to be one in temporal as well as spiritual things, remembering the words of the Savior, "Except ye are one ye are none of mine."

Counselled the brethren whose houses were scattered here and there to gather together in sufficient numbers to have a district school, so that their children could attend school without danger from wild beasts or too great exposure in severe weather.

Advised the brethren settling in this valley to make their calculations to build in cities. The brethren were never counselled to settle so as to expose themselves and families to the Indians. When we should be privileged to return to Jackson county, we will be counselled where we shall build and where the lines of our farms should run. Our inheritances will be allotted to us by the Bishop. Entreated the Saints to live so that they should be willing to be dictated by God's servants. Counselled the brethren to settle so that schools could be sustained, and if books are scarce, let the teachers introduce black-boards, on which much may be taught advantageously; the youth should be

instructed thoroughly in the English language, so that when called to preach they can use it successfully in making manifest to mankind the principles of the Gospel of Jesus Christ. Also advised the organization of choirs and bands of music, to be taught by competent musicians; that the youth may find that recreation and enjoyment in our midst, that is pleasing and satisfies the soul of mankind. It is the duty of every Elder to make his home so pleasant that his children will not wander therefrom to find the enjoyments of life.

President Young reviewed the agricultural condition of neighboring States and Territories, and asked where was the State or Territory that was husbanding their grain to supply the wants of the destitute and hungry.

The President blessed the Saints as fathers and mothers—their sons and daughters, the musicians, the mountains and hills and valleys."

We also observe, with much pleasure, the doings of a Convention, consisting of delegates from every part of the Territory. The object of this movement is, perhaps, best expressed in the following extracts from the report of the committee:—"To take into consideration the wants of the present population, and the incoming emigration of many thousands." "To provide for the present and future necessities of ourselves and dependents, to preserve our wheat from being fed to animals," and to be "retained in the country, to be distributed to the needy in time of scarcity." After considerable discussion, and adopting a list of prices for products sufficient to meet the exigencies of the times, the Convention adjourned until the 4th day of October inst., to meet at the same place. This is a matter of essential interest and importance to the Saints, as the occasions and inducements to part with their grain for a lessened value are so many and so great, that true economy and self-preservation requires the continued efforts of those who are the guardians and protectors of the people's welfare, to control its disposition in those channels best calculated to subserve the interests of the people, and provide against any future contingency of want or scarcity.

Among other items we observe that a Mass-meeting was to be held in the Bowery on the 17th of August, to consider the propriety of sinking artesian wells on the bench lands within the limits of the city. From the cotton districts reports are rather unfavorable, although it was thought there would be from a half to two-thirds of an average crop; and it appears to be generally considered, that with wisdom's guidance and practice, there will be a sufficiency of all kinds of products usually cultivated in Utah, to carry them safely through until another harvest.

Captain Murdock's train had arrived at Parley's Park on the 25th of August, and was expected in the city the next day. The most of the emigrant and merchant trains were above Fort Kearney on the 11th of August. None of them had suffered, and probably would not suffer, from the uprising of the Indians on the Plains. Although we published in our last week's issue a month's later news, which we received by letter from brother Cannon, yet the deep interest felt by the Saints in the welfare of their emigrating relatives and friends, makes everything pertaining to them doubly interesting, the more intensely so when we consider how they have been preserved from the terrible scenes of bloodshed and carnage of merciless Indian warfare, which has so fearfully been visited upon other trains and people travelling on the same road.

The preliminary surveys of the Union Pacific Railroad were progressing under the direction of Samuel B. Reid, Esq., Division Engineer. We learn from a report published in the *Daily Telegraph*, that the surveying party had

prosecuted their labors from the south-east corner of the Temple block on the Weber route, 233½ miles, to the connection with Mr. Evans's line on Bitter Creek, beyond Green River. The report says, "At various points along the line and contiguous to it, can be found an abundance of timber for ties and rigging. There are also stones of excellent quality for bridges and culverts, and coal to run the engines and supply the country after the track is laid. * * * Not a thought is entertained as to the practicability of the route surveyed, and upon the whole it has exceeded the expectations of the party engaged in the survey. They were, however, to continue their explorations up the Weber River, from the mouth of Chalk Creek to and across Kamas Prairie, and down the valley of the Provo and through Utah valley westward."

What a contrast presents itself to the mind when contemplating the united efforts of a whole people thus pursuing the peaceable avocations of life, producing union and plenty, peace and prosperity, and securing unto themselves and their posterity the blessings of life, liberty, and the pursuits of happiness, and those whose whole energies and most untiring efforts are devoted to, and engaged in accomplishing their own utter overthrow and destruction. Time was when it was said "that the children of this world are in their generation wiser than the children of light," but we trust that in the dispensation of the fulness of times the development of the last days will, among other things, reverse this axiom, and the Saints of the Most High will prove to God, angels, holy beings and all good men, that the "day star has arisen in their hearts," and the "sun of righteousness with healing in his wings."

APPOINTMENT.—Elder Rupert Brown is appointed to labor in the Manchester District, under the direction of Elder Thomas Taylor.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCE.

WELSH DISTRICT.—From Elder George Stokes we learn that a District Conference was held in Merthyr Tydfil, on Sunday the 25th ult., at which were present Daniel H. Wells, of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Elder William H. Waylett, President of the Welsh District, and Elders W. S. Phillips, E. A. Richards, William Lewis, George Gibbs, George Stokes, George Reynolds, David Rees, William Leek, W. T. Jones and D. M. Davies. From the representations of the different Elders, the District is in a thriving and prosperous condition, the additions during the present year having been numerous and satisfactory. The instructions received during the Conference from President Wells, and others of the Elders present, were of a cheering nature, calculated to instruct as well as inspire the people present to renewed diligence and faithfulness.

Wink at small injuries rather than avenge them. If, to destroy a single bee, you throw down the hive, instead of one enemy you make a thousand.

ABSTRACT OF CORRESPONDENCE.

KENT CONFERENCE.—Elder George Sims writes to us from Faversham on the 3rd inst., and from him we learn the melancholy intelligence that two of the brethren, Elders William L. Jemmett and Daniel Wise, were blown to pieces in the terrible gunpowder explosion which occurred at Erith on the 1st inst., and likewise the husband (who was not in the Church) of one of our faithful sisters. They leave families to mourn their loss. Their fate is sincerely mourned by a large circle of acquaintances, who have witnessed the uprightness of their actions and the faithfulness of their lives. The Work of God is prospering in the Kent Conference, the Lord manifestly assisting the labors of his Elders.

C O R R E S P O N D E N C E .

ENGLAND.

MANCHESTER DISTRICT.

Manchester, Oct. 4, 1864.

President Wells.

Dear Brother,—Thinking that a short sketch of the condition of this District, and my labors connected with it, might be acceptable to you, I take great pleasure in addressing you at this time. Being pretty well acquainted with every portion of it, by my own visits and the reports I get from the Elders, who visit almost every member in the District, I can say that on the whole it is in a healthy, prosperous, progressive condition; the Saints are increasing in numbers, wisdom, intelligence and power with God; their love towards the Work of God and for each other is also growing. We have lately organized three new Branches. Manchester being largest, adds most to its numbers, Liverpool is also increasing, and Preston is not behind.

The Presidents of Conferences, Travelling Elders and local Priesthood, are all united with me, and in our way we seek to do all the good we can. The Saints generally do very well; of course, as elsewhere, there are those who might do much better if they could see how; however, I notice that by kind encouragement we accomplish most, and there is a constant improvement. I have of late visited some

places where our people have no meeting-rooms. We have hired halls, sent the bellman around, and gathered good congregations of strangers, who have listened very attentively. My impressions are, that there is a more liberal feeling manifest towards us as a people, and although the world has some strange notions about us, when kindly invited they will give us a hearing, and the impressions made are often quite favorable, and if they do no other good, they allay prejudice. Quite recently I have called upon many persons out of the Church, principally relatives of my acquaintances in Utah; they have brought up the stories they had heard and their arguments against us, including polygamy, all of which I have met and answered, and they have concluded that "Mormonism" is not so bad as they had supposed, and in some instances they have been quite anxious that I should call again and send them books to read, treating on our principles, which of course I promised to do. In one instance I came across a Wesleyan circuit preacher, who said he was personally acquainted with so much abominable evil that he knew was practiced by the "Mormons," that he blushed to relate it. I told him that I thought our friends could bear to listen to anything that such a modest man as he had been person-

ally a witness of; and when it all came out, it was what he had read in the newspapers. I asked him if he believed all he read in the newspapers. "Oh, no!" he said. I then showed his meanness in trying to palm off newspaper stories for personal knowledge, at which he became angry, and brought up the ancient Pharisaical, modern ministerial argument, that "Such people ought to be swept from the earth," &c., &c.

The distress in the cotton districts has very materially affected the prospects of many of our people emigrating from this country, but they do not despair, but trust that the way will be opened up for their deliverance if they only continue faithful; and they are encouraged in this faith by seeing the way opened up with such signal manifestations of the favor of God in behalf of other faithful Saints in years past, and, also, in their obtaining labor. Our people often rehearse to me with pleasure how God has blessed them above others, without their condescending to that cunning craftiness or fawning to the rich, that is the resort of many of the world in these hard times. The good results effected by the visits made into different parts of this District by the Presidency from Liverpool and Elder O'Pratt, sen., are all remembered by the Saints with joy and gratitude, and the Saints of Manchester Conference are anxiously looking forward to the 30th inst., when they expect to see yourself and brother Young at our Conference.

In my labors I have great pleasure. God has often given me manifestations of his approbation and goodness in bounteously bestowing his holy Spirit, and in blessing my administration among the people, and I feel very grateful to him for it. I esteem it a great privilege to be a co-worker in so great and glorious a cause as the one we are engaged in. It has taught us reality in relation to the existence of

God, and enabled us to comprehend him as he is, and give us power to banish from our minds that undefinable, incomprehensible, immaterial being that the ignorant priests and multitude call God.

It gives the most critical (if he will use his own agency) power to know for himself whether God lives and is the Author of this Work or not; and when man has become obedient, it rewards him with truth for error, light for darkness, certainty for doubt; and, although we often thought we should like to be happy before embracing the Gospel, we could never see how we were to attain it, until we were taught by the Spirit of God that it was the little things of to-day that made up the items of our happiness or misery; and we now see that we can lay a foundation for everlasting joy and happiness, if we will only be obedient to the Gospel of Jesus Christ as revealed from heaven again in its ancient purity.

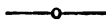
But it will not be done by talking about it. We have to labor, and yet, if we labor aright, we are paid as we go along. The man who has faith, and wisely uses it, is always happy. He who is never found musing at what the servants of God do, who are placed over him, is always happy. He who is found liberally supporting the Work of God, by administering to the wants of the Elders, subscribing for the STAR and JOURNAL, and reading them, is always happy. He who pays his Tithing with a liberal hand, not to please man, but because he sees that it is right, is rewarded with a large soul, comprehensive views, and is always happy.

For fear of getting tedious I will quit, praying God to bless you and brother Young with health and strength, and every necessary qualification. I remain yours very sincerely,

THOMAS TAYLOR.

BE CONTENT.—There was a boy who only wanted a marble. When he had the marble he only wanted a ball; when he had a ball he only wanted a top; when he had a top he only wanted a kite; and when he had a marble, ball, top and kite, he was not happy. There was a man who only wanted money; when he had money he only wanted a house; when he had a house he only wanted land; when he had land he wanted a coach; and when he had money, house, land and coach, he wanted more than ever. Be content with little, for much will have more all the world over.

V A R I E T I E S .



A farmer in Pennsylvania, whose sheep had been stolen for many years, offered a notorious sheep-stealer twenty pounds a year to let his flocks alone. That worthy, however, only smiled, and said, "No, thank you, I think I can do better."

"Who is he?" said a passer-by to a policeman, who was endeavoring to raise an intoxicated individual who had fallen into the gutter. "Can't say, sir," replied the policeman; "he can't give any account of himself."—"Of course not," replied the other; "how can you expect an account from a man who has lost his balance?"

A curious boy in Lochwinnoch parish, Scotland, asked his mother about the origin of man, etc., and was answered:—"We are all made of clay."—"Are the horses made of clay, too?" he asked.—"Oh yes," was the reply; "all of clay."—"Then, mother, Duncan Donelson has but one leg; has the clay been unco dear, d'ye think, when he gangs wi' a timber ane?"

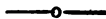
D I E D :

At Liverpool, September 27th, 1861, of inflammation, Joseph, son of William and Mary Ann Taylor, aged 4 months.

In the South Shields Branch, Newcastle-on-Tyne Conference, October 7th, 1861, of cancer in the bowels, John Willan, aged 66 years. He died in full faith and fellowship.—*Darwen News* please copy.

In St. George, U. T., July 30th, of flux and fever, James D., son of John and Agnes Donald Pyram, aged 5 months and 9 days.

P O E T R Y .



B E A U T I F U L Z I O N .

Beautiful Zion! away in the west,
Bright land of freedom I love thee the best,
No spot on the wide earth so lovely as thee,
Hope of the righteous! home of the free!

Beautiful Zion! for thee would I brave
The dangers that lurk in the dark blue wave,
O'er mountain and prairie, how gladly I'd roam
With Zion in view, my beautiful home!

Beautiful Zion! theme of my heart,
With the joys of father-land e'en would I part,

But Zion! dear Zion to thee would I cling,
While an exile I roam, thy praises I'll sing.

Beautiful Zion! star of the west,
Thy sons are the bravest, thy daughters the best,
No vile despot in thee shall e'er sceptre wield,
Virtue and truth shall thy fairest ones shield.

Beautiful Zion! thy Messiah is near,
Jesus thy King soon in clouds shall appear,
The wicked are fearing they know not for why,
Thy loved ones rejoice, their redemption is nigh.

St. Helens.

BARBARA FARR.

C O N T E N T S .

The Testimony we Bear.....	673	Appointment.—News from Conference.....	685
Blessings Attending Obedience to the Commands of God	677	Abstract of Correspondence.....	686
The Way of Life'.....	680	Correspondence.—England: Letter from Elder Thomas Taylor.....	686
Editorial.—Home News, Emigration etc.	681	Poetry.—Beautiful Zion.....	688

L I V E R P O O L :

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L O N D O N :

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 44. Vol. XXVI.

Saturday, October 29, 1864.

Price One Penny.

REMARKS

BY ELDER ORSON PRATT, SEN., OF THE QUORUM OF THE TWELVE APOSTLES,
MADE AT THE DEDICATION OF A NEW HALL, AT PADDINGTON, LONDON.

(Reported by Elder J. L. Barfoot.)

I have great pleasure in knowing that this place is now dedicated to the service of God, and that it will be used entirely by the Saints. God does not dwell in unholy temples—the places for his worship should be kept holy. It also should be so with those who enter into covenant with God; their bodies should be kept holy; they should sanctify themselves. "Know ye not," says the Apostle, "that your bodies are temples of the Holy Ghost?"

By an act of obedience to the requirements of the Gospel, we have become entitled to the Spirit of God: Jesus will take up his abode and dwell in us. Not that the personage of God, or of Jesus, will abide in us. No! no natural man can abide their presence, unless he is clothed upon with the glory of God. The Holy Ghost is a part of the Godhead, and it is by the presence of this Spirit that God dwells in us. This Spirit is of the nature of God, and it imparts to us of the attributes of God: it is in that sense that God is in us. The

revelation, speaking upon this subject, says, "I am in you, and you in me, inasmuch as you have received me." Not that we have received the FULLNESS of those perfections and attributes which pertain to the Holy Ghost, but, so far as we have been made like unto God, by the renovating influence of this Spirit, and made new creatures, in proportion to our advancement in this direction, so is God in us, and we are prepared for the enjoyment of the things of his kingdom.

When Jesus dwelt in the world, he prayed for his disciples, that "they might be one, even as he and the Father were one, that the world might believe." He did not mean that a plurality of persons should become one. He meant that they might become one in light and intelligence—one in truth, filled with the same knowledge and power. It was in this respect he wished them to become one. It is for this reason that our bodies are temples of the Holy Ghost, that we may be one, and this is why

it is necessary that we keep ourselves from defilement ; for, if we have been enlightened by his Spirit, and enjoyed the good things of God, and then suffer ourselves to be defiled, that Spirit will depart from us. Why ? It will not dwell in unholy, fleshly tabernacles, no more than in a temple made by hands, wherein sin is committed. The Lord would forsake such a temple ; so with us. If we would have him take up his abode and dwell in us, we must not yield to sin ; we must not try how NEAR we can go towards sinning without transgressing. No ! we must be steadfast and immovable in the truth, and always continue to walk in the straight and narrow path that leads to eternal life.

But one may ask, "Suppose I do sin, must I give up trying to overcome ?" No ! If you repent with all your heart, as when you came forth and received the ordinance of baptism, you will be forgiven. But you must repent—to think He will forgive you unless you do repent will not do ; there must be real, thorough repentance. What is repentance ? It is not only to confess to the Lord, but to FORSAKE SIN. Unless you do this, the Lord will not blot it out. If you forsake sin there will be a thorough reformation, and "He that confesseth his sins and forsaketh them, the same is forgiven."

But, sometimes we sin not only against God, but against one another, by speaking evil of our neighbor, or backbiting. This is a wrong we have not only to confess to the Lord, but to the person wronged, and say, "we are sorry"—say, "we will do so no more." Suppose you were to go to the Lord, and not to the person wronged, would the Lord accept your confession ? No ; you must go to him you have wronged. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ; leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift." This will be a sacrifice of your feelings ; your brother will see that you are honest, he will, if a good man, pity and forgive you, then will con-

fidence be restored between you, and you will be friends.

"But," says one, "suppose my brother has sinned, have I not then a right to speak evil of him ?" No ! no more than if he had not sinned. "What," you may inquire, "am I to do ? Am I not to whisper to one and to another, to put them on their guard against him ?" I'll tell you what you have a right to do : go and strive to reclaim him ; go and tell him, in meekness, of the wrong he has done ; then, if he harden his heart, even then you have no right to publish him upon the house-tops. If you do anything more, you should take one or two with you, that you may labor with him. Then there will be two or three witnesses ; but it is not their duty to backbite the wrong-doer. No. Then the Authorities should be made acquainted with the evil, and they should deal with him ; and, if he still harden his heart, if he will not repent, then the Church should lift up their hands against him, so that evil may be put from their midst.

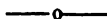
And now I will speak upon the duties of Teachers. The President of a Branch appoints certain men to act as Teachers and Deacons—they may be Seventies or Elders, but they can act in the duties of the lesser Priesthood, or of its appendages, and go forth to instruct the Saints. What are their duties ? "The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting or evil-speaking." They are to visit the houses and families of the Saints, to see that there is no iniquity among them. If there is any, they are to root it out, for, if it exists through their neglect, they are responsible for it, and the sin will rest upon them. They should not go in a stereotyped way, nor should they always take thought beforehand concerning what they should say ; they should go full of the Holy Ghost. No person, however much learning he may possess, is qualified to act as a Teacher, unless he has the Spirit. Then the Saints will be instructed and comforted ; those who are not doing right will feel

a palpitation of the heart when the Teacher is coming. They will say in their hearts, "O, how I hope he will get through quickly—how I hope he will not ask me many questions, so that I may not be found out;" but, through the Holy Ghost evil can be brought to light, and be rooted out

from your midst. This is why you need this Spirit. You should go before the Lord and seek for power, so that to the Saints who are in sorrow you may be enabled to speak words of consolation, that if they are tried and tempted, you may be qualified to teach them how they may overcome.

AMBITION.

BY ELDER JOHN NICHOLSON.



It is often the case that narrow-minded, little-souled men are ambitious. So are great men, for man is essentially an ambitious being, as that attribute is one of the elements of greatness, for it, combined with a love of the good, the holy, the beautiful and true, is an incentive to spur him on to the performance of noble actions, the accomplishment of great works, and creates within him an unquenchable, ever-increasing desire to assist in speeding onward in their fulfilment the designs and purposes of Jehovah; realizing that his hopes of future exaltation depend on his usefulness and the consistency of the course pursued by him on his journey along the checkered pathway of human life. Some may consider it wrong to be ambitious from the fact that there have been men, possessing qualifications of no ordinary kind, whose sole desires for a season seemed to be to spend their energies in helping to roll onward the Work of God on the earth, who have run well for a time, and then have turned their backs on the Truth. They are no longer found among its firmest supporters—they have fallen like the yellow, dried-up leaves of autumn, in consequence of their having, lucifer-like in their aspirations, grasped after that which it was not their right to receive. Some might say of such, "ambition ruined them," but would it not be a more just conclusion to arrive at, were we to say it was the misdirection of that attribute which caused their fall. We have every reason to believe that that principle, as well as every other en-

nobling and exalting one, is fully developed in our Father in heaven.

Alas! how many do we see sailing easily along on life's voyage, floating onward without any seeming interest in anything in particular, save it be in the supplying and gratifying of their physical wants and appetites. Thus do they jog on from day to day, from month to month, from year to year, with scarce one Godlike aspiration or one original or energetic thought, displaying in all their movements a drowsy indifference to all life's intellectual enjoyments, which is quite deplorable. Man should have at least ambition enough to cause him to shake off the fetters of ignorance and superstition in which he is bound, and emerge from darkness into the resplendent rays of light and truth. True, men of aspiring natures have often, in order to reach the "goal of their sordid aspirations," trodden roughshod over the best interests of humanity, their only object being to gain the ascendancy over their fellows, that they might bask in the fitful smiles of popular opinion, and have their names and achievements recorded and handed down from generation to generation. But the aspirations of large and noble souls, they in whom the principles of virtue and integrity are so thoroughly grounded and implanted, that nothing will cause them to stoop to meanness or deviate from the path of righteousness and truth, and who press forward with unswerving determination on the road which leads to exaltation, have a very different object in view. Their great desire is to do as much good as

lies in their power to accomplish, and to acquire as much intelligence as their minds are capacitated to receive. In such there is a becoming amount of modesty, which, whether displayed by man or woman, is beautiful to behold. It has been remarked that none are truly great who are not to some extent diffident, although it does not follow that all who are diffident are truly great. O ye who feel wise and self-sufficient, when you associate with those who possess this feeling to a weakness, hurt them not by word nor look, neither think that their backwardness is an indication of the shallowness of mind, for it may happen that behind that shame-faced exterior there is hidden up a depth of soul which might make even you blush for your own littleness, and it may only require circumstances to bring forth those talents, qualities and capabilities, in all their brilliancy.

A self-conceited, ambitious man is a nuisance to society; he "bridleth not his tongue," but is ever endeavoring to impress you with the idea that he is so very good, so very wise and so very exemplary. He is continually "blowing his own trumpet" or sounding his own praise, and revels much in the use of the monosyllable I. He is always depreciating the merits of his more noble and worthy fellow, at

whom he is continually barking like the little dog that barks and snarls at the majestic steed as it passes along the highway. In such little minds the power of exaggerating seems to be developed to an alarming extent. It appears as if they could hardly relate an incident or event—in which they, as a matter of course, are the principal actors—without speaking hyperbolically, or going considerably beyond facts, thinking, perhaps, that in trying to embellish the truth—which requires no embellishment, for truth recommends itself, neither can it be embellished—that they may appear larger in the eyes of others. O vain thought, for on the penetrating among the sons and daughters of men, it has a very different effect.

Now, when a truth is elucidated, the amount of good accomplished by its elucidation depends on the amount of application it receives. Then let us endeavor to realize the important fact, that all the attributes that man has inherited from the "Father of the spirits of all flesh," are for his exaltation, if properly used and directed—that actions speak louder than words, and that the amount of salvation the Gospel has afforded us is proportionate to how much more good, noble and intelligent, we have become by embracing its principles.

THE SAINTS AND THE WORLD.

BY ELDER G. C. FERGUSON.

Every infallible test or standard which enables us to form a correct estimate of men or things, is a valuable acquisition to mankind. The extensive knowledge and application of such tests betoken a high state of advancement, while the neglect or ignorance of them is the sure concomitant of barbarism. The compass, the balance, the plumbline and level, are familiar instances of applied tests which have been of immense service to mankind. One advantage of a standard of judgment is, that the accuracy of its indications puts a stop to all caviling; thus, when goods are

fairly weighed in a just balance, the demonstration of equity is so complete, that dispute is out of the question. Now the Everlasting Gospel, as a system, supplies celestial power and keys by which the humble believer is enabled to judge correctly of the most important matters which concern his present and eternal interest. It removes doubt from the mind, and fills it with certainty. It is a compass by which life's voyager may steer a true and steady course, notwithstanding all the shoals and quicksands which imperil his advance. It is a balance which weighs men and their preten-

tions with astonishing accuracy. It is a plumbline which reveals the leanings of the most upright, and it is a level which determines the true altitude of all.

But do those qualities pertain to the so-called Christian churches which have been formed by men? No; because men-made churches are as destitute of the Divine Spirit, as are men-made gods, and this is why these churches are so bitterly opposed to the Truth. It makes plain their weakness and folly, and points men to a Church that hath foundations. A church that really is of God is never afraid of truth, but a church that is not of God is worse than the natural man, for all men have by nature a measure of God's Spirit. How was it that the old Scribes and Pharisees erred in reference to Jesus of Nazareth? Simply because their men-made systems supplied them with no means of judging whether he was of God or of the Devil. The religion revealed to their fathers through Moses, was intended as a school-master to bring them to Christ, but they had drowned the voice of the school-master by their wranglings and disputations, and they clung to formality and human tradition. Had they asked God, who giveth wisdom to all men liberally, light would have been given to them. Had they even suffered their own natural instincts to guide them, there would have been some hope; but they preferred to be led by systems which the Spirit of God refused to animate, and which therefore owed what life they possessed to the powers of darkness and human wisdom combined. They, the Scribes and Pharisees, continually demanded that Jesus would prove his Gospel and mission by working mighty miracles, while he as constantly told them they could only know the Truth by performing a few simple things for themselves. His words to them were, "He that doeth the will of the Father shall know of the doctrine," &c. It was not by Jesus doing their labors for them they were to know of the Truth, but by acting for themselves, and it is in this way that each man must prove the Gospel for himself.

Those who think the knowledge of

God is to be won by seeing miracles performed, or by abstract reasoning, think about as wisely as they would were they to expect that seeing could only be demonstrated by hearing, or the sense of smell be understood by that of feeling. Each sense brings its own demonstration, and no other case is possible, neither is it possible for one man to see for another, as each one must see for himself. Now, the Father of our spirits knows precisely how the spiritual faculties of man are to be quickened, and each individual made to see the things of God for himself. The following outline of his Divine plan was published in America, in 1845, "1st, Man is required to believe in Jesus Christ as a crucified and risen Messiah. 2nd, Man is required to repent and forsake sin, and lead a new life of righteousness and truth. 3rd, Man is required to be baptized by immersion in water, in the name of Jesus Christ, for the remission of sins, and to receive the Holy Spirit by the laying on of the hands of the Apostles and Elders of this last dispensation of mercy to man. 4th, Man should believe in, and seek to enjoy the gifts of the Holy Ghost, as they were anciently enjoyed—namely, the ministry and communication of angels and spirits, the gift of seeing visions and of prophecy and revelation, the gift of healing the sick and of being healed, in short, all the gifts and promises by Jesus Christ, and by his ancient Prophets and Apostles, and enjoyed by the ancient Saints. 5th, All persons who embrace these principles should live holy, virtuous and prayerful lives, and should be literally gathered from all Gentile, religious and political organizations, and be identified with the Jews and remnants of Israel in their restoration to the favor of God and to their own lands; and, lastly, all persons thus united on the fulness of the Gospel, and prepared, should wait patiently, and look earnestly for the coming of the Son of Man, for he will soon come and execute the judgment written, and reign on the earth with his people."

The above document is by an authorized and inspired Apostle of Jesus Christ (P. P. Pratt), and is a brief summary of the important revelations

of God to his Saints and servants in these last days. Many thousands have complied with those requirements, and have thereby proved them to be of God. Many thousands on the other hand have rejected the message, and spurned the messengers, and will thereby be condemned. The Church of Christ is his body, according to Paul's first epistle to the Corinthians, xii, 27. It was God that organized that body, according to the same chapter. Now, why is it that in this world we find the human spirit only in the human body? Evidently because no other would answer the purpose—God has prepared a visible body for the invisible spirit, and no other would suit. And will man, then, presume to say that he can organize a church—i. e., a body, and put into it the Spirit of the living God? Shall the Spirit of the immutable Jehovah be dependent upon man to organize churches in which He may work out the world's redemption? Answer this ye makers and reformers of churches, and say whether your make-shifts are more suitable for the Spirit of God to dwell in, than the Church he organized and prepared for himself.

Churches are to be judged by their fruits. Now the fruits of the Church of Latter-day Saints are, that in religion they cling to every order and principle laid down by Jesus, while in secular matters they have been more successful than any other people on earth. The churches of Christendom,

on the contrary, have done away with Apostles, Prophets and inspired pastors and teachers. They have done away with baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, and all the ancient gifts and blessings, and their attempts at secular government have proved miserable failures. In religion they have been persecutors, and in secular government they have been despotic.

Had the Latter-day Saints met in solemn council to determine whether the Diety should be represented as a golden calf or a being without body, parts or passions—had they decided by vote whether the Atonement of Christ should extend to the whole human race, or be restricted to an elect few—had they settled it for the Lord that baptism should be an outward sign of an inward grave, instead of being an ordinance for the remission of sins, they had been more popular; but they neither invented doctrine or organization.

No, no; Joseph Smith neither attempted to define the Almighty nor make a Church or doctrine for him. He went and humbly asked the Lord to reveal himself, and the Lord condescended to give him an answer. That answer is embodied in the faith, doctrines and organization of the Church of Jesus Christ of Latter-day Saints, and the time is not so very far distant when this Church and kingdom will peacefully and triumphantly dominate over the whole earth.

"YOU HAD BETTER BE OUT OF THE WORLD THAN OUT OF THE FASHION."

BY ELDER MILES P. ROMNEY.

This is a saying of long standing, in fact, I have a recollection of hearing it as long ago as my memory retains anything of early date, and, I am sorry to say, that many intelligent minds have concluded that such is really the case—that we might as well be out of the world as out of the fashion; and many of those individuals act upon this maxim, if we are allowed to judge them by their actions;

for instance, now-a-days, the constant cry is, Those "Mormons" are deluded! They are deceived! They are certainly out of the fashion, and therefore they are not fit to live in the same world that we inhabit. Professed ministers of the Gospel are crying out against these poor, miserable(?) "Mormons," because they are out of the fashion. Editors join in the cry. All say we are out of the fashion, and we know

they have been trying to get us out of the world for some years. For the last thirty-four years they have striven to destroy the "Mormons," yet the "Mormons" still live, and instead of decreasing, are increasing, and that in spite of the opposition of all wicked men.

We have studied for some time upon this subject, and have, finally, concluded that we really are out of the fashion, and we feel to thank God that we are out of the popular fashion of the so-called Christian world; and if you will bear with us, we will endeavor to show where we are out of the fashion. For instance, the Christian world have "A form of godliness and deny the power thereof." The Saints have a form of godliness, and enjoy the power thereof. This causes the ministers to feel quite uncomfortable, because they know their old crazy, shattered craft is in great danger of being wrecked, and, likewise, that finally the Saints will take lead in the fashion; hence they cry out against us, and editors must join them in their denunciations, or else lose their subscribers. Again, in the Christian world (you know they will not admit that we are Christians) ministers are in the habit of receiving large salaries for preaching to the people. Our Elders go forth as did the Apostles of Jesus, without purse or scrip, trusting in God for their support. Our leaders, instead of being kept by the people, support themselves by their own industry and perseverance. In the cities and towns of the world, gin palaces are found on every corner of a street, where they sell slow poison to the people. In despised Utah, her towns and cities are free from such wicked dens of corruption. Such "corrupt sinks" are not tolerated in the midst of her inhabitants, though the wicked and ungodly would be pleased if such were the case. And O! how often in this Christian land are we compelled to gaze upon sights that are enough to cause our heart's blood to congeal and freeze in our veins. Behold that female as she slowly staggers through the streets, pale, haggard and careworn, clothed in tatters and rags, with a young babe in her arms; without a home, per-

haps, she has nowhere to lay her weary head, but she must walk the streets until she sinks down from sheer exhaustion, no one to care for her. She once was happy; perhaps the joy and consolation of aged parents, who loved her with a pure affection, until she gave way to the seducer who robbed her of virtue, and then cast her off to the mercy of a heartless multitude. Her fond parent's hearts break through grief, and they sink down to their graves in sorrow. Thank God, this scene cannot be beheld in the streets of Utah's fair towns and cities. Her brave sons are taught from their infancy to respect and protect female virtue as they would their lives. Hence, the wicked and corrupt, because their deeds are evil, do not like the society of the people of God. We also behold in the towns and cities of Babylon, thousands of females who walk the streets and prostitute their bodies for hire, and thousands of males who support and join them in their wicked, abominable practices. In Utah such characters are unknown—they are not tolerated. Here again we are out of the fashion, which causes the wicked and corrupt to despise us as they did Jesus and his humble followers.

The majority of the people never did love the plain truths of the Everlasting Gospel, but always have opposed it; nevertheless, this time God has decreed that "Truth shall prevail" upon the face of this earth. There are a people upon the earth who have the Gospel and the gifts of the holy Spirit, who are led by Prophets, Elders and teachers whom God communes with. Tell this to the world, and their exclamations are, O horrid blasphemy! What wicked presumption! What bold and daring impostors these "Mormons" are! They say they are sent of God, and that none can be saved only those who receive the Gospel they bear. Yes, my friends, they are sent of God; they are called of God as was Aaron, and remember, God acknowledges none only those who are called of God as was Aaron. The Divine Book says, "And no man taketh this honor unto himself, but he that is called of God as was Aaron." Now, Aaron was

called by revelation through the Prophet Moses; hence, this being true, who has authority to preach the Gospel at the present time? The world say Prophets no longer exist, revelation is done away with. Thus "professed ministers" of the Gospel condemn themselves by their own declarations. It is quite unpopular to believe in Prophets in this dispensation. Prophets and their followers are quite out of the fashion in this enlightened age. The Christian world say they are intelligent enough to live without those servants of God. They declare they no longer need any revelation—they have the Bible to lead and direct them—and yet this same Book which they profess to believe in, plainly states that Prophets, gifts, healings, and the various manifestations of the power of God, shall be enjoyed by the Saints in the latter days. The Saints enjoy these blessings, therefore they are out of the fashion, and the mass of the human family cry out against us. The ancient fashion, or Gospel that Abraham, Isaac, Jacob, Noah and Lot believed in, is again restored to the earth, and those who receive its principles and enjoy its blessings, are considered to be mad. But the course of time will show who is deluded—it will unfold things to the minds of the public that will startle them. The

Work which is now unpopular, will become popular in the midst of the earth, and though so-called "Mormonism" is out of the fashion at the present time, still it is "The power of God unto salvation to all those who believe and obey it." Its principles are eternal. They have emanated from the great Jehovah. They were before worlds came rolling into existence. They have been the means of saving mankind in all dispensations, when obeyed. They will be the means of restoring this earth to its former beauty. They will redeem mankind, and bring them back into the presence of their Maker. Thousands who are yet unborn will rejoice and bask in the genial rays of those eternal, heaven-born principles that the Saints believe and teach. The truths of the Gospel will cheer and comfort the hearts of the Saints, even when they behold the sun darkened, and the moon turned into blood; yea, even when the earth shall be shaken from its abiding-place, and reel too and fro like a drunken man—even then the Saints will be comforted, for they know in whom they trust. God rules, and he will bless his people, and cause them to become great and mighty, until they cover the face of the whole earth. Then the words of the Prophets will have been fulfilled.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 29, 1864.

FAITH, AND ITS NECESSITY.

IN our investigations for truth we should, so far as possible, divest ourselves from prejudice and the traditional errors of our earlier education, as well as the enthrallments of sin and iniquity. Faith is also necessary to enable us to believe, keep and practice the commandments of the Lord and the requirements of the holy Gospel. To believe is essential, because the Savior says, "He that believeth not shall be damned;" in fact, unbelief is one of the besetting sins of this generation, and will prove the overthrow and destruction of

many souls. To have faith is natural, it is "the gift of God ;" we see it manifested in the artless confidence of children and young persons, as well as in the humble and honest-in-heart. It is when we come into contact with the busy and exacting world that we lose our simple and child-like-mindedness, which, in its fresh young life, is full of joyous hope and faith and truth and love, and, like charity, "believeth all things." In faith we also recognize a principle of power, for by it we read that the "worlds were made, and everything that is made was made."

All human beings have sufficient faith given unto them to enable them to believe in the revelations and commandments of the Lord, if they will, and they are left to act upon their own free will and agency, to either receive and believe, or reject those principles. It is when we come to the world's stature, in their estimate of manhood, that we become callous, hard and unbelieving,—it is then that we become high-minded, full of the love of the world, and apparently indifferent in regard to our soul's future welfare or present salvation. The genial influence of the Spirit of God breaks down this acquired and unnatural feeling of unbelief and self-sufficiency, and brings us back to our child-like simplicity ; and, it can melt the stoutest hearts, and bring them down to the feet of Jesus, to be converted and become like little children, without which, He said, we "shall not enter into the kingdom of heaven."

In the enjoyment of, and under influences like these, we can repose in calm serenity amid the turmoils, strifes and excitements which we may encounter in the great battle of life, while passing through this our earthly probation. It was unswerving confidence like this that impelled Noah to build an ark, Abraham to build an altar whereon to offer his son a sacrifice, and enabled Moses to cause the gushing waters to flow from the smitten rock, to appease the thirst of the murmuring host. Thus we find, that an humble reliance upon God, believing and obeying his slightest behest, is requisite in order to assist us in seeking after truth and to obtain the promised blessings. Our ears must be open to the whisperings of the Spirit of the Lord, to enable us to reach forth and pluck the rich fruition of his mercy and love.

For the soul's sake, believe in God our heavenly Father, and in heaven, and angels, and holy beings ; have faith in Him who is the Author of our own existence and the God of our salvation ; believe in Jesus, who was sent forth into this cheerless and cold-hearted world, to suffer and die—it is true, an ignominious death, but to rise again and to triumph over death and hell, and open the portals of the grave for the resurrection of the dead ; and to come again in power and great glory, when He will assume the reins of earthly government, and reign King of nations as he now reigns King of Saints. Believe in this glorious future, when the kingdom and the greatness thereof shall be given unto the Saints of the Most High, and peace and goodwill and righteousness shall predominate over all the earth ; and, finally, believe in the first principles of the holy Gospel, which are to repent and be baptized for the remission of your sins, and receive the Holy Ghost by the laying on of hands, an honest compliance with which will place you in the way of eternal life and exaltation and glory in the celestial kingdom of our God. What if clouds hover and lower around us, and darken the horizon of our existence, and storm and tempest rage and howl, and threaten to engulf our frail bark in their foaming, angry surf ; yet, look up ! let faith and hope enkindle confidence in Him who has done so much to redeem and reclaim man from the error of his ways. Let

us not be too proud to be humble, too ambitious to be just, too self-righteous to be honest, too pious to be charitable, too zealous to be wise, too wise to learn, nor so learned as to reject God, from whom all intelligence and blessings flow. If we will be actuated by these principles and influences, we will always retain a portion of that child-like simplicity and fresh vigor of hopeful youth and humbleness of character, which our Savior so much esteemed when he said, "Whosoever shall be least among you shall be greatest in the kingdom of heaven."

APPOINTMENT.—Elder William Williams is appointed to labor in the Cardiff Conference, under the direction of Elder George Stokes.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

MANCHESTER CONFERENCE.—Elder G. W. Mousley writes from Ashton-under-Line on the 10th inst., as follows :—"I have had the privilege of visiting almost every Branch in this Conference. The Saints generally feel well, universally seem glad to see me, and spare no pains in trying to make me comfortable. They are alive in the good Work, and full of life and zeal in the Gospel. I can truly say that the fostering hand of my heavenly Father has been extended over me continually, and has caused my heart to rejoice from time to time, as I realize that God in his infinite wisdom has seen fit to call so weak an instrument into requisition to aid in his kingdom, and to assist in the rolling forth of that little stone which Daniel saw cut out of the mountain without hands, and roll forth until it became a mighty kingdom filling the whole land ; and, that I have been counted worthy to be sent forth as a messenger of light and truth to a wicked and perverse generation ; that I, through the Divine providence of God, have the opportunity of assisting in proclaiming the eternal truths of Heaven to a fallen world, of bearing a living testimony of the Gospel which we preach, of being instrumental in gathering out the honest-in-heart from among the nations, of causing the hearts of the humble to rejoice in the power of God that is being made manifest through the teachings of his servants. I can truly say with the Apostle Paul, "That God is no respecter of persons," &c., for although separated from our mountain home by some thousands of miles, the same Spirit dwells within the bosom of the Saints on these isles as does there ; that holy, self-sacrificing spirit, that sweet and confiding harbinger of truth and oneness which has characterized the Saints of God throughout all ages."

BEDFORD CONFERENCE.—Elder G. J. Linford, in a letter of the 11th inst., says :—"I rejoice that I was ever counted worthy to become the bearer of life and salvation to this generation. I never felt better towards the Work, nor in spirits, in my life, although I feel my weakness at many times, but I ever feel to do the best I can, praying God to bless me with strength both of mind and body, to do those good amongst whom I labor. The Saints treat me very

kindly, and I feel to bless them and do them all the good I can, to teach them the ways of life and salvation in my weak way."

SCANDINAVIA.—Elder Samuel L. Sprague writes from Christiania on the 5th inst., and says:—"The Lord's blessings have been abundantly extended to me, and my heart has been buoyed up with the bright hope of doing something towards the salvation of this people that I have been called to labor amongst. On my arrival in Norway, I was pleased to find brother Brown doing well and rejoicing in his labors. We have a wide field before us, and there are many souls who will yet receive the message of truth and life, when presented to them. During the time I have been here, I have travelled considerably, sometimes by water. I generally have a native Elder with me; and at the different Branches I visit, I endeavor to see and make the acquaintance of all the Saints I possibly can, for they are so widely scattered and spread over such an extent of country, that they do not very often see an Elder from Zion to comfort and enliven them, and they appreciate our visits. For these things I thank our Father, and hope that I shall prove worthy of the blessings of so good a people's support. I have travelled day after day on foot among strangers, offering them our pamphlets, and bearing testimony of coming events, and showing them the beauty of the Gospel. Some receive us with kindness, others with a distant coldness—we visit the poor and sick, holding meetings wherever opportunity presents itself. Brother Brown and myself went together, a short time since, about sixty miles by water, and then continued our journey by land, visiting Saints and strangers. We have a proof that the Lord is with us; we are not now so dependent upon others in our meetings, for we are becoming more familiar every day with the language. We have held quite a number of good meetings during our travels. We make mistakes at times, of course, in the language, yet for all that the people seem interested in what we say. I rejoice in these things, although our lot is, sometimes, not so easy, and we have many difficult obstacles to surmount, still our hearts are filled with joy and gladness, and our progress is onward. We had the gratification of meeting with brother Widerborg at this place on the 22nd ult., and we held a Conference on the 24th and 25th. We had an exceedingly good time. Brother Widerborg met with many of his old acquaintances. His instructions unto us were good, and he has the full confidence of the Saints, and his visit has left a very good influence behind it. To-morrow I start upon a tour, and I will be absent from Christiania about two months. The weather is quite cold here at present. My health is very good."

NEWS FROM CONFERENCE.

WARWICKSHIRE CONFERENCE.—We learn by the minutes which have been sent to us by Elder Robert Pixton, that a Conference was held in Coventry on the 18th ult., at which were present Elders Orson Pratt, sen., of the Quorum of the Twelve Apostles, William H. Shearman, President of the Birmingham District, Robert Pixton, President of the Conference, and A. Hatch, E. Frost and E. T. Williams, laboring in the District. The reports made by the Traveling Elders and by the President of the Conference were highly favorable, quite a number having been baptized during the course of the present year.

The instructions from Elder Orson Pratt, sen., were calculated to strengthen the faith and confidence of the Saints, and his powerful testimony of the knowledge he had gained of the truth of the Work, was amply sufficient to convince those of the honest-in-heart who had applied in the right way and in faith, of the necessity of their obedience to its requirements. Elder William H. Shearman, in his remarks, expressed his satisfaction with the progress of the Work, adapting his instructions to the wants of those under his care, and strengthening them in their determinations. The Conference was highly satisfactory to all engaged, the Spirit of God renewing in each heart the testimony of the Truth.

C O R R E S P O N D E N C E .

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ENGLAND.

BIRMINGHAM DISTRICT.

Birmingham, Oct. 6, 1864.

President Wells.

Dear Brother,—I take great pleasure in reporting the progress of the Lord's Work in the Birmingham District, because I know the majority of the Saints are steadily improving—as manifested by their works—and the prospects for an increase of numbers are bright. Still we are by no means perfect; as the light increases, the dark corners become visible; and those who love not the light seek to hide from it by wrapping around themselves the dark mantle of error.

The faith of the Saints in Birmingham Conference has been greatly strengthened, and their hearts have been caused to rejoice, by the ministrations of Elder Orson Pratt, sen. It has been a time of feasting with us all; and his preaching in Wolverhampton and other places has produced a powerful sensation, shaking the faith of many in their old traditions, and tearing away the foundation of error on which it rested; though whether they have the integrity and moral courage to commence to build on "the foundation of Apostles and Prophets," and whether they love the praise of God more than the praise of men, remains to be seen.

Next Saturday I go to Wolverhampton, to meet a number of young men who have formed themselves into a debating society, to address them, by their request, on the principles of the Gospel. May the Lord prepare my

tongue to impart, and their hearts to receive the principles of eternal life.

Brothers Hatch and Platt are laboring faithfully and assiduously among the people, and are a great comfort and help to me. I am happy to say that they feel their own weakness and dependence upon the Lord, and, so, seek to him for his Spirit, and give promise of becoming instruments in the Lord's hands of doing much good.

In company with Elder Pratt and brother Hatch, I attended Conference at Coventry, Warwickshire, on Sunday the 18th ult., and afterwards spent the week with Elder Pixton in visiting a few of the Branches in that Conference. I found brothers Pixton, Frost and Williams enjoying the Spirit of the Lord, and laboring together in faith and love. The Saints, so far as I could learn, were feeling and doing well, and they received me with marked kindness, for which I bless them in the name of Israel's God. The country in Warwickshire is very beautiful; I enjoyed many delightful walks in it, and should have been more than pleased to have spent a few weeks with the Saints there, had it been compatible with my many duties.

I presume you have read the accounts of the "colliers' strike" in this part of the country. There are said to be nearly 30,000 men "at play," in the immediate neighborhood of Birmingham! They are constantly parading the streets, and one meets them in droves through the country, begging. I am informed that some

have already perished for want of food. Their forbearance and orderly conduct have been truly wonderful, thus far; but many are fearfully apprehensive of terrible riots and scenes of bloodshed. To guard against them, volunteers and police have been quietly concentrated in the town. I regret to say that some of our brethren and sisters are among the sufferers by this "strike," which, if it continue much longer, must affect, most disastrously, nearly every branch of trade.

Permit me, before I close, to extend my warmest regards, not only to yourself and President Young, and those engaged with you in the office, but to all the Saints in the Liverpool Conference. Though I have made many new friends, I have not forgotten my old ones; their memory is still cherished in my heart; and when I reflect, as I often do, with the liveliest gratitude and the deepest pleasure, upon their many acts of kindness towards me, and my own humble labors in their midst, my heart warms towards them, and I offer an earnest prayer in their behalf, that they may be preserved from the snares of Babylon, and be gathered to the peaceful home of the Saints of the Most High. The people here are equally kind; and it is my study, by day and by night, how I can benefit and bless them.

For myself, I am thankful I am here, and shall be glad to be anywhere the Lord wishes me to be. I feel that had I a thousand worlds, with all their pomp and glitter and wealth, I would gladly give them all for the peaceful, humble, childlike spirit of the Gospel.

Praying the Lord to bless and strengthen you, both in body and in mind—also President Young, and all the faithful, I am your brother.

WILLIAM H. SHEARMAN.

LONDON DISTRICT.

London, Oct. 10, 1864.

President Wells.

Dear Brother,—Since your visit at our District Conference, held August 7th, I have travelled through and visited most of the Branches in Kent Conference. I first visited a small Branch at Croydon, where I met Elder

George Sims, President of the Conference, and held a meeting there. On Sabbath, 21st, we attended meeting at Bromley Branch, the Croydon Saints joining. As by the company of many brands fire is increased, so by the union of the Saints every heart was warmed and cheered by the heavenly influence and good instructions that were given by the Spirit. We spent the week in visiting the homes of the Saints, teaching them by the fireside—holding one week-night meeting at Faversham. On Sabbath, 28th, we attended two meetings at Dover. Brothers E. I Stocking, Travelling Elder of Bromley, and R. H. Parker, Travelling Elder of Dover district, being present. They spoke to the Saints, bore a faithful testimony, seemed to enjoy the spirit of their high and holy calling, and rejoiced in their labors. In the evening a few strangers attended. The subject of the Book of Mormon was treated upon, showing the evidences, from the Bible, of such a work coming forth, the Spirit bearing testimony of its truth. In this, as in every other place, great pains is taken to advertize our meetings. It is hard to get many of the unbelieving Gentiles and pleasure-seekers to attend them, either out-doors or in-doors. It is said that Cæsar landed here with his lions. It is probable that they were as welcome, by the people, as we were—the people certainly dread "Mormonism" (the Gospel message) as much as the ancient Britons did the Romans.

From this place we proceeded to Brighton, visiting on the way the Saints at Canterbury, Faversham and Hastings, encouraging and giving them such instructions as the Spirit suggested. At Brighton, Sabbath Sept. 4th, we held three meetings in the Botanical Hall, each meeting being well attended. The Saints came in from the neighboring Branches, some a distance of eighteen miles, which is an evidence of their faith and zeal. Here we met brother Thomas Friday, Travelling Elder of Brighton district. He felt well, and thankful that he had been called to labor in the ministry, and was doing all in his power to spread the Truth. In the evening, as is generally the case, more strangers

attended. Elder Sims spoke of the great apostacy from the primitive faith, after which it was clearly shown that the Gospel had been restored again to man, with all its gifts and blessings, by an holy angel. We had a good time; the outpouring of the holy Spirit, and the association of so many, will long be remembered. I am happy to report the onward progress of the Work in this Conference. I have enjoyed my visits very much. Every place the Saints received me with great kindness, and manifested a spirit to live their religion.

With reference to the London Conference, things are progressing favorably. We are holding large meetings in the different Branches, at which Elder Orson Pratt, sen., is lifting up his voice, long and loud, in testimony and solemn warning, full of the spirit of prophecy, to benefit all who are willing to receive the Truth. It would be impossible to particularize, in a letter, the instructions given at various times. I cannot refrain from giving you a brief outline of some remarks made by Elder Pratt at the dedication of a new Hall at Paddington, as they are so well calculated to edify and bless the Saints (see page 689). These remarks I have felt would be of value to many who had not an opportunity of listening to them. Elder Pratt continues his visitations to the different parts of this great city, and it is my earnest prayer that his labors may be crowned with abundant success.

With love to yourself and brother B. Young, jun., I remain yours faithfully,

ISAAC BULLOCK.

SCANDINAVIAN MISSION.

Copenhagen, Oct. 7, 1864.
President Wells.

Dear Brother,—On the 24th and 25th ult. I attended a Conference in Christiania, Norway, where I met with Elders Sprague, George M. Brown and a goodly concourse of Saints and strangers. We had an excellent time; good reports were given, and much of the Spirit of God was poured out, and powerful testimonies given of the Latter-day Work. Elders Sprague and Brown have made considerable advancement in the Dano-Norwegian language, and wield a good influence where they go. We had quite a feast; the Saints decorated the meeting-hall with green foliage and flowers, and the choir, about thirty-five in number, gave us many sweet strains of the songs of Zion.

On the 1st and 2nd inst., I likewise attended a Conference in Aalborg, Jutland, and found a good spirit among the Saints, who felt to appreciate the opportunity of assembling themselves together in the capacity of a Conference. I will continue to visit the head places in Jutland as long as I possibly can. The Prussians are again in the principal cities, and a traveller has to report himself to the commanding officer of each place and obtain a pass. I will try them, to see if they are liberal enough to let me pass and repass. One thing I must remark to the praise of the Prussians, they are very civil and orderly in their behavior—they are under strict discipline.

Brother Winberg is at present in Jutland, and joins me in love and respect to you and brother Brigham, jun. Yours truly,

C. WIDERBERG.

SUMMARY OF NEWS.

ENGLAND.—Serious anxiety is beginning to be felt as to the condition of the operatives in the cotton districts of Lancashire and Cheshire during the approaching winter. Two men have been sent to prison for seven days, by two Shropshire magistrates, for refusing to attend church. The great strike of colliers in Staffordshire appears to be drawing to a close. Cases of intimidation and violence, however, still occur. An explosion of gunpowder, which appears to have far exceeded in violence and destructive effect that of the Lotty Sleigh,

occurred on the morning of the 1st inst., at the extensive magazines and mills situate at Erith Marshes, near Woolwich, causing a loss of several lives, together with the destruction of an immense amount of property.

RUSSIA.—A St. Petersburg letter, in the *Botschafter* of Vienna, says—Events are assuming a more and more afflicting appearance in this country. The Poles incorporated among the Russian troops cantoned in the provinces bordering on the Volga, are said to have formed a plot in conjunction with a secret society of Russians called “Nihilists.” The intention attributed to them is to burn all the villages and towns of the provinces. Accident and the energy of the authorities have saved Raban and Samara, but the town of Simbirsk and all the villages around have fallen a prey to the flames. The conspirators had placed barrels of gunpowder under the cathedral and all the public edifices of the town. Regiments of Cossacks have been sent into the town. A commission of inquiry, presided over by an aide-de-camp of the Emperor of Russia, has also been opened. The burning of the town had, however, reduced 30,000 inhabitants to misery, and deprived them of shelter. Those disorders are not to be wholly attributed to the Poles; the incendiarisms are above all due to the peasants, who are employing this means of avenging themselves on their masters. At Narwa two of the guilty parties were seized in the fact of lighting the fires. They were not Poles but Russians, named Popoff and Kliktoroff.

AMERICA.—General Longstreet's corps has reinforced General Early's, and it is said Sheridan is completely isolated. Early's recent victory over Sheridan is confirmed. Further details of the operations of Grant's left on the southwest of Petersburg, state that the 5th corps, and two divisions of the 9th corps, carried the first two lines of the Confederate defences; but, advancing further, a gap was formed between the 5th and 9th corps, through which the Confederates charged and flanked the 9th corps, capturing 2000 prisoners. The Federals advanced three-quarters of a mile, and entrenched themselves close to the south side of the railroad. The Confederate main line of defences in Meade's front cannot easily be carried. The Confederates were found in force behind the formidable defences on the Boynton road, over which they receive supplies by wagon. The 10th and 18th corps under Birney, had crossed to the north side of the James River, and advanced towards Richmond by the Newmarket Road. The 10th corps carried the Newmarket Heights, and advanced two miles; they then assaulted the Laurel Hill works, but were repulsed, and withdrew to the junction of the Varian and Newmarket Roads. The 10th corps lost 1500 men, and a negro corps suffered severely. The 18th corps drove the Confederates to Chapin's Bluff, which they captured after desperate fighting. On the following day the Confederates made several ineffectual attempts to recapture the main position. They succeeded in taking one redoubt near the river. A small Federal force of infantry and cavalry penetrated into the inner line of works east of Richmond, meeting no resistance. General Price, with a force estimated at 20,000 men, and 5000 recruits taken in Missouri, is advancing on Rolla in three columns; the right under Shelby and Marmaduke, the left under Cooper, and the centre under Price's own personal command. No communication has yet been established with Every's forces, who have evacuated Pilot Knob. Price has burned De Soto, and destroyed the Iron Mountain Railroad. The Federals have concentrated in Jefferson city, which they are fortifying. Rosecranz has taken the field against Price. Admiral Farragut is fortifying Fort Morgan. The Federal gunboats have not approached Mobile. Forrest has demanded the surrender of Huntsville, Alabama, which the Federals refused. Fighting is progressing. The Confederates have demanded the surrender of Dalton, Georgia. Vigorous efforts are being made to drive off Forrest and Wheeler. The military authorities have suppressed a leading democratic journal in Baltimore. The amount of public debt announced on the 30th September, is \$1,960,000,000. General Lee reports that in an engagement south of Petersburg, the Federals broke through a portion of his line on the Squirrel Level Road, but were driven back with a loss of 400 prisoners. General Hampton then drove the enemy, capturing 500 prisoners.

V A R I E T I E S .

Why is matrimony like wash-leather? Because it often polishes a spoon.

A gentleman having sent a servant for some lucifer matches, said to him, when he came back, "I hope, John, these are better than the last, which were good for nothing." — "Oh, these are excellent," replied John; "I have tried every one of them."

A D D R E S S .

G. J. Winford, in care of Samuel Chandler, Eynesbury, near St. Neots, Hunts.

D I E D :

In Great Salt Lake City, U. T., on the 22nd Aug., by sun stroke, Thomas Gope, late of Tempsford, Bedfordshire, England. He was born Oct. 8, 1811.

In Great Salt Lake City, U. T., of consumption, Aug. 21, Miss Annie Wilkes, in the 38th year of her age, native of Cheltenham, England.

In Pooele city, U. T., Aug. 20th, 1864, of putrid sore throat, Thomas Matthew, son of John and Ann Tate, aged 4 years, 5 months and 17 days.

P O E T R Y .

REJOICE IN GOD'S SALVATION.

Come let us now rejoice in God's salvation.

Revealed from heav'n, through the Prophet in these latter days,
And let us spread the tidings to each nation,
And gather every honest heart from all the human race.

Rejoice, Rejoice, ye people young and old,
This is the day concerning which the Prophets have foretold:

For the Lord has restored former gifts and graces,
Yea, the Gospel through the Prophet Joseph, in its fulness as we now behold.

Come let us love the Lord and be united,
And revere his holy name and serve and worship him,

And let us not at all become excited,
Over any false, or wild, enthusiastic whim.
The Saints of God in all things must be tried,

Let's have our lamps well trimmed and always burning by our side,
Watch and pray, that we may conquer all temptation,
Strive and overcome and quell our passions and be numbered with the sanctified.

May the Lord bestow his choicest blessings,
On our leaders Brigham, Heber, Daniel and the Twelve,

May he preserve his people unmolested,
That they may grow a mighty nation in and of themselves;

To lift Messiah's banner wide unfurled,
And to build up his kingdom on the ruins of the world.

For our God's chastening rod, will subdue all nations,
And the wicked that reject salvation, soon to utter darkness must be hurried.

WILLIAM LEWIS.

C O N T E N T S .

Remarks	688	Correspondence.—England: Letters from Elders	
Ambition	691	William H. Shearman and Isaac Bullock.	
The Saints and the World.....	692	Scandinavian Mission: Letter from Elder	
"You had better be out of the World," etc.	694	C. Widerborg	700
Editorial.—Faith, and its Necessity	696	Summary of News	702
Appointment.—Abstract of Correspondence.....	698	Poetry.—Rejoice in God's Salvation	704
News from Conference	699		

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 45, Vol. XXVI.

Saturday, November 5, 1864.

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THE SOCIAL CONDITION AND PROSPECTS OF BABYLON.

BY ELDER WILLIAM H. SHEARMAN.

The following extracts from the *Weekly Times* of October 9th, present a fearful, though truthful picture of the social condition of England; and as she boasts of being the most enlightened, civilized and virtuous, the best organized and most wisely governed nation upon earth—a claim which we have no disposition to dispute—what must be the general condition of modern apostate Christendom, or Babylon? We leave our readers to form their own conclusions. The cases referred to are not isolated or exceptional ones; the editor of the *Times* only selects them from the revolting abundance of criminal records at his command, which are so horribly plentiful as to convert the columns of almost every daily paper in the land into, as he says, a "Newgate Calendar."

"Horrors accumulate around us, and we begin to look upon the columns of a daily newspaper as we should do upon the pages of a 'Newgate Calendar,' where every other line is toned by revelations of violence and of blood. Strange it is, and sad as it is strange, that in proportion as efforts are made on all sides to elevate and

improve human nature, the appetite for crime seems to increase, not only in the numerical degree, but also in its terrible aspect, until life now seems to be held upon so frail a tenure—through the un-governed passions of the reckless and lawless members of society throughout the world—that it has become difficult, if not impossible, to say which country in particular is free from the stain of blood, wantonly and wickedly shed for the gratification of revenge, or in the attempt to plunder.

"Among the recorded horrors of the past week we find details of a wholesale massacre of a family of children by the individual who, of all others, it must have looked to for protection and kindness.

"Next in the list of crime is a murderous attempt, on Saturday afternoon, by a staff-sergeant in the militia, to destroy his wife, by discharging his rifle at her head; but the fatal result was avoided by the woman providentially throwing herself back at the moment he raised the weapon to take aim.

"At Liverpool also on Monday, the Coroner was occupied in the investigation of a charge of murder committed by a man named Ellis Green, upon the person of his sister-in-law, under circumstances of

peculiar atrocity. The parties had been quarrelling, and the accused struck the woman in the face with his fist; she fell from the effect of the blow in front of a box, and as she laid there upon her back, the ruffian, who wore heavy boots, stepped upon the box, which was about three feet high, and deliberately jumped from it on to the woman's breast. After lingering a short time, the poor creature died, and her brutal assailant has been committed to take his trial under the Coroner's warrant for wilful murder. Such are among the more serious criminalities of the week; but perhaps the ink will scarcely be dry before others of a yet deeper hue may swell the list and heighten the measure of iniquity that distresses the land."

Had these fearful crimes been committed in Utah, they would have been copied into almost every paper in Christendom, and commented upon with the most unsparing bitterness, while a howl of virtuous (?) indignation would have ascended from one end of the land to the other, and extermination would have been pronounced as the desert of a people who would tolerate the practice of such crimes in their midst,—that is, so long as those people were the Latter-day Saints. By their own words shall they be judged. "With what measure they meet, it shall be measured to them again."

"Again, we have a deplorable instance of the evil of seduction and its consequences, at Nottingham. On Monday last the magistrates were occupied in examining the case of a girl named Elizabeth Wragg, aged nineteen, charged with the wilful murder of an illegitimate child, of which she had recently been delivered in the Nottingham Union. She was seen going through Mapperly Hill with the child in her arms, which she afterwards threw into a copse and left it to die. On being apprehended, she asked the searcher at the police-station, 'Do you think I shall be hung? I should not have done it, only I dared not take the child home.' At another time, when speaking to her mother, she said, 'Don't be sorry about it, it is better off; if I am to be hung, I wish it could be done to-morrow.' The unfortunate girl seemed hardly to be conscious of the unnatural crime she had perpetrated, and was committed for trial. If the facts sworn to before the magistrates are sustained, her doom is certain and terrible, and the only regret one can

feel upon the occasion is, that the man who has been the cause of her suffering, her shame, and her desperation, cannot be made to partake of her ignominy."

What a humiliating comment upon the social condition and the civil and criminal code of the leading Christian(?) nation on the globe! Punish and hang the poor victim of man's diabolical villany, and let the calculating scoundrel, the heartless seducer, go free, or compound his crime by a payment of half a crown a week! Allow a man to live and cohabit with as many women as he pleases, so long as he keeps them in a state of degradation and shame; but transport him for the best part of a life-time, the moment he dares to outrage the "moral sense of the nation" and "the modesty of our wives and mothers," by elevating those women to the true dignity of the position they are entitled to, as his honorable wives!!* What justice! O! Babylon, well mayest thou be called the "mother of harlots," for truly are thy daughters forced, by thy laws, to become and remain such. O, wise legislators! who seek to correct a cause by destroying its effects. As well undertake to dry up the channels of the mighty Mississippi by damming its mouths, or prevent the eruptions of Vesuvius by "plugging" its crater.

"We cannot read this catalogue of crime without, of course, feeling horror; but we cannot, also, but marvel how it is, with so many inducements to civilization, we have such a mass of brutal violence. We might expect that what may be termed the intellectual crimes would increase with a more complicated state of society, and that craft and fraud would be more manifested. But the extraordinary blood-thirstiness of the age is unaccountable. In remoter times, constant wars, barbarous executions, extreme coarseness of manners, the temptations continually ministered to by the possession of arms, and perpetual brawls, might beget a ferocious and murderous state of mind. But now-a-days this

* There is a case in point in a town not far from Birmingham. A man is living with two sisters in the same house, and has children by both; to one he is married, the other is simply his "mistress;" the law will not touch him while he lives in adultery, but he would be transported should he attempt to make lawful wives of both.

slaughterous propensity seems to grow up and crop out of a peaceable and, one should think, peace-creating state of circumstances. Whatever the cause, it is a disgrace to us, and requires the deepest consideration of our religious and lay teachers, and of the Legislature."

As the editor appears to be ignorant of "the cause" of all this crime, and of the increase of this "ferocious and murderous state of mind" which, he says, "seem to grow up and crop out," with such alarming productiveness, we will inform him. *It is because the Spirit of the Lord is being withdrawn from the nations.* God Almighty has sent a message to them in this 19th century, and they have rejected it, and killed those who brought it, thus offering a gross insult to the Divine majesty. For this, unless they repent, He is about to withdraw his Spirit and his servants from their midst, and they will continue to wax worse and worse, until they will be carried captive by the Devil at his will. Mothers will seek the lives of their daughters, and daughters the lives of their mothers; fathers will seek the lives of their sons, and sons the lives of their fathers; brothers will seek to put brothers to death, and confidence, peace and affection will be banished from the earth. Such a prospect may well claim "the deepest consideration of our religious and lay teachers, and of the Legislature." But there is only one way to avert it; and that is for the nation to turn unto the Lord and receive and obey the counsel of his servants.

After giving so gloomy and fearful an account of the morals of the nation, the editor, in another column of the same paper, has the effrontery to write and publish the following:—

"The Protestant religion is based on those great truths brought into harmony with the reason and the intellect, and it thus happily has very much escaped the mysticism and the hysterical feeling that accompany creeds founded only on the sentiments. Under its guiding auspices men have always expanded into *social happiness* and prosperous citizenship, as Holland, Switzerland, and, *above all, England* prove."

Protestantism, it is very true, has endeavored to bring all the great truths of Christianity "into harmony with the (benighted) reason and the (beclouded) intellect" of ignorant, erring, uninspired man, instead of bringing his reason and intellect into harmony with them; and the consequence has been—not only in this, but in every nation where the mother or her daughters have borne rule—that whoredoms, seductions, adulteries and murders have everywhere abounded and still threaten the overthrow of society. Of course, the mind of the reader naturally refers to this editor's personal testimony—as contained in the extracts we have taken from his own paper—in relation to the "social happiness" into which "men have always expanded" "under the guiding auspices" of modern Christianity (!). Heaven save us from *such* "social happiness."

"THY WILL BE DONE ON EARTH."

BY ELDER J. L. BARFOOT.

To bring about that condition of things which the Prophets spake of, and which enlightened reason points to as the future of this earth, the will of God has to be done. Now, that is done in the creations, by everything but man. All that is required, then, is that man should pattern after the things by which he is surrounded. The elements do not dispute the right of Deity to rule—they are quiescent

until that word is given by which they move, with an alacrity too, which man would do well to imitate, and with a certainty which he never can surpass. It was this readiness of the elements to do the bidding of God, that cleansed the Syrian leper. He reasoned logically enough: are not the rivers of Abana and Pharpar better than all the waters of Israel? To him they were—they were more

accessible and equally pure. They would have been equally good if the fiat of Jehovah had imparted to them the needed efficacy. The conscious elements bowed to the decision of Him who has a right to dictate to all his creatures. "Go, wash thyself seven times in Jordan, and thou shalt be clean."

Thus was the will of God done upon the earth as it is in the heavens; that is to say, in the same manner, that all things in heaven are done by the authority of God, so were they in that instance upon earth. Nothing but the power of Omnipotence could have healed the leper so suddenly, and the fact that he was healed, proves that the will of God was done, and that the Prophet was the exponent of that will.

The centurion seems to have had a perception of the manner in which this is brought about. He saw that there is a co-operation between the parts of the creation he stood in: "Lord, speak the word only, and my servant shall be healed." No wonder our Redeemer marvelled. No wonder that his large soul was moved upon to its depths. Why, the very knowledge of this fact gave the centurion power with God. That man knew that the elements were obedient; he was himself an embodiment of that allegiance which all things prove by their acts, and which they would speak if they had a tongue!

Now, it is useless to expect the will of God to be done, in such a way as to bring about the great change which is to be wrought upon the earth, until man bends his will to the will of God. Then God will make known his will to man. Then the elements will be subservient to man, because man is subservient to God. This is the secret of all true power on earth. Man may grasp the elements, but they will slip away from him; they are eternal and subject to God—he is finite, and is not subject to Him. Now, the earth has to be made the abiding-place of man, when he shall have become, like the earth, willing to render a perfect obedience to God; and, he only begins to give evidence of having that obedience, when he is willing to acknowledge the authority of God. This was done by the Syrian leper, and he

was cleansed; it was done by the centurion also. It has to be done by all, if they would participate in the glories which lay dormant in the earth, ready to spring forth at the bidding of her Creator.

And it is not by mere lip-service that this is done. The Prophets of Baal were full of intercession. They "called on the name of Baal from morning even until noon;" they "cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them." No doubt they were very sincere, as much so as they were in earnest. But God is not reached in that manner. He had his authority upon earth—there was a Prophet. True it is that they were called Prophets; but there is a distinction between the true and the false in Prophets, as in other things. Prophets, to be of any use, must have power with God; and, to have power with him, the right to use his power must be given by him. Elijah understood this, when he gave the people a key by which they could get at correct information. "The God that answereth by fire, let him be God." He knew that to the Prophets of Baal there would be no response from the heavens—he knew that the elements are obedient to Him alone who has the right to command them. And, how beautifully is the modesty of power and authority from God seen in the prayer of Elijah,—“Let it be known this day that thou art God in Israel, and that I am thy servant.” He was not afraid to appeal to the elements—he knew that they would do the bidding of their God. Now, without those elements in his favor, man will labor in vain to make this earth a heaven, and they will never be in his favor till he is in favor with God.

True it is that man's agency seems to militate against the very speedy conversion of this earth into a Garden of Eden; again, this difficulty could not be removed without a greater: if a sufficient amount of the Spirit of the Lord rested down upon man to soften his nature so as to bend his will, it would bring man into the condition of an automaton. This is not the purpose of God. He designs that

glory of the kingdoms of this world shrunk into insignificance and appeared as dross, and all the honor of man, aside from the Gospel, to be vain. The prayer of my heart was,—“O Lord, do thou bless this people; save them from sin, and prepare them for thy celestial kingdom, and that thy servant may meet them round thy throne, and grant, O Lord, that I may continue to preach the Gospel of Christ, which shall cause the hearts of the poor to rejoice, and the meek to increase their joy in the Lord, which shall comfort the hearts of the widows, and cheer the soul of the orphan; and that I may be the instrument in thy hands of bringing them to Zion, that they may behold thy glory, and be prepared to meet the Savior when he shall descend in the clouds of heaven.”

We visited the Branches, and imparted such instructions as the Spirit directed. We first visited the Churches south of Preston, and after spending sometime in that direction, we journeyed to the north, accompanied by brother Richards, who had returned from the city of Bedford; his health being poor, he was not able to preach.

April 8th, 1838. We met in Conference with the Saints in the ‘Cock Pit,’ in Preston, at 9 a.m. There were about 700 present.

We appointed Joseph Fielding to preside, and Willard Richards and William Clayton his counsellors, who were unanimously sustained by the Saints. We ordained them High Priests; we ordained Elders, Priests, Teachers and Deacons, to minister in the various Branches.

Evening. We held a Council with the official members, numbering eighty, and instructed them further in their duty, which meeting continued till one o’clock the next morning.

Most of the time during our stay in Preston, we made our home with sister Ann Dawson. We purchased our provisions; for our room, lodging, cooking and fuel, we paid two shillings sterling per week. We had no public contributions except for the poor; but, on leaving, the Church voluntarily contributed means to pay our expenses to Kirtland.

Throughout the entire mission we had no time to rest, being engaged

constantly teaching the people in public and private. We frequently had to repair several times a day to the water to baptize, and sometimes were compelled to wear our wet clothing.

When we bade the Saints adieu, they wept like little children, thinking they would see our faces no more.

9th. At mid-day we took coach for Liverpool, Elders Fielding and Richards accompanied us, in order to get all the instruction they could; but as we were detained several days by a storm, Elder Clayton and many of the Saints came to Liverpool to see us.

20th. Myself, Elders Hyde and Russell, went on board the ship *Garrick*, and after a prosperous voyage of 22½ days, we landed in New York. The sight of my native land filled my soul with gladness.

We found Elder Orson Pratt, who in company with his brother Parley P., had built up a Branch of the Church in the city of New York, with whom we met, and whose hearts were encouraged by a rehearsal of the progress of the Work in England. We continued our journey to Kirtland by steamboat, railroad and canal—arrived May 22nd—absent eleven months, and having been instrumental, in company with my brethren, in baptizing about 1500 souls, and establishing the Work in the heart of Great Britain.

I found my family in good health, and as comfortably situated as I could expect, for which I felt thankful to my heavenly Father.

As brother Joseph and the most of the Authorities of the Church had removed to Far West, Mo., I took my family and journeyed, mostly by water, via Ohio, Mississippi and Missouri rivers, and arrived at Far West July 25th.

I had a happy meeting with Joseph, Hyrum and Sidney, and some of the Twelve. Joseph told me to preach to the Saints, and give them an account of my mission, and it would cheer them, which I did. The brethren felt deeply interested.

Bishop Partridge gave me a lot, and sufficient timber to build a house. While it was erecting, my family lived in a place I built for my cow, about

eleven feet square, in which I could hardly stand upright. The brethren were remarkably kind, and contributed to my necessities. Charles Hubbard made me a present of forty acres of timbered land, another brother gave me a cow.

While the bands of infuriated mobbers were burning the houses and destroying the property of the brethren in Daviess co., I went with the Prophet Joseph, and many of the brethren, to assist them to protect their families and disperse the mob. It was truly heart-rending to see men, women and children, flying in every direction from the fury of their enemies. The mob forces increased until men from nearly every part of the State joined them, with the Governor (Lilburn W. Boggs) at their head, who ordered into service about 17,000 men, as reported by the officers of the State, for the extermination of the Saints.

The murders, house burnings, robberies, rapes, drivings, whippings, imprisonments, chainings and other sufferings and cruelties inflicted upon the people of God, under the illegal orders of Missouri's Executive have been, only in part, laid before the world, and form a page in history, unequalled, unsurpassed, and unparalleled in the history of religious persecutions,—that foulest of all crimes! This historic page alone can credit Boggs and his minions with feeding the ministers of the proscribed religion on the flesh of their murdered brethren; the odium of which is shared fully by the professed ministers of different denominations who participated in these vile atrocities! If hell can furnish a parallel, where is it?

When Far West was surrounded, I was in line with my brethren, momentarily anticipating the awful tragedy of a bloody massacre—my musket was ready; but the Lord spared the most of my brethren, in a way we did not expect.

I surrendered my arms and signed a deed of trust while surrounded by these legions of armed fiends, to pay them for murdering my brethren, robbing us of our homes and property, ravishing our wives and daughters, and other like services.

In the name of Jesus Christ I bear

testimony that as Missouri has measured to the Latter-day Saints, it shall be measured to her again fourfold, full, running over and pressed down; and I shall see it come to pass.

I visited President Joseph Smith and his fellow prisoners in Richmond Jail, in company with President Young. Joseph, his brother Hyrum, Sidney Rigdon, and several others were chained together; we could not get the privilege of speaking to them, only to say "how do you do."

Feb., 1839. I accompanied brothers Brigham Young and Geo. A. Smith to Liberty, and visited Joseph and his brethren in prison: we were permitted to have two interviews, and were locked up with them for a short time.

14th. I sent my wife and family in company with brother Brigham and others to Illinois; all the property my wife took with her was her little household furniture needed every day; the mob took the rest.

I tarried to assist the poor Saints to get out of Missouri, and to aid the prisoners; though my communications with them had to be through the prison grates.

I visited the Supreme Judges at Jefferson city, accompanied by Theodore Turley, and petitioned them for a writ of *Habeas Corpus* to relieve the prisoners; showed them copies of the papers by which the prisoners were held; they acknowledged their imprisonment was illegal; but refused to interfere. We also had a petition to the Governor, who being absent, I presented it to the Secretary of State; he was very affable, but like many other officers, had no power to do good.

We returned to Liberty, and reported to Joseph through the grates of the prison the result, he told us to be of good cheer, God would deliver him from prison in due time, and directed us to tell the brethren to keep up their spirits, and get out of Missouri as fast as possible.

We then visited Judge Austin A. King, who was greatly enraged at our having presented his illegal papers to the Supreme Judges, and treated us very roughly.

When the prisoners were removed to Daviess co., by Judge King's orders, I

sent \$100 to Joseph by Stephen Markham.

I counselled with and aided the committee all I could in removing the wounded, helpless, and poor of the Saints, who were still left; I also aided P. P. Pratt and the other prisoners at Richmond. The mob became so bitter against me I was obliged to conceal myself during the day, and operate at night.

After attending the Conference at Far West on the morning of the 26th of April, with the Twelve, I accompanied them to Quincy, where I met my family in good health: they had been very kindly treated.

I removed to Hancock co., into the woods about one mile from Commerce, where I built a log house, about sixteen feet square, with my own hands I hewed the puncheons for the floor, and split and made the shingles. Multitudes of Saints were encamped in the vicinity, and here grew up the beautiful city of Nauvoo: many lay sick in consequence of the driving and exposure of the previous winter, and hundreds died. I administered to the sick until disease prostrated me.

My son David Patten was born August 23, 1839.

Sept. 18th, 1839. I started, in company with President Brigham Young, on my second mission to Eng-

land, leaving my family sick; we were penniless and nearly helpless with sickness; I suffered exceedingly on the journey, and was several times so ill, that my brethren scarcely expected me to recover. I visited a few Saints at Kirtland and my relatives in Western New York, and arrived in New York city, where I attended a Conference of the Church, on the 4th of March.

On the 9th, went on board the *Patrick Henry*, in company with Elders Brigham Young, Parley P. and Orson Pratt, Geo. A. Smith and Reuben Hedlock, and sailed for Liverpool, where we arrived on the 6th of April.

I attended a General Conference of the Saints in Britain, in the Temperance Hall, Preston, 1671 members were represented; although about 400 had apostatized; the work had spread abroad into Manchester, the Potteries, Liverpool, Herefordshire, &c.

I visited all the Branches which I had built up on my former mission, instructed them and set them in order; they rejoiced exceedingly to see me and hear my voice, as their enemies had prophesied that I should never visit them again. I also visited the Saints in Manchester, Cheshire, Staffordshire, Herefordshire, Worcester-shire, and Gloucestershire."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 5, 1864.

SUCCESS DEPENDENT UPON OUR FATHER'S BLESSING.

It is truly gratifying to behold the diligent, though oft-times arduous labors of the faithful Elders of Israel, who have been called to labor in the ministry in these lands, for the salvation of souls. Now and then we have heard an Elder say rather despondingly, that although he had labored faithfully and long, yet so far as he was apprised of the fact, no perceivable result emanated

therefrom ; he had not been called upon to baptize any one who had received the Gospel through his ministrations. Now, when we consider that thousands have annually, for many years past, gone to Zion, and still we see that their places are supplied by others in the various Conferences, so that there is scarcely any appreciable difference in the numbers—notwithstanding the emigration—we find that even in this we have abundant cause to feel encouraged and to rejoice in all our labors.

But it is not to every one to receive and obey the Gospel summons, for the Prophet tells us that it shall be as though gleaning of grapes when the vintage is done—that it is more likely to be one of a family and two of a city, than that multitudes will be found willing to take upon themselves the name of Christ, and walking in newness of life, tread the courts of Zion's King. Moreover, it is a part of the design and purposes of the Almighty in these last days, to warn the wicked as well as it is to save the righteous, and thus accomplishing, by their testimony, a two-fold object, by proving “a savor of death unto death,” as well as “the savor of life unto life.” We should remember that the Lord controls the results of the acts of the children of men. “Man proposes, but the Lord disposes,” and He measures and rewards his servants, not by the success which either does or does not seem to follow their exertions, but by their virtues and faithfulness and diligence in his Work ; for, are not those who go forth with the words of life and salvation unto the children of men, truly as the Apostle says, “Unto God a sweet savor by Christ in them that are saved, and in them that perish ?” Neither shall we be held blameless, who have received the word of life and been called to bear a part in the great Work of the last days, having the authority of the holy Priesthood committed to us, if we neglect or fail to bear a faithful testimony to the people ; warning them of the judgments of the Lord which are to be poured out upon the wicked and ungodly nations, that they may be left with no excuse, and their blood be not found in our garments.

Let the Elders continue to “cast their bread upon the waters,” leaving the result with Him who will gather the wheat into the garner, when the refuge of lies, like the chaff from the summer threshing-floor, will be swept away, and the tares bound into bundles and prepared for the burning. But the testimony of the Truth and of the Work of the Lord still goes forth and makes its way despite of all opposition, and the world are being warned of their abominations, corruption and great wickedness, by the burning words of truth and soberness, which shall tingle the ears of this generation, unless they repent and turn unto the Lord, who will destroy and waste away all nations that will not serve him.

It would be inconsistent with the immutable justice of the great Jehovah in dealing with mankind, if he were not first to send forth his servants clothed with his authority, to sound the warning voice to all people, thus giving them a chance to hear the message of life, and affording them an opportunity to turn away from their evil ways, and come unto him and live. But the time is fast approaching, and is even near at hand, when the controversy which the Lord will hold with the nations will surely be accomplished. The earth, and the power and dominion thereof, rightly belong to the Lord, and he will shortly take possession, no matter whom it pleases or displeases. He will turn the wrath of man to his praise, and “whosoever will not hear the words of that Prophet, shall be destroyed from among the people.” These are plain decla-

be delayed a little through having to travel with a train in certain localities, on account of some late Indian troubles between Fort Kearney and Julesburg. I do not apprehend those troubles will prove very serious or of long duration, for the Indians have as yet only attacked a few mail stations and a small party or two of emigrants, and the whites in Colorado and Kansas are stirring themselves to re-open the mail route and protect the emigration. We do not anticipate any interference with our trains, as at least two will probably travel near together in regions deemed unsafe, until the troublous region is passed. Besides, Indians do not attack a large cattle train, small parties with mules or horses being the ones they look out for.

Captain Preston's train was on Pole Creek, 30 miles this side the Platte crossing at Julesburg, on the 9th inst.; Captain J. D. Chase's independent company was at Horse Shoe on the 13th; Captains Warren and Canfield's trains were at Cottonwood Springs, 97 miles west of Kearney, on the 12th, and Captain Rollins was at Laramie on the 20th.

On the 8th inst., delegates from the various election precincts throughout the Territory, met in Convention in the Tabernacle in this City, to consider the propriety of establishing the prices of certain articles, chiefly produce. This step was deemed necessary to preserve within our borders the subsistence needed for ourselves and the destitute who may come here before another harvest, and to place the price of produce at figures comparatively more remunerative to farmers. The Convention, on the 3rd day of its session, after establishing the price of flour at \$12.00 a 100 in gold, or its equivalent, wheat \$5 a bushel, hay \$25 a ton, &c., adjourned to meet on the 4th of October next. Full particulars, names, &c., you will see in the *News*.

The soldiery here continue in a *quandarium*, their mining operations continuing to prove failures, so far as their object in them is concerned, their efforts to create disturbance still proving futile, and the time of many about to expire, with only here and there one re-enlisting. We have been and

still are in hopes that circumstances will, ere long, require their presence elsewhere, without their having been able to accomplish any of the evil designs they were sent here to carry out.

The theatre, after quite a successful summer season, closed for a time on the 30th inst.

Greenbacks, thus far, have been quite a convenience as a circulating medium, materially enlivening and expediting the making of improvements, and can probably be so managed as not to result in a reactionary loss.

The dry, hot weather of July and August has been, during a few days past, refreshingly varied by clouds and showers, much to the benefit of fruit, vegetation, &c. The past dry spell has created quite a desire in this City and county for more water, and there is a considerable stir about soon beginning an artesian well on the Bench, and inquiring into the practicability and probable cost of bringing a portion of Jordan into the Big Cottonwood canal. In addition to these movements, as they have given up boring for water at St. George, I think of procuring those tools and trying for an artesian well somewhere above my lower mill.

Notwithstanding the dryness of the season, the wheat and hay harvest have been generally very productive, corn in many places looks well, and sugar-cane and potatoes are promising an excellent yield. The cotton crop has been variously estimated, on the whole at a pretty good figure, which I can better estimate on my trip through our 'Dixie.' Our cotton and cotton machinery are proving a great blessing to the people, though they are still far short of supplying the demand.

East Temple Street, between South and second South Temple Streets, is rapidly filling up with stores, and there will be a large quantity of goods in the City this Fall. What effect the quantity will have on the present high prices, sugar 85, &c., will considerably depend upon how large a portion has been bought with paper on short time.

The new settlements in Bear Lake Valley continue thriving, prosperous and contented, and the Indians peace-

ful, as they also are throughout the Territory.

Washakee and his brother, with over a hundred of his band, visited our City a few days ago. They appeared very well pleased with their visit, and said they felt good and friendly towards the whites.

On the 25th inst., Captain W. S. Warren telegraphed that he was within 100 miles of Laramie, "all right;" he is making very good time. Captain Canfield is probably near him, for, as already mentioned, they were together 97 miles this side of Kearney.

I have instructed Bishop Sharp to flag and lay up to the present square the west wall of the Temple before rough weather, and to let out by the job all labor pertaining to this and other work the Church may wish done, and that others may wish the Public Works to do. Much observation and experience have led me to conclude this to be the best method for all parties—doing away with many inconveniences, losses and annoyances. The jobs are to be paid for in such articles as are received on Tithing.

On the 26th inst., Captain Rollins telegraphed from Dear Creek:—"Passengers and teams doing well. Nine oxen died between Laramie and here." They also are making good time, affording another assurance to our anticipations that all will arrive in good season and condition.

Captain John R. Murdock's mule train, 78 passengers, arrived on the 26th. One brother, two sisters and two children died on the road, and Sidney Beckstead, from Goshen, Utah county, was killed by the accidental discharge of his rifle, while on guard twelve miles this side of Platte bridge.

On the 27th, Captain Warren was within 62 miles of Laramie, "all well," and travelling about fifteen miles a day. At Laramie he telegraphed:—"We arrived here this morning, all well. We have but little sickness, and the teams are all right."

On the 30th, Joseph W. telegraphed from Kearney:—"Trains all passed here to-day, doing well." These are the rear trains of our immigration, and will, doubtless, arrive in good time and condition. The boys will

leave them and come a-head, as soon as they can do so safely.

Having written all I can at present think of, up to date, that will be particularly interesting to you, and designing to start in good season in the morning on my trip south, I will now close, praying that each of you, and all who labor for the upbuilding of the Church and kingdom of our God, may be always blessed by him with all needed blessings. Your brother in the Gospel,

BRIGHAM YOUNG.

SWISS, ITALIAN AND GERMAN MISSION.

Riesbach, Oct. 13th, 1864.

President Wells.

Dear Brother,—I have been thinking of writing to you for some time, but for want of a convenient opportunity, I have delayed attending to it until the present. I can pretty well realize the fact, that you must receive a great number of letters, owing to the many laborers in the Mission under your care, still I am well aware that you wish to know the doings and feelings of all, being interested in the welfare and prosperity of each, and that you also desire to know just what success is attending the rolling forth of the Work in each part of the Vineyard; therefore I write to inform you of the position of affairs in my district and of my condition. This district comprises the Zurich and East Switzerland Conferences, and as regards area of territory is somewhat extensive, containing the cantons of Zurich, Thurgau, St. Gallen, Appenzell, Graubünden, and Lucerne. The Zurich Conference contains two large Branches, and the East Switzerland Conference the same number. I am not prepared to give you the exact number of members in each, not having the East Switzerland books at hand, but the Zurich books show 113. I don't think there are so many in the East Switzerland Conference, perhaps no more than eighty members. Forty persons have been baptized in the district since the 1st of last January, and twenty-two persons emigrated from the same, last spring. The latter number does not include

young children, or in other words, is merely the number of those baptized before emigrating. The Saints in this district are very much scattered, more especially those in the East Switzerland Conference, which requires much labor to visit them all. Brother Riter very appropriately compared them in that respect to the stock on the Jordan range during the winter season. Should all attend meetings regularly, several would have to travel about sixty miles and back once a week. Were they more conveniently located, we might form several respectable Branches, having members enough for the purpose; but, as a matter of course, we have to take them where we can find them. You will naturally wish to know what kind of Saints they are, and in reply to said imaginary inquiry, I will say, that I can show almost all kinds of specimens—good, bad, and indifferent, with about every shade between; but by far the greater majority are good, honest-hearted persons, faithful in the discharge of their duties, and, so far as I am able to judge, endeavor to serve God to the best of their abilities. In this respect, I think they can favorably be compared with the same number from any part of the European Mission. As regards this world's goods, almost all of them are very poor indeed; in fact, so much so, that it is a matter of surprise to me how they manage to live. That, however, appears to be the class that paid attention to the instructions of the Savior and his Apostles while upon the earth. Our meetings, as a general thing, are not much attended by strangers, and when they do come, there are seldom many of them. You will probably wonder how we make any converts, to which I will say, it is mostly done by chatting in the family circle, and through the reading of our works. A person on hearing of us, will perhaps become sufficiently interested to desire to know what our principles are, and buy or borrow one of our works, and read it on the "sly," after which the interest of the said individual may have become sufficiently increased to desire an interview with an Elder, and so on, until desiring baptism; and, after being baptized, that person will feel interested for the

salvation of friends and relatives, and labor with them until they wish to talk with the Elder, which may result in converting a few of them. By the foregoing, you will perceive that our missionary operations here are conducted on somewhat of an undercurrent principle, which is partly owing to a want of religious liberty, and partly the result of the indifference of the people. Making converts here reminds me of the labors of the shepherd, whose sheep are scattered among the hills and over the valleys, only one or two being found in one place, all of which he must gather from among vast herds of goats and packs of wolves, the latter (the priests) gnashing their teeth with rage as the shepherd approaches. I will now come to personal matters. Soon after arriving in this country, I was left alone with the people, and at that time did not understand the language spoken here sufficiently to ask for a drink of water without resorting to signs, such as the Indians use when begging for food or drink. Since then I have passed through scenes, and come in contact with many things not over pleasant in their nature; but for all this, when everything is considered, I don't think I have ever enjoyed more peace of mind during any period of my life, for the same length of time, than since landing in this country, notwithstanding I have but seldom had the privilege of seeing an acquaintance from the land of my home. I often think of the brethren laboring in England, and imagine how I would enjoy a visit with them, but I don't expect to see many, if any of them, before starting home. Perhaps a few of them will take a trip over this way next summer. Well, I trust I may receive strength from the Lord continually, to enable me to faithfully perform all duties devolving upon me, and thereby secure his approbation, and prove myself worthy to associate with the trusty Elders in Israel. I am sorry that brother Riter had to leave here, but hope that his visit to England will improve his health.

With good wishes and prayers for your prosperity, I remain your brother in the Gospel of peace,

W. P. NEBEKER.

VARIETIES.

One man asked another why learning was always called a republic. "Because," said the other, "scholars are so poor that they have not a sovereign amongst them."

"Tom, you seem to gain flesh every day; the grocery business must agree with you. What did you weigh last?"—"Well, Jim, I really forget now; but it strikes me it was a pound of butter."

ADDRESS.

[John Evans, care of Isaac Jones, Weaver, Quay Street, Carmarthen.

DIED:

In the Lowestoft Branch, of the Norwich Conference, September 9, 1861, after a long illness, James Taylor, Priest, aged 55 years, in full faith and fellowship.

POETRY.

"DELUDED MORMONS"

TUNE.—*Old Aunt Sally.*

They cry "deluded Mormons" in all the world around,
And the reason why they do is very far from sound,
It's only just a cry that is echoed from tongue to
tongue,
Of these wicked "Mormons" and their Prophet
Brigham Young.

CHORUS.

True Saints rally, around the standard come,
Away in Utah's Valley, our lovely Mountain
Home.

While all the world is fretting about the future time,
At loggerheads are getting the sight is quite sublime,
The "Mormons," they are growing in everything
that's good,
And Babylon is going down as they did in Noah's
flood.

The world is tied in bundles before the burning day,

The stone it swiftly tumbles, and down its power
display,
It never has stood still, and will ever be rolling on,
When the doings of the wicked shall all be past and
gone.

There's nothing can destroy us if we'll be firm and
true,

Though wicked men annoy us;—the Lord will tread
them through,

He will not leave a "grease spot" to mark the place
they trod

But, hurl them to destruction beneath the iron rod.

We'll make this earth an Eden, just as it was before,
And many blessings hidden, the Priesthood will
restore;

And Truth and Virtue triumph, and Peace and Love
abound,

And happiness and glory fill all the world around.

Bristol.

WM. WILLES.

CONTENTS.

The Social Condition and Prospects of Babylon	705	News from Conference	716
"Thy will be done on Earth"	707	Correspondence.—America: Letter from Presi-	
History of Brigham Young	710	dent Brigham Young. Swiss, Italian and	
Editorial.—Success dependent upon our Father's		German Mission: Letter from Elder W. P.	
Blessing	713	Nebeker	716
Abstract of Correspondence	715	Poetry.—"Deluded Mormons"	720

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"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, November 12, 1864.

Price One Penny.

THE GOVERNMENT OF GOD.

"The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our God. * * * The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. * * * All the earth shall be filled with the glory of God."—ISAIAH.

When we read the declarations of the ancient Prophets, and look around us and see the wretchedness and misery that exist because of the weakness of human governments, it makes one feel very anxious to see a new form of government established, even one that all mankind might put their trust in, and of which the Almighty should be the Author.

The kingdoms and powers that men have formed do not give justice and equity, do not encourage, as they should, honesty, sobriety, temperance, godliness, purity nor virtue, and the result is, all is contention, discord, recklessness, intemperance, corruption, misery and death, and no man has power to change this state of things. Many good men have tried, in different ages of the world, to form and introduce systems of government that would better the condition of man; but, being finite, their schemes partook of their own weaknesses, having

the seeds of their own dissolution within them; and hence, in time they failed, and the good desires of their hearts were not accomplished. Now, if God should be the Author of a kingdom for this earth, we would expect that government, or the laws of it, to be like Him, full of purity, justice, mercy and truth, for we have come to the conclusion that nothing but obedience to these principles will produce happiness that will be universal and permanent to the human family at large, both for time and for eternity.

The systems of men have been so different in their character and calling and organization, to what the kingdom of God proposes to be, that we must just take a glance at them. In the organization of the former, the warrior with his sword reeking with blood, and his mind filled with thoughts of how to kill the most and the quickest. The rich and powerful, no matter

though they are drunkards, gamblers, whoremongers, midnight assassins, or tyrants, so they are rich; the trickster politician, the avaricious aspirant of every class, with a few of the good, including the Priest who in a cloak of hypocritical sanctity has come forward and prayed that God would bless this band of miscreants, and give them power to make laws to govern the people. This kind of characters have, at different times, come forward and undertaken to establish governments that should protect the people. How could they? "Men do not gather grapes of thorns, or figs of thistles." They were only fit to sow discord, and bound to reap confusion.

Mark the difference when God introduces his government, or offers to establish his kingdom on the earth. The cry goes forth, Repent, humble yourselves, cease trusting in your own strength, fear God and give glory to him that made heaven and earth, and the sea, and the fountains of water, calling man's mind from the groveling things of this earth, and elevating it to contemplate something higher, nobler and purer than anything that this earth, while laboring under the curse, contains. He calls upon us to begin to reflect and to know ourselves—to have that faith in God that will enable us to realize that there is a power we can possess ourselves of, that man cannot give or take away. To investigate and embrace this great Cause all are called, without relation to condition or creed, to age or sex. While it panders not to wordly riches or influence, its invitation is to the rich, the noble, the learned and the wise; if they will come, they are welcome; yet, if they chose to reject the heavenly message, all right, the kingdom of God cannot wait. The Almighty is able to take the poor and those of low estate, the illiterate and the weak things of this world, and with them bring the wisdom of the wise to nought, and to so bless them with influence and power, that the understanding of the prudent is hid. Without the aid of the wealthy His people become rich; without the assistance of the learned the Almighty gives his people power to cope with their learning, and of a small people

he maketh a strong nation, at whose existence the strongest nations grow jealous and fear.

The next call is, Repent every one of you, by forsaking the evil and cleaving to the good; deal honestly with all men. To kings and nobles, presidents and rulers, the call is, Rule in righteousness, that the people need not mourn; oppress not the hireling in his wages, but do unto the poor as you would have the poor do unto you, were you in their places and they in yours; cease your extravagance and your grasping for territory, wealth and power, only such as can be obtained by good management, honest deal and the blessings of an overruling Providence; cease your intemperance in food, drink, clothing and equipage; cease all cursing, swearing, drunkenness, adultery and whoredoms, thus setting a good example before the poor and those who may labor for you, and who note your walk, conversation and deportment; cease to trust in worldly goods, but rather put your trust in Him who created you; give liberally of your possessions for the advancement of the Work of God, and for the purpose of elevating the down-trodden of humanity to a state wherein they may feel that they do belong to the universal brotherhood of man. To the poor the call is, Repent of being eye-servants, and as long as you are under obligations to labor for others, do an honest day's labor for an honest day's wage; learn to be liberal and impart of your little cheerfully, that God, seeing your faithfulness, may count you worthy of being made stewards over more of this world's goods; cease, also, all extravagance and folly, and live within your income; learn wisdom by reading good books, and trusting in God who has said that he giveth to all who ask and upbraideth not; leave off all idle conversation, cursing, swearing and debauchery of all kinds; learn to read, write, and do business in an honorable manner; shun everything that would lower you in the scale of being, and practice that that will elevate, enlighten, ennoble, purify, benefit and make you happy. These are the terms on which the kingdom of God is offered to all, and every reasonable, intelligent being admits that such

principles must succeed and will accomplish what they propose. Then, when the candidates are prepared to covenant to fulfil the requirements of this new earthly Ruler, they are told by one duly authorized to go down with him into the water and be baptized in the name of Jesus Christ, the Son of the God he had been preaching to them, Jesus our Mediator, Savior and Redeemer, be baptized in his name for the remission of sins, as a sign and type that they have thrown off all allegiance to every other power and their concomitant evils, and that they are now ready to have sealed upon them the Spirit of truth, the Holy Ghost, thus becoming members of the Church of Christ and citizens of the kingdom of God. The Spirit of God connects men with their Maker, and gives them a perfect knowledge of the existence of a God—fires their mind with joy and gladness, enlarges their understanding, gives him a knowledge of the present, the past and the future, unites the people together, gives them one faith, one baptism and one God, and will in time enable them to establish one universal government.

A people gathered together on these terms, under these circumstances, although they may have been brought up in different countries, under forms of government quite varied from each other, very opposite religious creeds and traditions, widely differing from each other in educational attainments, and from all grades of social and worldly position, yield obedience to every requirement of Heaven. Yet with that powerful agent, the Holy Spirit, to brood over the whole, and the golden rule, upon which the Savior said hangs all the law and the Prophets, as their standard, and a Prophet's voice to counsel and direct, how well able would men be, under such influences, to make laws to govern the universe. The law of God would be written in their hearts, and wisdom, justice, judgment, equity, charity, love and peace, would flow from their lips, salvation and blessings would be on their tongues, righteousness would be extended over all, and the knowledge of God would soon cover the earth as the waters do the sea. O,

how lovely to contemplate! for, as the Prophet has said, "In that day shall the branch of the Lord be beautiful and glorious!" Who would not labor for the establishment of such a kingdom, then, for many reasons? One, because it is the will of our heavenly Father that we, his people, should be righteous, just, wise and pure, and teach others to be the same, that the time may come when men shall beat "their swords into plowshares and their spears into pruning-hooks, and nation shall not rise up against nation, neither shall they learn war any more." We see, while human governments exist, the nations still dispute, quarrel, and shed each other's blood, and there is no sign of them stopping until such a kingdom, as the one we have spoken of, be established. There is need of it, because the religions of the present day bear the evidences of much uncertainty.

The Jewish religion is the oldest, if that is anything to go by, but there is no Prophet or inspired man of God to declare the will of the Lord to that people. The heathenish religions are the most numerous, both in forms, ceremonies, gods and followers, but their conception of right and happiness is quite limited. The Mohammedan is very powerful, but we see none of the results of revealed religion. The so-called Christian religion is old, powerful, and its professors are numerous enough; but instead of being a blessing unto mankind, it carries, at times, a blight where it goes, and it does not always set a Christian example of peace and goodwill towards the heathen world. It has not progressed sufficiently, in upwards of eighteen hundred years, to be at peace within its own borders, simply from the fact that the Christians are so uncertain about what is right between man and man, never considering what is right between man and his Maker. How can any one conclude, for a moment, that there are any amongst these people who know what will save us in the future, when they are not able to point out what will keep peace and prevent sin at present. The preventative would be better than the cure. The Savior knew the necessity there would be for

the establishment of his Father's kingdom on the earth, hence his injunction to the Saints to pray that his kingdom might come and his will be done on earth as it is in heaven. If the will of God was done on earth as it is in heaven, there would be no more war, or strife, or bloodshed, or hatred in all the creatures of God. Even the lamb and the lion would lie down together; man would act honestly towards his fellow-man, and thus beget confidence in each other; there would be no law-suits, we should have no lawyers, for the law of God would be within us; there would be no plotting priestcraft or kingcraft, for we should be a kingdom of kings and priests unto the Most High. Instead of the numbers we see now engaged in producing instruments of destruction, such as cannons, guns, pistols, swords, war-vessels, gun-carriages, fortification-batteries, rifle-pits, steel-plates, powder, liquors,

tobacco, &c., that poison and destroy life and happiness, and the houses and shops where all this paraphernalia of destruction is manufactured, man would be engaged in pursuits that would produce blessings. If all the time that is spent in creating these, at present necessary evils, was turned to creating things of real worth, what great results would be accomplished, and what a happy world might we soon have? Men would then begin to see the good of having a being on the earth, and would be better sons, fathers and husbands, women better daughters, wives and mothers, children having such good examples set before them, would be more obedient, and in every house would be a little heaven of love and happiness, and this earth would be prepared for the second advent of Jesus as king of nations.

T. T.

IGNORANCE.

BY ELDER C. M. GILLET.

"If ignorance is bliss, it is folly to be wise." This is an old adage, and seems to be clung to by some as if it were a sweet morsel, and worthy the attention of all seekers after happiness, that is, judging from the efforts made by them to acquire knowledge. We read that the Gospel net takes of all kinds, consequently we may expect to find some of that class among the number which have taken upon themselves the name of Jesus, by rendering obedience to the first requirements of the Gospel. This class of individuals hail with seeming delight that passage of Scripture which says, "Not many wise men after the flesh, not many noble, not many mighty are called, but God hath chosen the foolish things of the world to confound the wise, and the weak things of the world to confound things which are mighty." This we see verified in many instances; but the question arises, Can we remain in a state of ignorance and accomplish the work assigned us by

God, or is it through the qualifications of the Holy Spirit, combined with our own efforts, that our perceptive and reasoning faculties become quickened with every other attribute of our nature, and that it is only obedience to the laws of the Gospel that enables us to confound the wisdom of the wise and bring the understanding of the prudent to nought? Ignorance cannot confound wisdom, neither can error overthrow truth; but as the things of truth are only learned by the spirit of truth, and the things of God by the Spirit of God, the world, which depends upon its own resources, and puts to one side the power of God, is not able to contend with those who have received a portion of his Spirit, revealing unto them the things of truth which are always effectual in combating error.

But the Spirit of God does not act independent of our own efforts, transforming us from ignoramus into wise and intelligent beings, but in

unison with our own endeavors, thereby enabling us to improve much faster than we otherwise could. God helps those who strive to help themselves. There is also much dependent upon the motives by which we are actuated, whether we wish to gain knowledge for the love we have for it, upon the true principle of exaltation, the benefit of our fellow-beings and the glory of God our Father, or for self-aggrandizement and the applause of men. If the former be our object, God is ready and willing to assist us; if the latter be our motive, He has no pleasure in us, for we cannot even seek after knowledge upon selfish principle, and be approved of God. We can plainly see, by reflection, that when the ignorant confound the wise, it is with superior principle that they do it; though chosen from the foolish things of the world, they have gained greater light and intelligence and more truth than their opposers, in consequence of their having the aid and assistance of the Holy Spirit, which enables them to progress much faster in the scale of being than do those who are destitute of it, outstripping many who were far in advance of them when they first embraced the Truth. As the Spirit of God does not do all for us, but simply aids and assists us according to our efforts and motives, to acquire it makes it necessary for us to exert ourselves in that direction which will give us the greatest light. We believe our religion embraces all truth, and that strict obedience to its laws is the only means afforded us of salvation. Hence, it becomes evident, that we have a great many things yet to learn before we are eternally saved, for we have not sufficient knowledge, as yet, to sustain our lives one day independent of God, let alone eternally.

Then the sooner we commence, and the more ardent the struggle, the less time it will take us to acquire the prize. An ignorant man can never be exalted, for knowledge is power, without which there is no power, and

without power there is no exaltation. But all these things are for the faithful Saints to enjoy, but we never will enjoy them if we remain lukewarm and indifferent. Lack of exertion is no part of our religion. God never endowed us with reasoning powers and faculties to acquire intelligence, without making it obligatory upon us to use those faculties for our own exaltation and His glory. If we ever obtain a salvation, we may expect to have to use the faculties that God has endowed us with, and not fall into the dilemma that the sectarian world is now in, that nothing we can do of ourselves will in the least enhance our exaltation, but all is the gift of God. I agree with them that all is the gift of God, but he gives to them who merit by their works, and not to the slothful and indifferent. Some of the Saints seem to think, because they have a little more light and intelligence concerning spiritual things, and are, perhaps, a little better men and women than their neighbors who do not belong to the Church, that they have nearly approached perfection, and that there is nothing more for them to do. I would say to such, Perhaps your neighbors are of the lower class, and if you were placed in a better state of society, you would see your own imperfections; in fact, the Saints have no right to take the world for a standard. If we do, our progress will be very slow indeed, for we find they are on the retrograde, receding from God and godliness, as they increase in what they call civilization; becoming more wicked with less temptation. No, let us rather emulate the Prophets and Patriarchs of old, and Jesus, our elder Brother, we will then always have something to do, and our minds will never be inactive, neither will our bodies, only to procure the necessary rest to qualify them for the duties in life. To such a class of individuals, ignorance is not bliss, neither is it folly to be wise.

Consider rather the consequence of an argument than the consequence of him who delivers it.

Be kind and obliging to all, but intimate only with the good. Thus you will gain esteem, and offend nobody.

BEAUTY.

Fallen and changed as this planet is from its primeval loveliness and glory, it still abounds with scenes of beauty and magnificence, which linger upon its face—as traces of symmetry, proportion and elegance upon some, once, more than ordinary beautiful countenance—to tell of its former, but now faded, charms. The green grass that forms so soft and luxurious a carpet for our feet to tread upon; the trees, whose leaves tremble and delight in the cheering sunlight of heaven, that sigh and whisper their loves to one another in the gentle summer breeze, or groan and bend beneath the tempest's blast; the gentle violet that blooms beneath our feet, and the lovely rose that breathes its fragrance upon the balmy air; the feathered songsters as they warble forth their simple praises to Him who gave them being; the animal creation as they gambol in sportive innocence, unconscious of future suffering; the grey dawn and the changing hues that precede the daily appearance of our system's brilliant centre, or the magnificent glories that attend its evening departure; the pale moon's gentle light, as, rising behind some wooded hill, her silver beams come shimmering through the forest trees; the distant mountain upon whose towering peaks the departing sun has thrown its golden vestments, and the enchanting valley, beneath, whose winding, rippling streams and shady groves bespeak a holy spot more worthy the

abode of celestials than of fallen, mortal beings; the dew that sparkles like diamonds in the mornin' sun; the prattling lips and playful sportiveness of infancy, and the blushing loveliness or winning frankness of budding youth; the peaceful slumbers of innocence, or the majesty of indignant virtue—all these, and ten thousand other scenes, are beautiful to behold.

But there is one scene more beautiful than all these,—a scene that angels love to gaze upon. It is, the tear of penitence as it glistens on the cheek of humility. Ah! there is a perennial loveliness in that one tear, that no barren droughts can parch, no scorching sunlight can wither, no convulsions of nature can destroy. It is the spiritual, microscopic telescope, through which may be discerned the future glories of the redeemed, that lie hid from the view of the impenitent; it is the soul's Urim and Thummim, through which may be read the progress and destiny of that erring but repentant spirit, from the condition of a fallen mortal, upward and onward, through all the gradations of virtue, intelligence and truth, in the terrestrial and the celestial spheres, until, clothed with immortality and eternal life, and radiant with all the graces and perfections that the fulness of truth can bestow, it shall sit down among those who have overcome, even in the councils of heaven, among the Gods of eternity.

W. H. S.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 713.)

On the 18th day of August, accompanied by Elders W. Woodruff and George A. Smith, I commenced preaching in London, where we labored six weeks, and established a Branch of eleven members.

Sept. 21st. I left London for Manchester, visiting the Branches by the way. I attended Conferences and

continued visiting the Branches until the 25th of November, when, in company with President Young, I started for London, visiting Branches laying on our route. I preached in London in company with Elder W. Woodruff.

We organized a Conference, February 14th, 1841, consisting of 106 members.

I returned to Manchester, and visited the Conferences preparatory to returning to my native land.

During this Mission I was employed night and day, scarcely allowed the necessary time to rest, preaching in public and in private—teaching the Saints, baptizing and confirming new members; blessing children; organizing Branches and Conferences, administering to the sick and afflicted: many of whom were healed.

April 20th, 1841. We sailed on the Rochester from Liverpool to New York; we had a favorable passage and arrived on the 20th, of May; from thence we proceeded by Philadelphia and Pittsburg and reached Nauvoo July 1st.

We were warmly greeted and heartily welcomed by the Prophet.

The timber around my cabin had disappeared, and the limits of the city of Nauvoo had swallowed up the town of Commerce, and extended far beyond my humble habitation. The foundation of the Temple was laid; and the eye could discover in every direction abundant evidence of the industry of the Saints.

October 23rd, I was elected a member of the City Council of Nauvoo.

I attended the numerous councils of the Twelve and First Presidency, assisted in counseling and locating the Saints—visited the surrounding Branches and preached to them, and administered in my calling whenever opportunity presented.

Sept. 10th, 1842. I started on a mission through Illinois, in company with Elders Brigham Young, George A. Smith and Amasa Lyman. We visited the principle places in Illinois, and labored diligently to allay the excitement and correct the public mind in relation to the false statements of Dr. Bennett and others—returned to Nauvoo Nov. 4th.

January 2nd, 1843. My son, Charles Spaulding, was born.

April 6th. I was appointed, at the Conference held in Nauvoo, to go on a mission to the Eastern States, to preach the Gospel, collect Tithing, and dispose of stock in the Nauvoo House Association. I was required to give bonds in the sum of two thousand

dollars. President Joseph Smith was my security.

I started about the first of July; attended Conferences and preached in the States of Ohio, Penn., New Jersey, New York and Mass., meeting with the Quorum of the Twelve at Pittsburg, Philadelphia, New York and Boston—arrived at Nauvoo October 22nd; having travelled over 5000 miles.

I remained in Nauvoo all winter enjoying the teachings of the Prophet, attending councils, prayer-meetings, and meetings to memorialize the General Government and some of the States, in relation to our wrongs in Missouri, preaching in Nauvoo and the Branches round about, and doing all I could to strengthen the hands of the First Presidency.

The General Council appointed Lyman Wight and I, Delegates to Washington to present memorials to Congress, for redress of wrongs sustained by the Saints while in Missouri. Joseph gave me a draft for \$500.

May 21st, 1844. I took passage on a steamer, in company with President Young, Lyman Wight and a large number of Elders, to St. Louis, from thence took steamer to Pittsburg, where Elder Wight and myself parted with President Young and proceeded to Washington city and presented to the rulers of the nation the petition for redress of grievances.

We put up at the National Hotel, which cost us \$2 dollars per day. We had an interview with General Atchison and Mr. Douglas, members of Congress, they treated us very politely Mr. Douglas came to our room to see us.

We went up to the White House to see President Tyler, but he was absent.

I went into the galleries of the Senate and House of Representatives and witnessed the confusion which reigns there.

We visited General Semple, Senator from Illinois; he seemed very friendly presented our memorials which were referred to the Senate committee on public lands.

Lyman Wight occasionally steamed so freely that I had to lock him up in our room in the hotel, and attend to our business alone.

The Capital is a large and splendid edifice, standing on an eminence surrounded by grounds, ornamented with beautiful trees, walks, shrubbery, iron chairs, statues and fountains.

June 6th. A full band of music played in the Capital grounds, which attracted thousands who promenaded through the walks, displayed their finery, and perhaps secured customers for the next twelve hours. I recorded 'the Lord is with us and the Devil all about.'

I inquired of the Lord what we should do and he revealed to me that Congress had not got it in their hearts to do anything for us and we were at liberty to go away.

We visited a few Saints who were in Washington and ordained one Elder: the Saints were cold and stupid.

11th. We went to Wilmington, Del. and preached to the Church—staid with brother Ellis M. Sanders.

13th. Went to Philadelphia, I had the chills and fever. Visited William Smith's wife, Caroline, sister of J. M. Grant, who was very sick of dropsy; she was tapped and had two gallons of water taken from her: she came out of her chamber to see me.

14th. We preached in the evening.

19th. Wrote a long letter to President Joseph Smith.

21st. returned to Wilmington and attended Conference on the 22nd and 23rd.

24th. Returned to Philadelphia and visited the Saints.

27th. Went to New York, called at 'the Prophet' office.

28th. Proceeded to Boston and found

President Young and several of the Twelve.

29th-30th. Attended Conference with my brethren of the Twelve at Boston. Gave counsel to the brethren and instructions on the policy of governments.

July 1st. Attended a convention in the Melodeon. I was chosen a delegate to the Baltimore convention.

2nd. Attended Conference.

6th. Went to Salem, there are 30,000 inhabitants: many of the citizens are Kimballa, some of the oldest settlers are of that name.

9th. Returned to Philadelphia with Elders L. Wight and William Smith; the newspapers were full of the accounts of the massacre of the Prophets; I was not willing to believe it; but it struck me to the heart.

12th. We went to Baltimore in company with Delegates from Pennsylvania, Delaware and Maryland, and put up at the Eagle House. I found a letter from my wife at the Post office informing me that Joseph and Hyrum had given themselves up.

13th. Returned to Philadelphia.

14th. Preached to the Saints, and read the news of the massacre of the Prophets.

15th. Elder J. M. Grant arrived from Nauvoo, and gave us a correct account of the massacre.

18th. Returned to Boston and met President Young.

24th. Left Boston in company with President Young and several of the Twelve, and arrived in Nauvoo August 6th. Having been gone sixty days and travelled 6000 miles.

I brought \$1300 home for Joseph, which I gave to Emma.

(To be continued.)

DEATHLESSNESS OF WHAT IS GOOD AND BEAUTIFUL.—There is nothing innocent or good that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part through them in the redeeming actions of the world. Forgotten! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear!—for how much charity, mercy, and purified affection, would be seen to have their growth in dusty graves!

A woman having married unhappily, went to an old maid, who had been the intimate friend of her girlhood, and poured out her sorrow with out reserve. "I am sorry for you," said the sympathetic spinster; "I am sorry you got married."—"Thank you!" retorted the wife, "but I would have you to know that my husband is better than none at all.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 12, 1864.

THE GOSPEL AND ITS REQUIREMENTS.

THE fundamental principles of the Gospel are simple and easy to be understood, if we will only divest ourselves of the traditional errors and prejudices of our earlier existence, which we have imbibed through the false theories, precepts and teachings of the priests and false teachers of our youth. We are aware that the impressions thus given are lasting and difficult to eradicate from the human heart, yet there is a "true light, which lighteth every man that cometh into the world," and by this light the honest-in-heart will gladly receive the truth when it is made manifest, and not only receive the truth, but become obedient unto its requirements. We are aware that some teach, hold and practice, even in this our day, that to believe on Jesus is all that is necessary, and do this to the neglect of complying with any of the requirements and ordinances of the Gospel. There are those whom we apprehend, although ignorant themselves of what may or may not be right, stand aloof from proceeding any farther, from the fact of the wide departure from the Word of God in the administrations of the ordinances by all who assume and presume to officiate therein in the various nations of Christendom, and even of the whole earth, preferring to do nothing rather than mingle in the Babel of confusion and nonsense which so distracts the mind of the sincere and honest inquirer after truth at the present day. Such people are not altogether infidels, but are termed unbelievers, impenitent sinners, etc., and are often the subjects of the concern and agonizing efforts of their more Christian friends of the chapel and the church. Others, again, not contented thus to risk their souls' salvation upon such slender tenure, imagining that they have received some kind of a conversion, attach themselves to some community or church organization, deeming that to be some further requirement of, and compliance with, the Gospel plan of salvation; still, however, deeming the ordinance of baptism non-essential or essential, as may be held by their respective organizations, some believing it to be so very essential that infants should receive the administration of that ordinance in order for salvation, and others that it may be administered in various ways, modes and fashions, either by infants or adults.

Now, it is one thing to believe the truth and not obey its behests, and quite another to believe, and following in its requirements, practice it in our lives. When Peter preached on the day of Pentecost, and those who heard him were "pricked in their hearts," they exclaimed "Men and Brethren, what shall we do," and he replied unto them, and said, "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the Holy Ghost." "For the promise is unto you and to your children, and unto all that are afar off, even as many as the Lord our God shall call," that they perfectly understood just what the Apostle meant. We apprehend that there was no doubt upon the minds of any that baptism was for the remission of sins, and yet, in our day, we find it very generally applied to infant children, who have never committed any sin, and are then told that it applies just the same when we come to maturity, after we have committed sin, and wish to attach ourselves to some church organization. When Jesus told Nicodemus that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, it is easy to conceive that he meant just what he said, and that to be born of water was to be baptized or immersed in water for the remission of sins, and yet we find nearly all Christendom practicing sprinkling, not only infant children, but adults, and calling that baptism. We also suppose that when Jesus promised that "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover:" Mark xvi, 17, 18, He meant just what he was saying; and that these signs did follow just as he said they would, and as the same cause produces the same effect, we do further suppose that similar results would follow the same administrations of the same Gospel, if those were authorized who administered in the ordinances of the house of the Lord.

Again, the Scriptures inform us that man was created in the image of God, and that Jesus, who was in the form of a man, was the express image of the Father, and that God is our Father, even the Father of our spirits, and the Father of our Lord and Savior Jesus Christ, who was crucified and laid in the tomb, but who arose from the dead with that same body which did not see corruption, and thus ascended into heaven. These are simple declarations, rational and not difficult to understand; but we are told that God is three in one, including Jesus, and one in three—that he is without body, parts or passions—that all nature is God, and that God consists of his attributes, and that he occupies a topless throne in some imaginary place, far beyond the bounds of time and space, and a great deal more of nonsensical trash pertaining to the Godhead, trans-substantiation, etc., etc., and what is of more importance and remarkable, the great majority of mankind are led away by these mystical theories, and kept in the grossest ignorance in relation to everything pertaining to our relations with God our heavenly Father, his Son Jesus and the Holy Spirit, and our own existence both now and in the great hereafter.

Now, we declare that God is a personage of form and substance, that mankind are his children and are created in his image, consequently that he is in the form of a man—that Jesus Christ is his Son, not only in his Spirit, but in his tabernacle—that he was begotten by his Father, not only in his spiritual, but in his temporal body, which passing through its resurrection is made immortal, and reigns triumphant over death and the grave, holding the keys of the resurrection of the dead—that the Holy Ghost is also a personage, but not yet of tabernacle as is the Father and the Son—that God has revealed a Gospel plan of salvation for the human race, the first principles of which are, to repent of their sins and be baptized by immersion, in water, for the remission thereof, and receive the imposition of hands for the reception of the Holy

Ghost, by the servants of God who hold the authority and Priesthood, and who are called of him as was Aaron, for none others have the right to administer in the holy and sacred ordinances of the house of God.

We have adduced a few items to illustrate how simple and plain the requirements of the Gospel are in reality, when stripped of the perversion which has been brought about through the false teachings and precepts of men who have substituted their own ideas and fancies for the commands and revelations of God. Whether these are reasonable conclusions and satisfactory to others, or not, they appear to us to be very plain and simple and easily comprehended. We might go into further details to prove, by Scripture testimony, the correctness of these views; but it seems idle to undertake an argument with those who are fettered with the bonds of bigotry and superstition and wilful ignorance, and with others it is not necessary.

But "truth crushed to earth will rise again," and whether men believe and obey, or believe and yet continue to disobey, or continue to live on in unbelief, it will prevail at last, and the refuge of lies which the Prophets saw we had inherited from the fathers, will be swept away. All transgression will be forgiven except the sin against the Holy Ghost, but not without repenting and turning away therefrom, and being baptized for the remission thereof. Let no man or woman, therefore, for a moment imagine or be allured into the idea that some other way will do just as well, lest such person be esteemed, as Jesus says, a thief and a robber. There is no doubt that the Pharisees and Sadducees among the Jews never whited more sepulchres filled with dead men's bones, than do the self-styled Christians and popularity-seeking sects of the present day. A hint to the wise is sufficient. Let the Saints walk steadfastly in the light of truth, while the crumbling nations continue to fulfil the words of the Prophets, even until the earth finds itself redeemed from the thralldom of sin and iniquity which has so long enchained it in bondage.

ABSTRACT OF CORRESPONDENCE.

NORWICH CONFERENCE.—Elder George W. Cleaveland writes from Lowell, on the 20th ult., and says:—"I have been very well and kindly received by the Saints, and by many who are not yet of us. I have rejoiced in company with brother Fowler and my brethren. I have considerable walking to do, but the bright hope before me enables me to do it. The Lord has blessed me in my labors since I have been in these lands, and I trust that I will be found faithful in a day yet to come, and that I will show, by my walk and conversation, that I am striving to continue in that path marked out by the servants of God. I feel my weakness and dependence upon the Lord very much; I see the necessity of my learning all I can. When I am plodding my way through the narrow lanes, I often feel to thank my Father in heaven that I am numbered with his people in these days, and that I am permitted to help in spreading the Truth, and to assist in gathering out the honest-in-heart from among the nations of the earth. I look forward to the glorious future, and to the time when the Saints will go back to the land where has been spilt the blood of good and faithful men for the Gospel's sake. I love the Gospel, for I know there is life, endless life to be found in it, and all who faithfully live it will, at no distant day, see Zion built up."

DURHAM CONFERENCE.—By letter from Elder Joseph H. Felt, dated Sunderland, October 27th, we learn the following:—"President Frederick W. Cox is here, and is in the enjoyment of good health and spirits. Brother Folsom is in the country; I have not seen him for three weeks; I expect him in every day. Brother Cox left him a week ago, all well, and enjoying himself first-rate in his labors. He has been laboring in the Conference. The Saints are very much scattered. He is doing all he can to fulfil his mission with honor, learning all he can and improving very fast. He is thought a great deal of by all the Saints. Brother Stayner was here last week, all well. Brother Call was also here. I am pretty well. I was in the country three weeks last Sunday, and walked some four miles, preached out-doors, and, in walking back, I sprained my ankle, which has kept me in doors, but I hope to be all right soon. My desire is to be faithful, magnify my calling, be obedient to those placed over me, be indeed a father to the Saints I am called to labor with, and to do all that lies in my power for the upbuilding of God's kingdom in these the last days, that I may always retain my testimony of the Truth, enjoy the Spirit of the Lord, overcome all evil, fulfil my mission with honor, and return in safety to Zion, to receive the blessings of President Young, the servants of God, my parents and all good men, and ever to be on hand to respond to all calls of those placed over me, that I may gain an exaltation in the kingdom of God. The Saints in this Conference seem desirous of doing their duty, as a general thing. Our numbers are still increasing, and I think we shall be able to at least make up our numbers by the New Year. The Branches still keep up out-door preaching, with some opposition; but the wet season setting in, will soon stop it until next spring. The Saints have all agreed to give a day's work to clear off our old District debt, which will make us feel a great deal better."

NEWS FROM CONFERENCES.

DORSET CONFERENCE.—From Elder J. S. Fullmer we learn that a Conference was held at Broad-Windsor on September 25th, at which were present Elders E. F. Bird, President of the Southampton District, D. P. Kimball, President of the Southampton Conference, and Andrew Simmonds, Travelling Elder of the Dorset Conference. The meeting-room was crowded with people during the day, so much so, that many could not obtain seats. They enjoyed the Spirit of God, and all felt to rejoice while listening to the instructions given by the Elders. Many of the Saints walked eight or nine miles to attend meeting, and the same distance back in the evening, feeling amply repaid for their walk. A considerable number have been baptized, and prospects are good for a further increase.

DUNDEE CONFERENCE.—From Elder Andrew McFarlane we learn that a Conference was held in Wright's Hall, Nethergate, on the 9th ult., at which were present Elders Henson Walker, John Sharp, jun., and James Ure. From the representations made, the Work was shown to be still progressing, although much prejudice had to be met by the Saints and Elders. The Conference is in a good and healthy condition.

BEDFORD CONFERENCE.—We learn that there was a Conference held in Bedford, on Sunday the 16th ult., at which were present, Elders Daniel H. Wells,

of the First Presidency of the Church of Jesus Christ of Latter-day Saints, and of the Presidency of this Mission, W. S. S. Willes, President of the Norwich District, John Rider, President of the Essex Conference, Joseph G. Romney, from the STAR office, and B. J. Stringam, G. J. Linford and J. A. Cunningham, laboring in the Conference. A lively spirit prevailed throughout the day, and the Saints, in listening to the instructions of President Wells, felt to rejoice. The representations of Elder Willes, and those assisting him in the Conference, showed that God's great Latter-day Work was still progressive, gathering out from the corruptions of Babylon the honest-in-heart.

NEWS FROM HOME.

PRESIDENT YOUNG'S TRIP SOUTH.—Of home news we clip the following from the *Deseret News*:—On September 1st, President Brigham Young, and Apostles John Taylor, Wilford Woodruff, Geo. A. Smith, Ezra T. Benson, Lorenzo Snow and Franklin D. Richards, accompanied by a number of Elders and friends, left Great Salt Lake City to visit the southern counties of the Territory. They will probably be absent some thirty days.

By note from Elder George D. Watt, we learn that the President and company spent the night at Pleasant Grove, arriving there about two hours after a severe hail storm had visited the town, evidences of which were to be seen in the streets and in corners of hay and grain stacks, in the shape of deposits of large hailstones.

A meeting was held in the evening, at which Elders George A. Smith, Ezra T. Benson, Wilford Woodruff and F. D. Richards preached on temporal salvation.

By later advices we learn that the President and his party had returned home safely, after a very successful trip, the particulars of which, however, have not been received.

CORRESPONDENCE.

ENGLAND.

KENT CONFERENCE.

Faversham, Oct. 24, 1864.

President Wells.

Dear Brother,—On Sunday, Oct. 23rd, we held a Conference at Faversham, of the Branches that are not too remote to attend, as portions of the Conference reach as far as Brighton and Hastings. We held three meetings during the day, opening each with singing and prayer. The reports from the Travelling Elders were truly encouraging, thirty souls have been added by baptism, which is only six less than the number we emigrated. Our prospects are good to add as many more the next six months. Elders Ensign I. Stocking

and R. H. Parker, in their reports, made expressions of their resolutions to continue their diligence. At this time the very best feelings exist between them and the Saints whom they preside over. The reports of the Branch Presidents, also, indicated a yearning to save souls.

President Isaac Bullock attended our meetings. He spoke at considerable length both afternoon and evening, to an audience that were very attentive, and a sweet heavenly influence pervaded the meetings.

I will now close, not wishing to trespass too much on your valuable time. I remain, as ever, yours faithfully,

GEORGE SIMS.

WALES.

MERTHYR CONFERENCE.

Merthyr Tydfil, Oct. 15, 1864.

President Wells.

Dear Brother, — Thinking that a letter from the Principality would not be unacceptable, I embrace the present opportunity to inform you that we are still striving for the upbuilding of the kingdom of God. Since our Conference at Merthyr, at which you and Elder Reynolds attended, there has been an increase of good feelings manifested by the Saints; and some that have been out of the Church for years, have come to inquire how they can get back again into the fold, being anxious to do their first works over again, for they begin to realize that they occupy a dangerous position, and that there is no chance for salvation outside of the Church of God. Others again begin to wake up from their lethargy to find that they have entirely lost sight of the kingdom. While they have been asleep the kingdom has been growing, and now they do not know it, consequently they take up with a counterfeit one; but I am glad to say they are only a few, and as there is a cause for every effect, on inquiry I find that these characters have been guilty of sins of which they have never repented, consequently they are in the dark and comprehend not the light.

Since my appointment to the Presidency of the Welsh District, I have travelled nearly all over the Principality, and have met with a hearty welcome from the Saints in all the places I have visited. They have vied with each other in trying to make me comfortable, and I feel to ask the Lord to bless all his faithful Saints in Wales, and speedily open up the way for them to be released from the thralldom of old Babylon. In the Mountains they will have the privilege of meeting with brethren, sisters and friends, and of worshipping God according to the dictates of their own consciences, with none to molest or make afraid.

There has been considerable outdoor preaching last summer, and now we are beginning to reap the results by baptizing in all the Conferences, and I believe we will soon exceed by bap-

tisms the number emigrated last spring.

The Spirit of emigration also seems to be on the increase among the Saints, for they begin to see plainly that there is a storm-cloud gathering, and the cry is raised among them, "Brethren and sisters, let us to the shelter before the storm bursts upon the wicked in its fury."

The Priesthood are united with me in administering words of comfort to the Saints, and in endeavoring to spread the principles of Truth, to accomplish which we desire an interest in the prayers of all the faithful.

With kind love to you and all in the office, I remain, as ever, your brother in the Gospel,

WILLIAM H. WAYLETT.

SWISS, ITALIAN AND GERMAN MISSION.

Rotterdam, November 1, 1864.

President Wells.

Dear Brother, — According to promise I sit down to pen a few lines to let you know that I arrived here last evening safe and sound, having made the trip in thirty hours on the steamer Batavier. I can say I had a very good time as there were but one or two who could speak English—and they did not bother me nor I them. I formed a short acquaintance just before landing with a gentleman from London, who took me direct to Mr. Mets. He was not at home, so I was in a quandary to know what to do, as I could not understand a word that was said, but on learning that I was from Liverpool it was all right, and brother Mets was soon sent for. He bids me welcome to all he has, and says as long as he has anything I shall share. I like his appearance very much, and he feels like doing all he can to help to roll on the Work in which he is engaged. Last evening there were several called to see me who wished to be baptized, (as I learned through brother Mets,) and who are desirous to emigrate next spring. I feel firstrate, and shall do my best to learn the language as soon as possible, as I do not like to be where I can't tell what they say about me. I believe there are many honest people in Holland, and feel that there will be a great many gathered out of this

place, for the Lord will hunt out the honest wherever they are. Accept my kind love to yourself President B. Young, jun., and the brethren in the office, in which brother Mets joins, and believe me to be your brother in the Gospel of peace,

JOSEPH WEILER

SUMMARY OF NEWS.

ENGLAND.—The trial of Franz Muller for the murder of Mr. Briggs, on the North London Railway in July last, was concluded on Saturday the 29th ult., by the jury returning a verdict of guilty. The sentence of death was then passed in the usual form, the judge holding out no hopes of pardon to the prisoner. It appears that the voice of the people almost unanimously concurs in the justice of the decision. He is to be executed on Monday the 14th instant.

FRANCE.—It is positively asserted in Paris that M. Drouyn de Lhuys is about to resign his post as Minister of foreign affairs, and that the Prince de la Tour d'Auvergne, French ambassador to the Court of London, will be his successor. In reference to the statements made in several of the continental papers to the effect that the Emperor of the French and the Czar had come to an understanding about the Congress, the Paris correspondent of the *Morning Herald* says he believes there exists no more foundation for the assertion than for the other foolish rumors about a general disarmament which have been so widely circulated upon the continent.

DENMARK.—It appears from the articles of the Danish treaty of peace, just published, that the portion of the Danish debt which falls upon the Duchies amounts to £3,280,000. Denmark has undertaken to return the German ships and cargoes captured by Danish men-of-war, or, where they have been sold, to make compensation. Austria, Prussia and Holstein resist the payment for the maintenance of the Federal troops left in the Duchies after the conclusion of peace. It is said that proposals will be made for the annexation of the Duchies to Prussia.

INDIA.—On October the 5th, a fearful hurricane swept over Calcutta, destroying vessels and other property to a very large extent. In all 180 vessels have been reported lost or stranded, with more or less damage. A telegram from Paris announces the rumor that 12,000 persons have perished in this disastrous visitation.

AMERICA.—On the morning of the 19th, ult., Generals Longstreet and Early attacked and surprised General Sheridan's army, posted on the north bank of Cedar Creek, near Strasburg, which, during the absence of Sheridan at Washington, was under the command of General Wright and drove it in confusion, with the loss of many prisoners, 24 cannon, and much other material, to Middletown four miles distant. A pause in the conflict occurred, apparently on the part of the Confederates, to prepare for a final charge, during which General Sheridan arrived on the field. He immediately resumed the command, reorganized his scattered forces, repulsed the Confederate assault, countercharged with nearly his whole line, and after an obstinate contest forced back the Confederates beyond the lost ground, and recaptured Strasburg. Darkness terminated the battle, and during the night the Confederates retired towards Woodstock. No official report of killed and wounded upon either side has yet been published. The *Richmond Enquirer* recommends a conscription; also that all negroes arming should be made free. The same paper thinks the people will call upon the next Congress to provide for it by law. The Confederate Governor of Louisiana also recommends arming the slaves.

VARIETIES.

A country school-teacher, preparing for an exhibition of his school, selected a class of pupils and wrote down the questions which he would put to them on examination day. The day arrived, and so did the hopefuls, all but one. The pupils took their places as had been arranged, and all went on glibly until the question of the absentee came, when the teacher asked, "In whom do you believe?"—"In Napoleon Bonaparte!" was the answer quickly returned. "You believe in the Holy Catholic Church, do you not?"—"No," said the youngster, amid the roars of laughter, "the boy that believes in that Church hasn't come to school to-day; he's at home sick abed."

The love of the beautiful and true, like the dewdrop in the heart of the crystal, remains for ever clear and liquid in the inmost shrine of the soul.

ADDRESS.

Joseph Weiler, in care of Samuel Mets, Winkelier, Zeevischmarkt, Nyk 2, No. 372, Rotterdam, Holland.

POETRY.

ALL THINGS ARE GOOD.

All things are good that God hath made,
In heaven, on earth, in sea or sky;
Throughout creation is displayed,
The wondrous skill of Deity,
The grandeur that we oft behold
On every side where e'er we go,
The particles of dust, or gold,
The fruits, and herbs and plants that grow
A blade of grass an ear of corn
Each lends its beauty to adorn.
All things are good, the greenclad hill
And wild flower by the murm'ring stream,
Each does its place, in nature fill,
And all with life, and fragrance teem,
The rain, that doth enrich the soil

The little weed with tender stem,
The light, that makes all things to smile
He who ordained sustaineth them
Fair nature's laws—the laws of God
Should be by all well understood.

All things are good, till men abuse.
Those sacred virtues God hath given,
And thus, the path of death they choose,
Instead of that which leads to heaven,
Oh! let us use this mortal life
Aright, and wisely act while here.
That we may rise from sin and strife
Unto a higher, brighter sphere,
No more to suffer as in this.
But bask in endless happiness.

Birmingham.

JOHN BURROWS.

CONTENTS.

The Government of God.....	731	News from Home.....	736
Ignorance.....	734	Correspondence.—England: Letter from Elder	
Beauty.....	736	George Sims. Wales: Letter from Elder	
History of Brigham Young.....	736	W. H. Waylett. Swiss, Italian and German	
Editorial.—The Gospel and its Requirements....	739	Mission: Letter from Elder Joseph Weiler	735
Abstract of Correspondence.....	731	Summary of News	735
News from Conferences.....	732	Poetry.—All things are Good	736

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 47, Vol. XXVI.

Saturday, November 19, 1864.

Price One Penny.

THE NEW HEAVEN AND THE NEW EARTH.

BY ELDER JOHN V. HOOD.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."—REV. xxi, 1.

From the second century of the Christian era up to the present time, the Revelations of St. John have painfully exercised the ingenuity of men of all creeds and denominations, and could learning and zeal have guaranteed success, this book had long ago been thoroughly expounded. But the researches of studious men, the suppositions of visionary men, and even the longing desires of good men, have been unavailing. They can tell with precision when moons shall wax and wane, or speak with certainty of the return of a comet, the re-appearance of a star, or the eclipse of a sun, but they have utterly failed in assigning its term to the grand scheme of Providence, or in declaring the period when the mighty angel with one foot upon the sea, and the other upon the shore, "shall lift up his hand to heaven, and swear by him that liveth for ever and ever, that there shall be time no longer." Conflicting statements and disjointed

theories have been propounded to give a plausible and specious air to the peculiar tenets they advance, and walking in a mist and haze, the ideas they have formed are thrown out from the retina of their imaginations, until, like the spectre of the Hartz mountains, they are projected colossally on the vapor that surrounds them, and so lend an appearance of tangibility to what, when viewed aright, is nothing but a film and a delusion.

Amongst the many theories advanced in regard to Scriptural principles and prophecies, that of spiritual interpretation holds the foremost place. In the second century, Origen, as we are informed by Mosheim, "having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the Sacred Writings from the cavils of heretics and infidels, so long as they were explained literally according to the real import of the terms, had recourse to the fecundity

of a lively imagination, and maintained that the holy Scriptures were to be interpreted in the same allegorical manner that the Platonists explained the history of the gods. In consequence of this pernicious rule of interpretation, he alleged that the words of Scripture were in many places devoid of sense, and that though in others there were indeed certain notions conveyed under the outward terms according to their literal force and import, yet it was not in these that the true meaning of the sacred writers was to be sought, but in a mysterious and hidden sense arising from the nature of the things themselves." And in illustration of this idea, in his *Stromata*, book x, he expresses himself in the following manner: "The Scriptures are of little use to those who understand them as they are written." "The source of many evils lies in adhering to the carnal or external part of the Scripture. Those who do so shall not attain to the kingdom of God. Let us therefore seek after the spirit and the substantial fruit of the word which are hidden and mysterious." This chimerical method of explaining Scripture has reached its acme and full development in the theology of the nineteenth century. To the philosophy which its modern expositors have embraced, this delusion is to be attributed. The opinions adopted by them they cannot find in the Bible, without explaining away its literal sense, and hence thesis after thesis, postulate after postulate have been piled as high as huge Olympus, in order to delude men into the belief that all the revelations of God's will are merely figures of rhetoric, allegories to convey some hidden meaning to the mind, and that the prophecies of his servants in regard to the establishment of his kingdom and the stupendous Work of the Latter-days, relate merely to the nature and laws and history of some far-off spiritual or mystical world. In no case is this more evident than in the notions entertained by those modern religionists as to the future destiny of the earth, and the relative position it will hold to the progression and exaltation of humanity. Natural and revealed religion, according to

them, should go hand in hand, and yet their theories and propositions are an entire refutation to the statement. When Bishop Berkeley affirmed and strove to prove by all the arts of sophistry, that this universe was only a huge transparency palmed off upon the senses, the whole phalanx of philosophy rose in arms, and was arrayed against him to confute his statement, and demonstrate by a course of rigid reasoning what the dullest clown is conscious of, and yet, in antagonism to all this, thousands of musty tomes and labored volumes have reiterated and asserted that

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea all which it inherits, shall dissolve,
And like the baseless fabric of a vision,
Leave not a wreck behind."

The eternity of matter is a principle which was held by the Apostles and the other expositors of primitive Christianity, and might still have retained its original simplicity, and formed one of the dogmas of our faith, had it not been for the license taken by the Gnostics, Platonists and Manicheists, in attributing to it an evil nature, and so interlarding it with vain philosophy as to confuse the mind and lead men to abandon it entirely. The plan of creation, so far as we can learn from Holy Writ, was designed to perform as great a work in the salvation of mankind, as the scheme of redemption. In the beginning, we are told, God created the heavens and the earth, and pronounced them to be all very good, thus implying that there was a certain purpose in view in framing and adjusting to perfect order and harmony the discordant elements of chaos. It was for us and for our redemption that he made the sun to rule the day, and the moon to rule the night, and the mountains and the plains and the rivers and the seas, for the nurturing of our faculties, for the expansion of our immortal spirits, and the opening up to our view of new truths and wonders as we travel upward and onward in the path that leads to perfection and glory. In this life, surrounded as we are by influences that operate against the truth, borne down to earth by the dross and clog of

mortality that encumbers us, we cannot understand things aright. We know nothing of the simplest processes of nature; we can tell nothing of life, that principle that pervades this world of matter; of light, that wondrous mystery that surrounds us; we know not why the grass is green, why the flower is constant to its own peculiar odor, and is it consistent for one moment to believe that universal nature, which to us might be "a thing of beauty, and a joy forever," if we were free to learn its truths and study its laws, would be given to us only when unable to understand it, and that when relieved from the bondage of sin and corruption, able to look upon God and live, with all our powers of spiritual progression raised to their full development, and with minds embodying and reflecting the wisdom and intelligence of Deity, this vast store-house of truth, which even now yields to our weary hearts so much joy and gladness, would be taken from us, and vanish from our view forever.

"This alone," says the Scriptures, "is life eternal, to know God and Jesus Christ whom he has sent." How, therefore, can man attain fully to this knowledge, if the means by which he is to gain it, and learn Him in His works, as well as in His word, are debarred from him. All the processes of nature are symbolical of higher spiritual truths. Nature is but a stray spark struck out from under the chariot-wheels of His path of glory, a shell cast up by the ocean of His infinite love and wisdom, in which the child-like listener may hear faintly and afar off, the everlasting melodies of unfathomable waters. The sun shines because there is an Eternal Sun of righteousness; the day-star "flames on the forehead of the orient dawn," because there is a blessed and a glorious Day-Star on high; the wind bloweth where it listeth, because there is a Divine Spirit moving over confusion and death, and calling forth life and harmony; and so of a thousand processes in nature, they are because of and owe their existence to eternal spiritual verities, of which the ennobled sons and daughters of God will know more and more as they

travel upward and onward in the road that leads to exaltation and beatitude. And what if the listener at the mouth of the shell should hear other sounds than the music and the melody of quiet waters? What if the wailing of the storm, and the rising of the tempest? Because these came first upon the spiritual world, the mind of man, before they darkened with their gloom the fair horizon of nature. We see life around us, and yet we wonder how there is death, sunshine and yet storm, hope and yet despair, and we then find that the purposes of creation have yet to be fulfilled, that in proportion as man progresses so will rise the universe, until no decay mars the one, nor sin the other; until the works of God, here so little cared for, so imperfectly understood, will be read not as now, with failing eyes and doubtful hearts, but in the radiant light of that eternal morning, when "the Lamb which is in the midst of the throne shall feed us, and shall lead us unto fountains of living water; and God shall wipe away all tears from our eyes." The literal resurrection of the body is a theme which inspired men have spoken of, and the knowledge of which gave them giant strength amid difficulty and despair. We know that the spirit does not attain to its fully glorified state until at the resurrection, when it comes knocking at the door of the sepulchre, and making inquisition after bone and sinew, until the grand and glorious framework of our being is knit up anew, and we stand forth purified and redeemed, having attained unto the knowledge of the Son of God, unto perfect men, and the measure of the stature of the fulness of Christ. For this a material heaven and earth is requisite, where we can find music and poetry and painting and sculpture and architecture, everything that will refine the heart, exalt the imagination, quicken the intellect, and charm into being

"All thoughts, all passions, all delights,
Whatever stirs our immortal frame,"
a Paradise fairer than all the poetical imagery of a Milton could portray, a wondrous transfiguration of light and glory, more radiant than all the colors of a Raphael could seize and depict!

But, says the objector, there is to be a new heaven and a new earth, whereas the Scriptures assert that "there is nothing new under the sun." In one sense there is nothing so true as this, in another nothing so false; viewed in one light it is the utterance of profoundest wisdom, in another it is contradicted by universal experience. Much of what is new is merely a reproduction of the old. Autumn leaves wither and fall, but they are not annihilated. Nature melts the old materials in her crucible, and brings them forth in new shapes of life and beauty. In all her countless aspects, and myriad forms of organic existence, she verifies the truth of the saying, that "there is nothing new under the sun." Whether we look to human life, to the springs of action in the heart, or to the laws and organization of the kingdom of God, we find it exemplified; and yet this does not militate against the truth of the prophecy, that there shall be a "new heaven and a new earth." The laws of the material world are what they are, not because of any internal necessity, but because a Supreme Will has ordained them so, and so a time may come when the mechanism of nature will be differently arranged. St. Paul distinctly asserts that this world shall not always be the prey of sin and corruption, but shall share in the general exaltation and regeneration of huma-

nity, and so reason unites with faith, and hope accords with the heart's desire, that "no shade shall last in that deep dawn behind the tomb," but that then will uprise that eternal universe "wherein dwelleth righteousness."

There is a Puritanical spirit in the world that would stifle all the instincts of heavenly love and holy affection, and condemn man to an eternal solitude, far from the scenes and associations endeared to him by the ties of hallowed union and paternal joy; it mourns over the Vandalism that would destroy its old traditions and sea-beat marks. The Gospel comes making war with this spirit. It comes telling man of perpetual union, whispering of joy unmixed with grief or sadness; of a day when love shall reign forever, and when far beyond the fleeting mists of time, this earth shall stand the home of the ransomed. It is the burden of the Gospel, the Alpha and Omega of the revelations of our Father. It was co-eval with the birth of time, and when the kingdom is built up, and Zion redeemed in righteousness, the river of life shall murmur sweeter music, the tree of life bear richer fruits, "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

EVIDENCES OF DEVOTEDNESS TO GOD'S CAUSE AND ALIENATION FROM IT.

BY ELDER GEORGE SIMS.

The evidences of our love to God and our holy religion, are seen in our devotedness to His cause, in the diligent services we perform, in the praises we render to him, in our readiness to defend the cause of Zion, and in the exercises of our minds to extend the knowledge of the truth on the earth. It is seen in the patience with which we endure trials, in the wisdom we exercise to reconcile men to the truth of the holy Gospel, in the untiring zeal, in the endurance of suffer-

ing, in the fearlessness of meeting difficulties, in the depths of humility, in our unshaken confidence; also, in our sanguine hopes of future exaltation, and our fervent supplications. We serve where we love, we labor for what we love, we willingly suffer for the thing we love, we defend the object of our love, we give to the thing we love. Devotedness has the signs of its existence. Signs must follow the believer; signs must follow the devotee. If the evidence is wanting,

then the devotion is wanting. The symptoms of alienation from God are always unmistakably plain. "God is not in their thoughts." The declination of affection shows itself in all its stages; exertion becomes slackened, confidence wavers, sacrifices become scanty, duty is neglected, impatience under trial increases, self-abnegation lessens, watchfulness slumbers, a holy jealousy expires. As wine loses its sweetness before it sours, so does the backslider lose his suavity and gentleness and sweetness of character. Certain signs follow the believer, and certain signs follow the unbeliever. The signs of the possession of the holy Spirit are faith, confidence in the Lord and in his servants. Every observing Saint must have noticed the different expression of countenance of the zealous Saint and cowardly apostate. The one countenance is filled with joy, and the other with distrust and misery. Even the walk becomes altered. The innocent child has a light, gladsome step, but the guilt of the backslider affects all his motions.

The various directions which devotedness takes can be seen in the history of eminent men of God. Moses led forth the children of Israel to the promised land, fearless of the hosts of Pharaoh. Daniel was fearless of the decree of Nebuchadnezzar, and risked the den of lions. Noah worked diligently at the ark, and preached righteousness to the people for one hundred and twenty years. His moral courage must have been great, and his endurance of the scorn of the unbelieving antediluvians praiseworthy. A long life spent in the service of his God to establish principles which, had they been embraced, would have exalted them, and saved them from a watery grave. The devotedness of such holy men called forth every energy. Their faithful labors taxed every mental power to the utmost point of endurance. They labored, they suffered, and while the world spent their time in excesses, taking "wives of all which they pleased," spending their time in rioting and feasting, the men of God only lived to fill the commandments of their God, and to spread truth and knowledge on the earth, and if the people then in

the flesh would not believe, yet Noah could have the satisfaction that his labor was not in vain, for his teachings would be pondered over in the prison-house of spirits, by the men that had rejected them in the flesh, and thus they could prepare their minds to receive truth when the Savior visited them in prison after his crucifixion. Many men, that we read about, have run well for a season. Saul did well for a time, till he became covetous, and saved instead of having destroyed the oxen and sheep of the Amalekites, so that he might use them for sacrifices, and save the Church animals. Covetousness commenced his disobedience, and he rapidly fell, seeking the aid of witchcraft, and becoming so unhappy that existence was burdensome, that he fell upon his sword to rid himself of a life that he might have honored, instead of having disgraced. The God-fearing almost tremble when they read of the errors of men that have possessed faith and did well for a season. The valiant David now slumbers for a while, and the beautiful Bathsheba whilom drawn from the path of chastity, and the hero who had slain the giant Goliath, added sin to sin by placing Uriah in the front of the battle. David must have forgotten, for a time, that countless angels heard him give his orders for the death of Uriah. He forgot the revealing Spirit that attended Nathan the Prophet; he was commencing to live by sight and not by faith. This act of David's must have crimsoned the cheeks of holy angels with the blush of shame. David must have forgotten that the captain of the Lord's host survived the battle of Jericho, and lived (if commanded) to avenge so foul a deed. Thus so great a man pierced himself through with many sorrows.

Alienation from God's cause arises from selfishness—a disposition to receive blessings, but not to render services. The mean have joy in receiving and in anticipating happiness and pleasure; but only the noble are disposed to suffer, to endure and serve others. It is this latter class get the blessings. No doubt the children of Israel, when led by Moses, were full of joy, feeling they had been released

from bondage, and happy in the anticipations of the favor of the Lord. A scarcity of flesh-pots and savory onions were not their expectations—they could triumph over the fall of Pharaoh and the Egyptians much easier than they could endure hunger in the wilderness. They could laud Moses as a deliverer, but they persecuted him in the times of their necessity. The Saints who have anticipated the enjoyment of a celestial glory in the place of gathering, have been disappointed, a little preparation is necessary before they get there. There is an inward work to be done in our hearts, as well as an outward glory to enjoy. The happiness comes in when the selfishness is squeezed out. Our prejudices and hatreds must be ejected, to give the dove of peace a place to dwell in. Many miles must be travelled, many prayers said, many

good resolutions formed, before the sin will be subdued. The golden street, the playful fountains, the sweet faces of angels, the preaching of holy Prophets, would not make an envious man happy. It takes as long to get the sin out, as it does to prepare a gorgeous residence. Both conditions are necessary—a new heart and a new glory. Not pearly gates, nor thrones of emeralds and jaspers, will give us knowledge—time, faith and application will alone do that. Holy angels, of course, give the preference to their blissful home, where order and beauty abounds; yet, in humble obedience to the behest of high heaven's King, they can grace even this wicked world with their glorious presence, and with faithful diligence and sweet content, accomplish the will and purposes emanating from the bosom of God.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 728.)

HISTORY OF ORSON HYDE.

"I, ORSON HYDE, son of Nathan Hyde and Sally Thorp, was born in Oxford, New Haven County and State of Connecticut, January 8, 1805. At the age of seven years, my mother, a pious and godly woman, according to the light that then was, and member of the Methodist Episcopal Church, died soon after being delivered of a son, named Ami. Having given birth to eight sons and three daughters in the following order, according to my best recollection: Abijah, Harry, Laura, Nathan, Sally, Asahel, Horatio, Maria, Charles, Orson and Ami.

My father, a boot and shoe maker by trade, was a very talented man; quick, athletic, and naturally witty and cheerful. He was kind and affectionate, except when under the influence of strong drink (a habit to which he was somewhat addicted.) After the death of my mother, my father enlisted into the army of the United States, and was in the campaign in Canada, under General Brown,—was in most of the battles fought there,

several times slightly wounded,—was on the frontier along the line, &c., in the war with Britain in 1812 and 1813. Some four or five years after, in attempting to swim a river in Derby, Conn., he was taken with the cramp and drowned.

After the death of my mother, the family was scattered abroad, and took their chances in life under no special protector or guide, save that of a kind Providence who ever watches, with care, over the lonely orphan and hears the plaintive cry of the young sparrows, bereft of their parent mother.

At this early age, I was placed in the care of a gentleman by the name of Nathan Wheeler, or rather, fell into his hands, residing in Derby in the same county. This was a very good family, but quite penurious. With Mr. Wheeler I continued until I was eighteen years of age, and would have continued longer; but from the consideration that suitable encouragement was not offered to me for education, &c., I concluded that my services from seven to eighteen years of age, would abundantly repay Mr. Wheeler for his

care and expense in rearing me up to that time.

In the meantime Mr. Wheeler removed, and came to the Western Reserve in Ohio, having failed in business in Derby. He first visited the Western Reserve by himself, purchased a farm in Kirtland and sent for me and his nephew, Nathan Wooster to come out the next spring. Accordingly Mr. Wooster and myself started early the next season, (I then being fourteen years of age.) This was a hard trip for a youngster to perform on foot, with knapsack upon the back, containing clothes, bread, cheese, and dried beef for the journey, and obliged to keep up with a strong man, travelling from 30 to 38 miles per day, until we had performed the entire distance of 600 miles.

Mr. W. then sent to the east for the balance of his family, who came on the next season in the care of Capt. Isaac Morley, a resident of Kirtland, where they arrived in safety. The farm being a new one, and heavily timbered, it was the hardest kind of labor to prepare it for cultivation. This being done, and Mr. Wheeler being again in easy circumstances, I concluded to strike out for myself, having had comparatively, no chance for mental or literary improvement, and no very flattering prospects held out to me that I should be able to enjoy such opportunity at any future time, should I continue longer with Mr. W., consequently, at the age of 18 years, in the face of the remonstrances of Mr. and Mrs. Wheeler, I made my first debut into the world with the following outfit. One suit of home-made woollen clothes (butternut colored.) Two red flannel shirts, also home-made. Two pairs of socks, one pair of coarse shoes on the feet, one old hat and six and a quarter cents in *clean cash*.

With this outfit and capital stock in trade, on the 8th day of January, 1823, I went forth from my old home to carve out my fortune and destiny under my own guidance, for ought I then knew. My first strike was to hire out for six months, to Grandison Newel, at 6 dollars per month, to work in a small iron foundry. There I learned to mold clock bells, and

irons, sleigh shoes and various other articles. My wages for this term of service, were carefully saved, together with some perquisites, and compensation for extra labor, which in the aggregate, amounted to enough to buy me a good suit of clothes, boots, hat, &c. This being accomplished, I began to straighten up a little. I then hired for six months more to Mr. Orrin Holmes of Chagrin (now Willoughby,) to card wool, and being a raw hand at the business, I could not get very high wages. The machines were in Kirtland.

I next went into the store of Gilbert and Whitney in Kirtland to serve as clerk, where I continued for a year or two, then hired two carding machines to run for one year, the same where I was engaged a year or two before. The proprietors being well acquainted with me took my own obligation for the rent without security. The carding season came on, and the machines (two in number under the same roof) being put in good running order, operations began. A new machine having been placed on the same stream, a few miles above, I feared that my business would be cut short. But unfortunately for the proprietors of the new mill, their dam broke way in a freshet, and they were unable to repair it during the carding season, which gave to me almost the entire carding of the country. During this season I paid my hired help, and also my rent, and cleared about 600 dollars in cash. This I thought was doing very well for a boy. When winter came on, I went into Gilbert and Whitney's store again, under moderate wages, and continued there until the spring. Then in 1827, business being rather slack in the store, I went to work for the same parties, making pot and pearl ashes. This season there was a Methodist camp meeting about six miles distant from Kirtland, which I attended, and became a convert to that faith. I enjoyed myself as well as the light and knowledge I then had would allow me. I believe that God had mercy and compassion upon me, and that if I had died at that time, I should have received all the happiness and glory that I could appreciate or

enjoy. The revival that began at that camp meeting spread much in Kirtland. A class was formed there, and I was appointed class-leader.

About this time, some vague reports came in the newspapers, that a "golden bible" had been dug out of a rock in the State of New York. It was treated, however, as a hoax. But on reading the report, I remarked as follows—"Who knows but that this 'golden bible' may break up all our religion, and change its whole features and bearing?" Nothing more was heard of it for a long time in that section.

Not long after this, the Campbellite doctrine began to be preached in Mentor and in Kirtland. Elder S. Rigdon was its chief advocate there.

Being forcibly struck with the doctrine of immersion or baptism for the remission of sins, and many other important items of doctrine which were advocated by this new sect, and which were passed over by the Methodists as not essential, I left the Methodists and became a convert to this new faith.

Feeling that one day I might be called to advocate it, and feeling my great deficiency in learning, I resolved to go to school. Accordingly I took up my abode in Mentor, in the house of Elder Sidney Rigdon, and began the study of English Grammar under his tuition. Elder Rigdon took unwearied pains and care to instruct me in this elementary science."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 19, 1864.

THE PROSPERITY OF THE KINGDOM OF GOD NOT DEPENDENT ON PERSECUTION.

THE world appears at the present time too much engaged and taken up with their own particular affairs, to either regard or pay much attention to the condition, prospects, progress, or anything else in particular, pertaining to the Latter-day Saints, either in Europe, America, or in any other part of the habitable globe on which we dwell and have our being. This is such a very unusual state of affairs, that we are led to ask, What is the reason—has the Adversary indeed given up the chase, and concluded that it is useless to longer hunt after and persecute the Saints, or is he about to change his tactics, his "base of operation," and assail us in some other point or form, or has he concluded to try the other plan of "masterly inactivity," and by a "severely letting alone" policy, leave the ever-rolling, ever-changing tide of time to disclose the unbidden future, and develop what it will develop?

Some people might not feel altogether easy, and would writhe under the agony of not being more conspicuous than anybody else in the world, and actually decline and wither away while passing under the fiery ordeal of "not worthy of notice." Now, it is our opinion that the Latter-day Saints can

stand any amount of this kind of abuse. We are very well reconciled to this kind of treatment, and can pursue the even tenor of our way teaching and practicing the pure principles of the Gospel of truth and righteousness, and building up the kingdom of God upon the earth perfectly unmolested and unmolested. We have often heard the Prophet say, that we would build up the kingdom of God in peace and quietness if our enemies would let us, but if they continued to disturb and seek our overthrow, as in times past, that we would only do it so much the quicker; consequently, it follows that if Satan has adopted the quiet dodge, it shows that he is not yet entirely bereft of all glimmerings of policy and sense. Certainly the history of the Church and kingdom of God upon the earth proves both propositions, providing that that is the reason to which we may attribute the present noticeable lull in the active operations of the enemy, for when it has been driven from place to place, it has always progressed faster and strengthened as it rolled along, and, finally, gained every time a firmer and stronger foothold and position than it ever occupied before. Thus, when it was driven from Nauvoo to seek a home and resting-place far from the abodes of Christianity, civilization, and boasted constitutional liberty, and at last found a peaceful asylum and shelter in the free and unoccupied vales of Deseret, it was like the transplanting of a nursery of young and thrifty trees into the open field, or, to use the more expressive illustration of our worthy and beloved President, "This time they kicked us into the middle of the floor." It has become so, indeed, for now is Utah proven to be the grand depot and furnishing and outfitting mart of provisions and supplies for the great overland route to and from the Atlantic and Western States, and those bordering on the coast of the Pacific, and the newly and rapidly developing mining regions of Colorado, Nevada, Idaho and Montana. The demand for breadstuffs and other supplies has become so great upon Utah, and the prices and inducements to part with the staff of life so enticing, as to render it necessary to hold a Convention in Great Salt Lake City, to make such regulations in regard to its disposal, that sufficient may be kept in the various settlements for their own sustenance. We can well remember the time when even in Utah a bushel of wheat was the last thing that would be taken in barter and trade, and now it is the chief article sought after in the market, even before the silver and gold. It is very right that it should be so, for indeed it is of far greater worth, giving life and strength and power, while the other serves to canker and corrode and wither up the souls of men.

But we have wandered from our subject. There is, peradventure, another reason why Satan and his serried host are becoming less potent in disturbing and distressing the people of God just at the present time. It has long been the prayer of the faithful Elders and Saints in all the world, that the Enemy might find something else to do than to persecute them. We think that at present, and especially in America, his Satanic majesty has found another job, and that while the Saints are pursuing the peaceful avocations of life, and giving life and sustenance to unnumbered thousands, those who drove them forth naked and peeled to seek a shelter in the howling wilderness, are now equally as diligent and intent in destroying and wasting each other away, and are weltering in all the sorrow, distress and misery and death attendant upon murderous, bloody, and desolating war. Still, let no Latter-day Saint think for a moment that the Adversary has given up the contest. No, my good friends, Christ and Baal have not yet made friends, they have not stricken

hands in token of friendship—no, not even for an armistice or temporary cessation of hostilities. Although he may be unable, at present, to assail with marshalled hosts the strongholds of the Saints, yet all the burning hatred, wicked disposition, and long-determined intention to destroy them and overthrow the kingdom, exist the same as ever, only waiting a more favorable opportunity, when he may again bring his murderous minions of hell in martial array against the Saints of the Most High.

We must also remember that the Adversary is formidable not in this only, although the Saints have often, in times past, undeservedly been made to feel in poverty, wretchedness, woe and suffering, loss of dear friends, and death, the keen and relentless persecution of infuriated mobs, yet it is not always that the wily foe thus assails the faithful followers of Jesus. More potent and dangerous, if possible, are the weapons of covetousness, pride of life, love of the world, and proneness to partake of and mingle in the sins, iniquities and abominations of the wicked and ungodly, to the life and faith of the Saints, than are the attacks and assailments from the outward ranks of the enemy. Many men will unflinchingly stand in the unbroken phalanxes of the armies of Israel, and face the deadly assaults of the open foe, who will lie down in sin and walk in iniquity, when peace and quietness and calm succeed the perilous storm. It appears far easier for some to die for their religion than it is to live it. It is for the Saints to withstand the temptations and insidious approaches of the hidden foe as well as the open enemy. Satan lurks beneath the mantle and the robe, continually enticing to vice, iniquity and transgression against the laws of God, like the wasp and the adder that wind their sinuous way only to sting, poison and destroy.

No nation, government or people, can much longer exist in all the earth, unless based upon the eternal principles of truth and virtue, and panoplied with integrity and justice, practice and execute righteous judgment among the children of men. It is the tendency to do evil and corrupt, that has so completely obtained possession of mankind, that causes them, as the blind leaders of the blind, to stumble and fall into the ditch together. It undermines society, and causes the downfall of governments, dominions, principalities and powers, and the overthrow of princes and kings, emperors and rulers, potentates and presidents, judges, priests and people of every rank and class, high or low, bond or free, learned or unlearned, from generation to generation, so long as they repent not and hate the Lord their God. We can now see it illustrated the more forcibly in the once happy government and people of the United States. Who does not know that that people had become exceedingly wicked and corrupt—they would scarcely deny it among themselves. It is true they filled up the cup of their iniquity by shedding the blood of the Prophets, and plundering, mobbing and driving the Saints from their homes and possessions, and peace has been taken from their midst, and they are left to destroy each other. Let no people in any land lay the flattering unction to their souls, or say in their hearts that "we are holier than thou," and that they will, consequently, escape the already frowning and threatening judgments of the Almighty, for who does not know that the nations are sunken in sin, steeped in iniquity, and that corruption, festering in itself, runs riot among poor, degraded, degenerated humanity. Society, government and good order, groaning under the weight thereof, are only maintained by the power of force, and men are restrained from doing evil only by

the fear of the sword and the gun, the prison and the halter. Instead of holy and righteous principles obtaining among men, their tendencies are continually downward, and they stand as it were upon a slumbering volcano, which ere long will burst forth in its molten fury, and engulf all in a common ruin, and this because, as it is written, "The earth is defiled under the inhabitants thereof; because they have transgressed the law, changed the ordinance, broken the Everlasting Covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

NEWS FROM CONFERENCES.



SHEFFIELD CONFERENCE.—We are compelled to summarize the minutes we have received of a Conference held in Sheffield, on Sunday, October the 9th. There were present—Presidents Daniel H. Wells and B. Young, jun., Elders C. M. Gillet, J. Nicholson, J. Townsend, H. J. Richards, G. J. Marsh, J. K. Whitney, R. N. Russell, Alfred Lee and John Hubbard. From the reports of the Elders presiding in that Conference, it appears that it is in a very prosperous condition. The Priesthood are doing their best to roll on the Work of God, and striving to put in practice the principles taught them, and are working in harmony and unison with their leaders. The cheering and practical counsel given to the congregated Saints by the Presidency and visiting Elders, will long be remembered and treasured up in the hearts of those who heard it, to bring forth fruit in its own due time to the honor and glory of God, and the salvation of his people. On the Monday evening following a tea meeting was held, at which upwards of 120 sat down to enjoy themselves. After the "creature comforts" were cleared away, songs, recitations, &c., became the order of the evening, and all went home well satisfied that their meeting had added another to the list of reasonable pleasures that go to make this life happy.

PEMBROKESHIRE CONFERENCE.—We have received from Elder George Gibbs the minutes of a Conference, held at Haverfordwest, on the 30th ult., from which we extract the following items:—There were present Elders W. H. Waylett, President of the Welsh District; George Gibbs, President of the Pembrokeshire Conference; E. A. Richards, C. A. Benson, W. T. Jones, and Philip Dell.

The instructions given by the brethren were most excellent and timely, and of a very cheering nature, tending greatly to strengthen and edify the Saints, who manifested an extremely willing spirit to comply with the requirements of their Presidents, and honestly tithe their earnings.

The brethren laboring in various parts of the Conference reported the Branches to be in a thriving and prosperous condition, the brethren in the Priesthood having diligently fulfilled their duties. They had not as yet seen the fruits of their labors in out-door preaching, which they had carried on with great zeal, but looked forward with an eye of faith to yet reap a plentiful harvest of souls.

NEWS FROM HOME.

We have great pleasure in presenting our readers with the following interesting items of Home News which we clip from the *Deseret News* of October the 5th and 12th :—

PRESIDENT BRIGHAM YOUNG'S TRIP SOUTH.—Elder George D. Watt gives the following sketch:—On the 1st ult. President Brigham Young and company left Great Salt Lake City to visit our southern settlements. He was absent twenty-nine days, and travelled between 700 and 800 miles.

Of the Twelve, George A. Smith, Wilford Woodruff, John Taylor, Ezra T. Benson, Lorenzo Snow, and Franklin D. Richards joined the company in Great Salt Lake City; Orson Hyde at Sevier river bridge, Amasa Lyman at Fillmore, and, on the return, Erastus Snow joined the company at Round Valley. There was no formal organization in travelling, for every person seemed to know his place and duty, and not a single murmur of discontent, unhappiness or fault-finding occurred to ruffle the continued peace that prevailed during the journey.

Thirty-seven settlements were visited and thirty-nine meetings held, in which 124 discourses were delivered. The teachings were rich in counsel and good sound instruction, which, if observed, will bring to the Saints spiritual and temporal salvation, and were impressed upon every honest heart by an unusual unction of the Holy Spirit, greatly edifying the Saints and strengthening them in their most holy faith.

The receptions given to the President and his company evidenced the universal confidence and good feelings of the people towards the constituted authorities of the Church. "The President's visit" was made a time of jubilee, feasting and rejoicing; the schools were out, headed by their teachers, and children gave their joyous bows of welcome as we passed; young men and maidens said: "Welcome President Brigham Young and company;" the stalwart farmer, mechanic and lumberman ceased for a time their labor to join in the general rejoicing and merry-making, and the veterans bared their silvered heads in token of welcome. Companies of horsemen and bands of music, with colors flying, and in some instances platoons of beautiful girls dressed in white met the company to escort them into the cities and bid them welcome.

At Nephi—C. H. Bryan, Bishop—a wagon and team was fitted out for the brass band of that place, who courteously tendered their services to the President and company during the trip. It would be no easy task to say too much in praise of the brethren composing that band; for they were ready on all occasions to awaken their beautiful strains, and both man and beast were comforted and inspirited by the sweet influences of their music. The brass band of Nephi formed an important item in the President's trip, and they will be held in grateful remembrance.

The land, where the water was naught and the soil barren, is now a land of flourishing cities; where frost, desolation and sterility characterized regions, now productive farms, thrifty orchards, and fragrant flower borders flourish. The company were regaled with melons, peaches, apples and other fruits of this lately barren section. Wheat and corn in abundance are produced on the Rim of the Great Basin. Wherever the Saints have settled God has healed the

waters and blessed the land. It was said anciently "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." This has been verified before our eyes.

When the company descended to the settlements south of the "Rim" they feasted upon the fruit of the vine, the cotton plant was exposing its fibre to the busy fingers of the gatherer, and every person seemed alive in the work of improvement and self-preservation.

May the heavenly impressions received during the President's trip south in September, 1864, never be effaced from the minds of the participants.

ARRIVALS.—Elder H. B. Clawson arrived by stage on the 22nd ult., and Elder Joseph W. Young on the 25th, on business in advance of the company with which they left Wyoming on the 21st of August. That company, in which were Elders Joseph A. Young, H. S. Beattie, W. C. Staines, R. Bentley, N. Groesbeck, Jesse N. Smith, Paul A. Schettler, M. F. Farnsworth, E. Holman, Zebulon Jacobs and S. F. Fenton, arrived on the 29th, and had the gratification of meeting and greeting President B. Young and company on the 1st East street, one company arriving from the Frontiers and the other returning from the far south. Elders Bentley, Schettler, Smith and Farnsworth are welcome home from their missions in Europe, and the rest of the company from their visit to the States on business, in the prosecution of which Elder Joseph A. Young visited England.

Elder Joseph Bull, who crossed the plains in Captain Rollins' train, arrived on the 16th ult., and was cordially greeted by his many friends and former co-laborers in the News Office, after an absence of four years on a mission to England.

OUR IMMIGRATION.—Captain W. S. Warren's train arrived on the 1st inst., and Captain Canfield is expected to arrive next week. Elders T. E. Jeremy and G. G. Bywater, returning from a four years mission to the British Isles, crossed the plains in Captain Warren's company.

Since our last issue Captain Chase's Independent train has arrived, and the passengers have, like our people usually do, scattered among the settlements without making any visible difference in the number of inhabitants.

Captain John Smith's Independent train arrived on Saturday last.

THE GRAIN AND VEGETABLES raised in Bear Lake Valley this season, as represented by the specimens brought to President B. Young by Elder C. C. Rich, evidence great fertility of soil and adaptability of climate for raising the usual variety of useful products. The flat and ruta-baga turnips, beets, carrots, onions, wheat, corn, and meshanic potatoes were all well grown, matured, and very good.

ARRIVAL.—Elder George Q. Cannon, from his four years' mission in the British Isles and adjacent countries, and Elder John W. Young, from a business trip to the Eastern States and England, arrived by stage on the 10th inst., and were joyfully welcomed by their numerous relatives and friends. They appreciate the rich blessings of "Our Mountain Home."

DEATH OF ELDER JOHN M. KAY.—With much regret we perused the following paragraph in the *Daily Telegraph* of October 15th, announcing the death of Elder Kay :—"Yesterday we were privileged with the perusal of a letter from Capt. Warren S. Snow to President B. Young, dated '2 miles west of Bridger's Pass Station, Oct. 9, 1864,' in which the following passage occurs : 'There have been about twenty deaths in our company since we left Wyoming, and amongst the number that of John M. Kay, who died on the 27th ult., at about 2.45 a.m., after an illness of about three weeks. Just before his decease, he appeared to be improving in health, and hopes were entertained for his recovery, and of his being able once again to reach his Mountain Home. He expired without a groan or a struggle. His body was interred on the banks of Little Laramie.'"

C O R R E S P O N D E N C E .

ENGLAND.

NEWCASTLE-ON-TYNE CONFERENCE.

South Shields, Nov. 4th, 1864.

President Wells.

Dear Brother,—As the Newcastle-on-Tyne Conference has not been represented by letter since you succeeded to the Presidency of this Mission, I think it would not be out of place if I should write a few lines, acquainting you with our feelings generally, in as correct a manner as my abilities will permit on paper. I think the Saints are improving; although there are many who are slack in their duties; but I pray God to let his holy Spirit work in their hearts that they may realize their position, and live up to their privileges; for I know that the signs of the times will not admit of us tampering with the things pertaining to our salvation; but if we do not exercise our faith, and manifest it by our works, we shall wish, with all our hearts, that we had availed ourselves of every opportunity which presented itself to us, to serve God and obey his commandments. There are many good people in this Conference, who are endeavoring to do right all the time, and their desires to build up the Kingdom temporally are, as a general thing, greater than their abilities for so doing; the means of many are very limited, and

this is, to a great extent, the cause of our reports being smaller than we should like to see them.

We are making efforts to relieve the Conference of debt as soon as possible; but in consequence of so many contingent expenses, notwithstanding our economy, it takes a long time, for the small earnings of the Saints to clear off these hindrances to our progress. We have done considerable out-door and in-door preaching, and have talked with many on the principles of the Gospel; we have baptized about twelve or thirteen since June, and there are several more expecting to go into the water, the majority of these are children and relatives of the Saints. The Saints comprising the Newcastle Branch, who have been much scattered during the last five months, have now, through the blessing of the Lord, been enabled to obtain a meeting room, and they manifest strong determinations to do right for the time to come, and to be diligent in performing those duties that are assigned them in the Church of God. There are but few here who have any hopes of emigrating this coming season for want of means; but I tell them to be prayerful and saving of what means they get, and not to trust it in vain speculations, but to put it into the fund prepared for it, and the Lord will bless their endeavors,

and in His own due time will gather them to Zion.

Elder Anson V. Call is doing good amongst the Saints ; his counsels have a good effect where the people are in possession of the right spirit ; he is united with me, as are also the majority of the local Priesthood, in rolling forward the Work of God, and in spreading truth and righteousness upon the face of the earth. As for myself I feel well ; my health is good, and the Lord blesses me in my labors ; still, I should rejoice more, if I could get the Conference into a more flourishing condition ; but I trust we shall improve, and I pray daily to the Lord to enlighten me with his Spirit, so that I may serve him faithfully. It is my earnest desire to do so, and to become a useful member in his Church upon the earth. I realize that it is a great privilege to assist in rolling on this Latter-day Work, for we are not afraid that the gates of hell will prevail against it ; but we know that it will progress until all the kingdoms of this world become the kingdoms of our God and his Christ ; therefore I daily struggle on, looking for the great reward that God has promised to his faithful people.

I will now conclude, praying that you may enjoy every needed blessing, and remain, with love to all the brethren, yours in the Gospel,

CHARLES W. STAYNER.

SCANDINAVIAN MISSION.

Copenhagen, Nov. 2, 1864.

President Wells.

Dear Brother,—I had the pleasure, this morning, to meet Elder John Sharp, Jun., who arrived here per steamer *Phenix*, in good health and spirits. I thank you for him, and will make the best use of him possible for the Swedish Mission. On the 15th and 16th ult., I visited a Conference convened at Aarhüs, Jutland. I had a good time, in company with Elders Winberg and Jurganson, and the Saints gathered from the surrounding country. We all rejoiced in the opportunity of coming together to worship our Father and God, and bear testimony to the truth of His work, and the good things of his kingdom. The laboring Priest-

hood of that Conference feel to do their best the ensuing winter in preaching the Gospel, and hope to gain some souls for the Kingdom.

According to appointment, I also attended a Conference meeting in Veile, Fredericia Conference, Jutland, on the 22nd and 23rd ult. I found a willing spirit among the Elders and Saints, to renew their efforts for the spreading of our principles among our fellow-men, who, since the war began, have been rather indifferent to the preaching of our Elders, as in those last-mentioned districts have been the principal scenes of war in this unlucky struggle between the Danes and Germans.

I had to report myself at the offices of the commandants of those places to get a passport, which I obtained without any objection at all, by paying the fixed price for it (about a shilling), very cheap though ; the chief object seems to be to raise a little income from the travelling public.

After resting for a couple of days, I set out for the Conference of the Islands, comprising Fuen, Lolland, Falster, Moen, and some seventy other islands. The meeting was held at the city of Odense in Fuen, where the presiding Elder, Jonasson, the travelling Priesthood, and the Saints of Fuen had congregated. We had also here a refreshing time from the Lord—his name be praised for his goodness towards his people. The few scattered sheep of the fold gathered to meeting, and felt to rejoice in my testimony. The spirit of the Lord gave me words of counsel, encouragement and consolation for the Elders and the Saints. We also hope to plant the Gospel on some of those islands where no Elders have yet had an opportunity to preach.

I will try to arrange it, so that a Conference meeting can be held in Gottenborg on the 26th and 27th inst., where I will accompany Brother Sharp, and get him introduced to his field of labor.

With greatest love and respect from all of us here to yourself, President Brigham Young, Jun., and associates, I subscribe myself your humble brother in the Gospel,

C. WIDEBORG.

VARIETIES.

What do cats have, which no other animal has?—Kittens.

Secrecy has been well termed the soul of all designs; perhaps more has been effected by concealing our own intentions, than by discovering those of our enemy.

"Fine day for the race," said a wag to a sporting friend one bright morning lately. "What race?" anxiously inquired the friend. "Why the human race, to be sure," was the reply.

DIED:

In Great Salt Lake city, on the 7th, September, of cholera infantum, Emily Primrose, daughter of George and Emily Teasdale, aged 5 months.

P O E T R Y.

TO CHARITY.

(From the *Deseret News*.)

Like as a soft refreshing shower
To a thirsting, fading flower,
As spring, succeeding winter's cold
Sweet scenes of beauty to unfold;
So words and acts of charity
Can cheer and bless humanity.

Slow to condemn, yet quick to heal
The wounds repentant sinners feel;
Like the Samaritan whose eye
Had pity when all else passed by,
And hope and courage to restore
Says "go in peace and sin no more."

And when remorseless words of gall
From slander's lips insidious fall,
To cloud a brother's brightening fame,
Or cast a stigma on his name;
Thy voice is more than eloquence,
Or armed hosts in his defence.

Where mercy can no further go
But justice must let fall the blow;
Still thou art ever on his track
To lead the wretched wanderer back
To teach him folly to forget
And how he might be happy yet.

Blest "bond of perfectness and peace"
Destined to bring mankind release;
Pure love of God which knows no bound
Encircling all creation round,
Happy the bosom filled with thee,
From sin, from fear, and sorrow free.

Come Charity with healing powers
And sanctify this world of ours,
That man his fellow man may love
As angels do in realms above;
Then earth from every evil freed
Will become a heaven indeed.

WILLIAM CLUGG.

CONTENTS.

The New Heaven and the New Earth	737	News from Conferences.....	747
Evidences of Devotedness to God's Cause and Alienation from it	740	News from Home.....	748
History of Brigham Young.....	742	Correspondence.—England: Letter from Elder Charles W. Stavner, Scandinavian Mission:	
Editorial.—The Prosperity of the Kingdom of God not dependent on Persecution.....	744	Letter from Elder C. Widerborg.....	750
		Poetry.—To Charity.....	752

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, November 26, 1864.

Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1864.

(From the *Deseret News*.)

Thursday, October 6th, the Saints convened in the Bowery at 10 a.m.

On the Stand were Presidents Brigham Young and Heber C. Kimball, of the First Presidency; Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow and Franklin D. Richards, of the Twelve Apostles; Joseph Young, Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Jacob Gates and John Van Cott, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; Daniel Spencer, David Fullmer and George B. Wallace, of the Presidency of the Stake of Zion; Edward Hunter, Leonard W. Hardy and Jesse C. Little, of the Presidency of the Bishopric; George D. Watt and John V. Long, reporters, and a large number of Bishops and Elders.

The choir sang, "The glorious Gospel light has shone."

Elder John Tayler offered the opening prayer.

The choir then sang, "The time is nigh, that happy time."

President Heber C. Kimball said he felt a great desire to speak for the comfort and consolation of the righteous. He was sensible that we wished to conceive the Word of God; and to be benefited by it, we must have that spirit which the faithful are entitled to. It was pleasing to him to be enabled to speak from experience of the firmness and integrity of the leaders of Israel—he was a living witness to the power of God that had accompanied the words of Joseph the Prophet, and also the words and labors of the present Authorities of the Church. The faithful Saint has an abiding testimony of his acceptance with God, and has continually in his bosom a sure and certain hope of

blessings in this life and exaltation in the life to come. It was a gratifying cause of rejoicing to the Saints to know that we live in the greatest dispensation that God has ever given to man. The work in which the Latter-day Saints are engaged, he said, is one that we are called upon to prosecute until the government, the kingdom and the dominion shall be given into the hands of the just. President Kimball then reasoned upon humility, honesty of purpose, faithfulness to God and his kingdom; also upon correction, chastisement, reproof and the general duties of the Saints. He rejoiced to know that the people in all the settlements in the Territory were in a better condition and more prosperous, both temporally and spiritually, than ever they were before, and this was in part attributable to the visits and labors of the First Presidency and Twelve during the past summer. Brother Kimball's discourse was lengthy, and both interesting and instructive.

President Brigham Young rose and called the attention of the Bishops of this city to the necessity of having a Teacher from each Ward to attend during Conference and see to seating the congregation. He also wanted to see singers in their places in the choir every day during Conference; he likewise wanted to see the brass band in attendance during the hours of meeting. Further, he said, he would like to see the merchants shut up their stores, and bring their clerks to the Conference. The mechanics ought to shut up their shops, and the farmers leave their work, and come to Conference; and if their hearts were not there, he would like to see their bodies there, and he could assure them that they would be more blessed in doing this than in pursuing another course. To the city Bishops he remarked that he wanted, when companies arrived, to see them have a man from each Ward with a hand-cart or a suitable basket, to gather up some onions, potatoes, some tea and coffee for the weary and worn, and comfort them; he did not care if they apostatized in half a minute, he wanted them treated kindly while they did stay. He was aware what would be said and done in

such cases, people would go and seek out their particular friends, but those persons coming in here are all our friends, or should be, and he wanted them looked after.

Choir sang, "Praise ye the Lord, my heart shall join."

Elder Hyde pronounced the benediction.

2 p.m.

Choir sang, "When all thy mercies, O my God."

Elder Lorenzo Snow offered prayer.

Choir sang, "How are thy servants blest, O Lord."

Elder Orson Hyde said the brethren in the land of cotton are blessed in the labor of producing the article so much needed by this community. To contrast our present numbers and position with that of the Church thirty-three years ago, is truly marvelous and encouraging. Exhorted those portions of families who have come to this country to prepare the way for the rest of the faithful, to the purpose they came to accomplish, and not sell and waste the substance they have gathered, and scatter it to strangers. The Saints have been gathered to this land to accumulate the necessities of life in abundance to meet the coming emergency, and to carry out the great purpose and policy of the Most High. Heaven designs to send multitudes of people here, and they shall come to us, for says the Lord, "I will make them who have persecuted you to worship at your feet, and I will make them know that the Lord thy God hath loved thee." Plagues will continue to roll upon the world. It looks now as though the "red horse," spoken of in the Scriptures, was on his mission. The "black horse" will go through afterwards, which represents death and mourning. Then thousands will come to us for safety and for bread. Are we preparing ourselves for these times? I do not see any prospect of famine here, for thy bread shall be given thee, and thy water shall be sure, but famine will be elsewhere. The standard of the Almighty is reared in Utah, and to it all people will look. We shall have plenty of human persons to feed—let us have on hand plenty to eat, for

then we shall feel strong. "Be ye also ready, for in the day and hour ye think not, the Son of Man cometh."

Elder Joseph W. Young expressed his pleasure in meeting with the Saints again in the Bowery on the Temple Block. He was full of confidence in the God of Israel, and also in the progress and increase of the kingdom of God. He realized that the Saints had weapons that were more potent than the weapons of human warfare, and by them they would eventually break down and forever destroy the powers of Satan and of death. He then gave an interesting account of the present season's emigration; spoke of the labors of the Elders to help the Saints through the States and from the frontiers. Reviewed the past and present condition of the American nation in an interesting and instructive manner, using a number of appropriate figures of speech, and predicting that the time of peace in this land would be when the people would say, "Blessed is he that cometh in the name of the Lord."

Choir sang, "Great God, attend while Zion sings."

Benediction by Elder F. D. Richards.

—
Friday, Oct. 7, 10 a.m.

Meeting commenced by the choir singing, "Come, sound His praise abroad."

Prayer by Elder Charles C. Rich.

Choir sang, "My God, the spring of all my joys."

Elder John Taylor arose and addressed the Conference. The convening of a General Conference was always a pleasing time to him; it was a time for the assembling of the officers of the Church and kingdom of God, and he often thought how difficult it was for us to realize the importance of the positions we occupy in the Church of Jesus Christ, but we are blessed with the privilege of sitting together in heavenly places in Christ Jesus our Lord. It is said in the Scriptures, "Ye are not of the world, for I have chosen you out of the world, therefore glorify God in your bodies and spirits, which are his." We, who are Latter-day Saints, have

left the spirit of the world, our habitations that were in the world—we have forsaken our former friends and associates for the Gospel's sake. He then called the attention of the Conference to the great privileges and blessings enjoyed by the Saints in this dispensation, when compared with those engaged in the Apostolic age. The Saints know that the kingdom of God will eventually extend from the rivers to the ends of the earth, for the Lord God has spoken it. The God of Israel is the safeguard and protector of his Saints, and in him they put their trust. The Spirit of God takes of the things of God, and shows them to the faithful Saints. Every Saint should know that we have come here to do the will of God.

Elder George G. Bywater gave a very interesting account of his late mission to Europe, and said he was really glad to again meet with the Saints in Utah. He had been on a four years' mission, and during his absence he had done the very best he knew how, perhaps not the best he could, but he felt satisfied with his labors. Stated that he had preached in the city of Worcester, also in the Principality of Wales. Said he had engaged himself in the preaching of the Gospel, and was still willing to labor for the benefit and salvation of the human race. Bore testimony that he knew this to be the kingdom of God, and also that it had been led by revelation all the time; and he likewise knew that the great storm of the judgments of the Almighty was reserved for the day of vengeance.

Choir sang a hymn on the 32nd page, after which the meeting was adjourned till 2 o'clock.

Benediction by Elder Amasa M. Lyman.

—
Afternoon.

"Hark, ye mortals. Hail! be still," was sung, and prayer offered by President Joseph Young.

Elder Amasa M. Lyman arose and delivered an interesting discourse on the causes that brought the Latter-day Saints together. It was the obedience to the invitation of our Savior, "Seek ye first the kingdom of heaven and its righteousness, and

all other things shall be added unto you," which had brought the people to this the land of Zion; it was the following of the Gospel revealed unto the present generation. It was said in olden times that the kingdom of heaven was like a net cast into the sea, which gathers of all kinds of fish. Those who doubt the kingdom of God being in Utah, might be enlightened by looking what the Saints have been doing. Some suppose the preaching of the Gospel to be the declaring of a certain number of doctrines in just so many words, but the preaching of the Lord's chosen servants is for the purpose of correcting the errors of the ignorant and unenlightened. After the gathering home of the Saints, he remarked, there is a constant labor of keeping before the minds of the people that which will save them from folly and vice, that will purify their thoughts, and lead them to pursue that course which will be most conducive to their own happiness. He knew that there were but one people whose conduct harmonizes with the purity of character and holiness of purpose that exist with the Almighty.

Elder Thomas E. Jeremy rejoiced in again being permitted to mingle with the Saints in Zion, and in the knowledge he had of the Work of God. Related some pleasing and amusing incidents of his late mission to Europe. It was fifteen years since he first arrived in the Valley, and seven years of that time he had been absent on missions. Bore testimony to the Truth, and argued the necessity of the Saints having constantly within them the spirit of revelation. In the

course of his remarks, brother Jeremy treated of the present state of things generally in the Principality of Wales, and made observations relative to his journey across the Atlantic Ocean, through the States and over the Plains.

President Brigham Young made a few remarks on the state of feeling that once existed in Nauvoo, when men were so foolish as to contend that no revelation was needed more than was contained in the Bible, Book of Mormon and Book of Doctrine and Covenants, and said that if we have not the living oracles and the living witness within us, we are nothing. The Latter-day Saints are blessed with the oracles of Divine truth in their midst, and they know that ere long the kingdom must pass into the hands of the Saints, and then they will possess it forever and forever. The people of God are required to be one in faith and one in action.

Choir sang, "Guide us, O thou great Jehovah."

Elder George A. Smith dismissed the meeting.

Evening.

A Priesthood meeting was held in the Tabernacle at early candle-light, at which Bishop Hunter, President John Young of the High Priests' Quorum, President Joseph Young of the Seventies, and President Brigham Young delivered addresses. Business pertaining to the Priesthood was also transacted during the evening, and the meeting was upon the whole truly interesting.

President Kimball pronounced the benediction.

(To be continued.)

THE INFLUENCE WE WIELD.

BY ELDER GEORGE REYNOLDS.

Many of us are apt to take but little notice of an angry word heedlessly spoken, or a slight duty thoughtlessly omitted; but these, to some, trivial circumstances, have an ever-growing influence on our lives and conduct, and our little deviations from the

spirit of the Gospel gradually increase, until we find they have grown into actual disregard for the principles of virtue and rectitude. He who launches his frail bark on the streamlet of folly will soon find himself carried by the rapids of passion into the vast ocean

of sin, whose bourne is misery, and whose depths are eternal death. But the evil of these little derelictions from duty does not rest with ourselves; like begets like, and man is ever inclined to copy his neighbor, and gather consolation in his wrong-doing from the fact that he is not alone in the sin, and that if he is condemned for committing such and such an act, he will not be the only one that will have to suffer. This is an excessively poor, but still a very common argument, with which the Adversary strives to blind the eyes of the children of men to their real position, and the responsibility of that free agency which is the birthright of every child of Adam. And very comforting it is to those who try to imagine that wherever their sins may take them to, they will be in good company, and be enabled to quote very good precedents in the lives of others for the course of iniquity they pursued.

In the eyes of some it may be a little thing to neglect a meeting now and then, to omit praying to the Lord occasionally, to harbor feelings of dislike and distrust to their brethren and sisters; yet these, in their due season, all yield their fruit to be reaped in sorrow and garnered in shame. As a people, a peculiar people, we are called to let our light shine before men, and let the sum of our influence be for truth, for virtue and for holiness; to set an example that men may copy by, and, while doing so, learn to glorify the God who has so signally blessed us. None are so weak, so poor, so impotent as to have no influence. This world is so made up, that we, while here, are bound together by indissoluble chains—the acts of one have an influence upon the whole, and no man can tear himself asunder from the rest of his fellow-men, and declare that he will stand alone, separate and apart, without using one power or exercising one faculty towards the exaltation or degradation of this earth. Such cannot be; the Lord has not made us so. He has placed us together and called us to help each other along the weary road of life, and so organized the world that we are all dependent on each other, and owe to one another nearly all

the happiness and pleasure we enjoy.

The little infant nestling in its mother's arms, ere it can lispen its first sentence, ere it can obtain its first desire without help, has its influence—and it is a loving one—one that reminds us of innocence, happiness and heaven; an influence of humility, that teaches us our dependence; and though we may sometimes fancy ourselves so big, so strong, so self-sustaining, we are but children of a larger growth, and as feeble in our position as the suckling is in his. "The child is father to the man," and from the cradle to the grave we exert a power sometimes felt, sometimes unseen, sometimes recognized, sometimes unknown, but it is ever with us, and for its use shall we all be held accountable.

Let us walk together, dear reader, through one of the great cities of modern Babylon, either when the noonday sun brightens with a golden tinge alike its wide streets, its pleasant avenues, and its narrow lanes and reeking alleys, or when the glare of many lamps gives a gaudy or a dismal hue to the streets and the passers by: it is all the same, we shall meet the same faces, witness the same scenes, and be pleased or shocked at the various characteristics that present themselves to our gaze. But truly there is more to bring sorrow than to yield joy. We can with pleasure view honest poverty battling with want; noble spirits who struggle resolutely with temptation, when nothing but evil is presented to them; with no kind friend to help in difficulty or soothe in distress; who button up their troubles when they close their scanty garments, and uncomplainingly strive for better things and a brighter day. But sights like these are few compared to what we may now witness. Look! Who is this that comes along with staggering limbs, with bloated face and bloodshot eye? A drunkard. Has he no influence? Suppose, for one moment, he has no parents to grieve, no wife to abuse, no children to neglect; supposing he stands alone without relations or friends. What then; does his power cease there? Every passer by who takes a pitying or contemptuous glance

at his unsteady steps, becomes more familiarized with his sin, and "familiarity breeds contempt." The more sin is seen the less it is noticed. It is so easy to swim with the stream, so pleasant to walk on a slooping path. The very crowd of little ragged urchins who follow in his steps, and by turns try to excite his sottish generosity by pleading for halfpence, or shouting out for an *encore* of some ribald refrain, know he is drunk, and how he became so. To them it is not sin, but fun. No one teaches them differently, and if they can wheedle him out of a penny, they wish every man was a drunkard and every shop a public house. Can it be said of such an one, "he has no influence," that this course of his counts nothing with the rest of mankind, or that he is no one's enemy but his own. He is corrupting the morals, deadening the perception, and misleading the feelings of all with whom he comes in contact.

But here come two others—can they be mother and daughter? They may be, perhaps. On close scrutiny a likeness might be detected. The elder, like him who has passed on before, is brutalized by the spirit of strong drink. No mother's feelings are hers, no kindly sympathies fill her bosom, none of the tender solicitude of woman's gentle nature remains, every better sentiment, every holy aspiration, every thought of shame has been long since drowned

"With cursed firewater's stupifying flame."

Her face besotted and her form outraged, with scarcely any vestige of woman's fair proportions left to tell what she was; her clothes scanty, ragged and dirty; her mien vulgar, depraved and senseless, and from her mouth comes forth a constant stream of curses and obscene ribaldry that shocks and terrifies. The younger, decked in all the flaunting finery of the latest fashion, bereft of the last semblance of all that makes woman lovely and loveable to good men—innocence and modesty—though time, drink and debauchery have not yet robbed her of all her good looks, still her brazen stare and leering eye tell the trade she plies, and her vulgar

tongue vies with that of her companion in its stupid wickedness and loud declamation. We turn aside in sorrow, and ask, Has the mere sight of a spectacle such as this no influence, be it only to speak of man's fearful wickedness and woman's sad degradation? And we reason with ourselves, and exclaim, Can that man be of heaven-born parentage, a son of God sent to this earth that he might be saved and exalted? Can those beings be the daughters of eternity, the same as our much-loved mothers, wives and sisters? The sceptic turns away in purblind wonder, and strives to persuade himself there is no God. The priest and the Levite pass on the other side, muttering some senseless formula of their powerless creeds. The hypocrite gathers up the folds of his garments around him, lest there be contagion in the touch, and murmurs, "I am holier than thou," while the true Saint learns a lesson from the scene, sees in it the working out by man of his free agency and resolves, that by Heaven's help his shall be the better part to exert his strength in a contrary direction, to stem the torrent and breast the tide of popular passions, and though he can only see those who are confronting and surrounding him, he feels there are more for him than there are against him. Girding on the whole armor of righteousness, and taking the sword of truth in his strong right hand, he cuts his way through the opposing legions till the battle is done, and he is crowned by heaven's King more than conqueror. To the Saint such sights as we have endeavored to sketch do not whisper, "There is no God." To him they speak of His goodness in restoring the Gospel and opening up a better path for him to walk in. To him they bring no sceptic's doubts, no coward's fears, but they tell of God's mercy and man's ignorance.

Yet so familiarized have men become in these rotting nations of apostate Christendom to scenes like these, that to them they are "necessary evils," and they will carelessly exclaim, as though there was nothing particularly wrong in the matter, O, it is *only* a drunken man! She is *only*

a courtesan! Only! It is but a little word, yet how many sins, how many faults we try to palliate by inserting it into our excuses. I only did so and so, and the deed assumes a lighter shade, in our eyes at any rate; but when we come to sins like these, and look at them in their true light by the revelations of Jehovah, can we put in the only there, and think the evil is condoned. Is it a light thing to only lose one's salvation? Is it a trifling occurrence to be only shut out from the presence of God?—for to such an end these things lead. If so, vain are our struggles for life, immortality and eternal glory, for they must be only trifling gains or blessings if it be so slight a matter to be bereft of them. "Only a drunken man," and the crowd pass lightly by, laugh at his folly, or shrug their shoulders at his misery. Still so common are such scenes of sin, ignorance and want, that to them the recital is as "household words," and the every-day occurrence of their lives.

To avoid such sights as these is one of the many reasons why the Saints seek a gathering place where spectacles so corroding to the easy impressibility of youth are not so often witnessed—where the influence of the majority is for good, and the current of public opinion runs in the direction of right. It is sometimes difficult for the strongest to stem the torrent of adverse ideas and contrary teachings—to battle with the ever-flowing tide of public feeling—assailed on all sides he is sometimes liable to feel weakened and downcast, but where the majority are doing right, it is easy to do so. The individual who, were he with the world would do as the world does, when associated with a people whose sentiments and principles are different, glides almost unknown to himself into their mode of thought and action, and helps to swell the majority of good. He whose influence is ever exerted on the side of right, who always endeavors to live the truth, who day by day steadily and undeviatingly continues in the path of virtue, knows not how much good he may have accomplished, nor how much the influence of his example has tended to purify and benefit the world. On the other

hand, the man who, though no one may be directly injured by his sins or insulted by his vagaries, continues to do as he pleases towards the gratification of his passions, can tell but little how many have been enticed to wrong-doing by his actions, how many minds have been misled by his course, or how many hearts have been seared by the example of his folly.

Could we but trace every kind word spoken to its end; though but a little thing, we should find that often it has gladdened the heart of the down-cast, warmed the frigid coldness of the misanthrope into a glow of friendship, and has been a halo of light around the spirit of him [into whose ear the soothing balm was poured, until it sent him forth rejoicing, stronger, nobler, happier than before. Then, if so apparently trivial a thing as this can have such an effect, what must it be of our action, which many take cognizance of. Either the effect is good or bad with all who witness it. It cannot have negative results, and do neither good nor harm—it must do one or the other. Its tendency is upwards or downwards, and the responsibility rests with us.

The thoughtless may perhaps say, "It will be all the same one hundred years hence." We doubt it. There is nothing to prove it so. Supposing no eye but that of God sees an action we commit in secret, be it good or bad. Has it no results with us? Will not the good deed draw us nearer to heaven, give us more confidence in ourselves, and increase our love for truth? All who are striving to do good will answer, Yes! While on the other hand, if that deed be one worthy of condemnation, shall we not be haunted with the fear of its discovery? Shall we not feel without confidence in, and ashamed of ourselves? Will not a veil of darkness overwhelm our minds; and instead of happiness, light-heartedness and joy, will there not be darkness, distrust and gloom? And if these are the results to ourselves, will not this spirit, that has possession of our souls, be noticed by others, be felt by them, and, to an extent, be imparted to them also? Will it not ultimately change our characters, and mold them into new shapes? Will

it not, in the end, have its effect on our actions and mode of life, and as soon as it does so it will begin to affect others, not only indirectly, but directly and effectually. And the workings of that one action may bring forth its train of results not only for a hundred years, but through all time, and as its power becomes more evident, leave its mark indelibly written upon the history of the human race. "As a little silvery, circular ripple set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child, not an infant Moses, placed however lightly in his bulrush ark

upon the sea of time, whose existence does not stir a ripple gyrating outward and on until it shall have moved across and spanned the whole ocean of God's eternity." When temptation assails, when the Adversary whispers "'Tis but a little thing," Pause, consider the result! and determine that nothing, however minute, shall be added by you to the sum total of man's depravity, but that every action, every word, nay, every thought shall strengthen the right, increase the good, and yield its fruit to aid in the triumph of truth, the salvation of man and the glory of God.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 744.)

"After spending several months in this way, studying day and night, I went two quarters to the Burton Academy and placed myself under the tuition of the preceptor, Reuben Hitchcock, Esq. (since judge of the Court.) Here I reviewed Grammar, Geography, Arithmetic and Rhetoric; then returned to Mentor and spent one season with a young man by the name of Matthew J. Clapp, at his father's house, where the public library was kept. Here I read history and various other works, scientific and literary; and in the fall of the year was ordained an Elder in this new church, and went on a mission with Elder Rigdon to Elyria, Loraine county, and also to Florence in Huron county. There we baptized a great number of people into the new faith, organized several branches, of the church, and returned again to Mentor. This I think was in the fall of 1829.

Early in the spring of 1830, I returned to Elyria and Florence, and became the pastor of the churches raised up the fall previous. During the fall and winter of 1830, I also taught school in Florence. During this fall, Samuel H. Smith, Zibbar Peterson, F. G. Williams and Peter Whitmer came along through that section, preaching the 'golden bible' or

'Mormonism,' I encountered them; but perceiving that they were mostly illiterate men, and at the same time observing some examples of superior wisdom and truth in their teaching, I resolved to read the famed 'golden bible,' as it was called.

Accordingly, I procured the book and read a portion of it, but came to the conclusion that it was all a fiction. I preached several times against the 'Mormon' doctrine, or rather against the 'Mormon' bible. On one occasion, the people of Ridgeville, near Elyria, sent for me to preach against the 'Mormon' bible. I complied with the request, and preached against it. The people congratulated me much, thinking that 'Mormonism' was completely flooded; but I, for the first time, thought that the 'Mormon' bible might be the truth of heaven; and fully resolved before leaving the house, that I would never preach against it any more until I know more about it, being pretty strongly convicted in my own mind that I was doing wrong. I closed up my school and my preaching in that section, and resolved to go to Kirtland on a visit to my old friends. Elder S. Rigdon, Gilbert and Whitney, and many others of my former friends had embraced the 'Mormon' faith. I ventured to tell a few of my confidential friends in Florence my real object

in visiting Kirtland. The Prophet, Joseph Smith, jun., had removed to that place. My object was to get away from the prejudices of the people, and to place myself in a position where I could examine the subject without embarrassment.

Accordingly, in the summer of 1831, I went to Kirtland, and under cover of clerkship in the old store of Whitney and Gilbert, I examined 'Mormonism.' Read the 'Mormon' bible carefully through, attended meetings of the 'Mormons' and others, heard the arguments *pro and con.*, but was careful to say nothing. I prayed much unto the Lord for light and knowledge, for wisdom and spirit to guide me in my examinations and investigations. Often heard the Prophet talk in public and in private upon the subject of the new religion; also heard what the opposition had to say. Listened also to many foolish tales about the Prophet—too foolish to have a place in this narrative. I marked carefully the spirit that attended the opposition, and also the spirit that attended the 'Mormons' and their friends; and after about three months of careful and prayerful investigation, reflection and meditation, I came to the conclusion that the 'Mormons' had more light and a better spirit than their opponents. 'I concluded that I could not be the loser

by joining the 'Mormons,' and as an honest man, conscientiously bound to walk in the best and clearest light I saw, I resolved to be baptized into the new religion. Hence, I attended the Saints' meeting in Kirtland, Sunday, October 30, 1831, and offered myself a candidate for baptism, which was administered to me by the hands of Elder Sidney Rigdon; was confirmed and ordained an Elder in the Church on the same day under the hands of Joseph Smith, the Prophet, and Sidney Rigdon. Not until about three days after did I receive any internal evidence of the special approbation of Heaven of the course I had taken. When one evening behind the counter, the Spirit of the Lord came upon me in so powerful a manner, that I felt like waiting upon no one, and withdrew in private to enjoy the feast alone. This, to me, was a precious season, long to be remembered. I felt that all my old friends (not of the 'Mormons') would believe me, and with a warm and affectionate heart, I soon went out among them, and began to talk and testify to them what the Lord had done for me; but the cold indifference with which they received me, and the pity they expressed for my delusion, soon convinced me that it was not wise to give that which is holy unto dogs, neither to cast pearls before swine."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 26, 1864.

THE SEMI-ANNUAL CONFERENCE.

(From the *Deseret News*.)

[We take pleasure in presenting, in this week's number of the *STAR*, the proceedings of the Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, and of the Festival of Zion's Camp, which, we understand from the *Daily Telegraph*, is to meet again in 1865. Believing that the account

of these interesting proceedings will lose nothing by telling their own story, we have preferred to give them to our readers in their own words.]

FROM Thursday morning till Sunday evening we had the pleasure of attending the General Conference and we do not remember having seen a Conference so numerously attended for several years past; and it is our opinion that this unusually vast ingathering from all parts of the Territory is, in a great measure, attributable to the indefatigable labors of Presidents Young and Kimball, together with the Twelve Apostles and their immediate associates who have, during this year, visited nearly all the prominent settlements in the Territory, stirring up the people to more perfect obedience to the will of Heaven, to diligence and good works, reminding them of their sacred covenants made in holy places. These fatiguing travels and toils of the leaders of Israel were doubtless the means of bringing hundreds to the Conference that would otherwise have found excuses for staying away.

The day after President Young's return from the south, cool weather commenced, and we feared that the October Conference, like many previous ones, would have to be held in stormy weather; but we were agreeably disappointed when on the day before the convening of the Conference the threatening indications of severity on the part of the elements passed quietly away, and each and every day of the assembling of the Saints was remarkably fine and pleasantly warm, resembling what is understood in this region by the technical phrase "Indian summer."

We have heard various estimates of the numbers present, the minimum of which would be about 6,000 souls. To add to the pleasing and instructive variety that characterized each day's proceedings, Professor Thomas' well trained band were in attendance from the morning of the 7th, and discoursed sweet, enlivening music at appropriate intervals.

The spirit of instruction made itself manifest in the first sermon of the Conference, which was preached by President Kimball, and a continuous and almost unceasing flood of light, wisdom, knowledge and holy precepts was poured forth by the speakers on each successive day, causing every faithful Saint to rejoice under the influence of the spirit of revelation. Every man who preached testified that Joseph Smith was the man chosen of God to usher in the marvellous work of the last days; and they prophesied, with much unction, of the future prosperity and final triumph of the kingdom of God over all its enemies, under the guidance of that infallible wisdom which comes from the throne of God, through President Young, to the Saints.

Our cotton-growing district received the especial attention of the Conference, and after a plain statement of the condition of the people in that part of the Territory, on Saturday morning, by Elder Erastus Snow, it was unanimously resolved to sustain that mission. To effectually carry out this resolution over one hundred names were called, principally men of wealth, who are required, not so much to go and raise cotton as to furnish the needful and substantial requisites to enable the laboring and willing poor already located there to accomplish the work designed by the Priesthood and inspiration that sent them there.

The work of the Lord in our day is all that the Prophets foretold it would be—a marvellous work and a wonder. Let every man be found at his post, making palpable his integrity by his good works, and ere long the kingdom and

the greatness thereof, under the whole heavens, will be given to the Saints, and He will come to reign whose right it is.

We commend to the attention of our readers the minutes of the Conference, printed in this number.

FESTIVAL OF ZION'S CAMP.

The members of Zion's Camp met in the Social Hall at 1 p.m., on Monday, at the instance of President Brigham Young. This was the first meeting of this body of veterans for thirty years, and it was truly an interesting occasion.

Each man as he entered came to the clerk, brother Thomas Bullock, and reported his residence. The company were called to order by President B. Young, who delivered an introductory address, tracing the history and origin of the camp, and stated the various localities from which the brethren were collected who formed that company. He also observed that most of the brethren who performed the return journey travelled 2,000 miles on foot within a period of three months.

The audience sang a hymn, which was a great favorite with the camp during their toilsome journeyings for the redemption of Zion, in the year 1834, which commences, "Hark! listen to the trumpeters." The President offered prayer.

President Joseph Young narrated many incidents that occurred in the travels of the camp, and also remarked upon the sayings and doings of the Prophet Joseph.

Elder O. Hyde made some remarks, at the conclusion of which the band played the "Marsellaise," while the company went down to dinner.

When the company returned to the Hall, Elder George A. Smith told a number of anecdotes concerning their journey from Ohio to Missouri.

President Young then gathered the members of the camp on the north-west and south-west sides of the room, called out all the captains of companies, when ten came forward, each of whom called their respective companies on to the floor for inspection.

At this interesting moment Elders George Q. Cannon and John W. Young entered the Hall, having just returned from Europe.

The President went round and shook hands with each of these honored and brave men, and was followed in this interesting ceremony by President Heber C. Kimball, Elders Amasa M. Lyman, Charles C. Rich, W. Woodruff, Orson Hyde, George A. Smith, John Smith, David Evans and Joseph Young.

Presidents Young and Kimball and Elder Hyde, each in his order, lifted up their hands towards heaven and blessed the members of Zion's Camp, and the other invited guests, in the name of the Lord.

These ceremonies over, dancing commenced and continued with spirit and good feeling till eleven o'clock, at which hour the company went to the basement to supper.

After supper dancing was resumed, and, together with speeches from several members of the company, kept up the interest of the entertainment till after one o'clock on Tuesday morning.

We give the names and residences of those present :—

ROLL OF ZION'S CAMP,

WHO WENT UP WITH THE PROPHET JOSEPH SMITH IN 1834. PRESENT IN THE
SOCIAL HALL, GREAT SALT LAKE CITY, OCT. 10, 1864.

Allen, Joseph Stewart, Fairview, Sanpete Co.	Kimball, Heber C., 18th Ward, G. S. L. City.
Allred, James, Springtown, Sanpete Co.	Littlefield, Lyman O., 7th Ward, do
Alvord, Charlotte, 19th Ward, G. S. L. City.	Littlefield, Waldo, Kanarra, Iron Co.
Andrus, Milo, Willow Creek, G. S. L. Co.	Lyman, Amasa M., Fillmore, Millard Co.
Angell, Solomon, 8th Ward, G. S. L. City.	Marvin, Edmon Walden, St. George, Wash- ington Co.
Baldwin, Nathan B., Fillmore, Millard Co.	McBride, Reuben, Fillmore, Millard Co.
Barlow, Israel, Stoker's Ward, Davis Co.	Miller, Eleazer, 12th Ward, G. S. L. City.
Barney, Royal, 8th Ward, G. S. L. City.	Noble, Joseph B., Sessions, Davis Co.
Brown, Albert, 5th Ward, do	Pratt, William Dickerson, 9th Ward, G. S. L. City.
Buchanan, Peter, Spanish Fork, Utah Co.	Rich, Charles C., Paris, Richland Co.
Burgess, Harrison, Pine Valley, Wash- ington Co.	Riggs, Nathaniel, Payson, Utah Co.
Cahoon, William F., 12th Ward, G. S. L. City.	Sagers, Wm. Henry Harrison, Fountain Green, Sanpete Co.
Chiqester, John Madison and Mary, Wash- ington, Washington Co.	Smith, George A., 13th Ward, G. S. L. City.
Colborn, Thomas, Weber City, Morgan Co.	Snow, Zerubbabel, 13th Ward, do
Colby, Alanson, Fillmore, Millard Co.	Tanner, John J., South Cottonwood, G. S. L. Co.
Cole, Zerah S., 19th Ward, G. S. L. City.	Tanner, Nathan, 14th Ward, G. S. L. City.
Coltrin, Zebedee, Spanish Fork, Utah Co.	Thompson, James L., Kanarra, Iron Co.
Curtis, Lyman, Piontown, Utah Co.	Warner, Salmon, Willard, Box Elder Co.
Dopp, Peter, Farmington, Davis Co.	Winchester, Stephen, 17th Ward, G. S. L. City.
Evans, David, Lehi, Utah Co.	Winegar, Alvin, 16th Ward, do
Fordham, Elijah, 17th Ward, G. S. L. City.	Winter, Hyrum, Pleasant Grove, Utah Co.
Fossett, John, Mound City, Provo Valley.	Woodruff, Wilford, 14th Ward, G. S. L. City.
Foster, Solon, St. George, Washington Co.	Young, Brigham, 18th Ward, do
Gates, Jacob and Mary, 13th Ward, G. S. L. City.	Young, Joseph, sen., 13th Ward, do
Groves, Elisha H., Kanarra, Iron Co.	Hubbard, Elisha F., Provo City, repre- sented his father, Marshal H.
Hancock, Levi W., 10th Ward, G. S. L. City.	Smith, John, 14th Ward, G. S. L. City, represented his father, Hyrum Smith.
Herriman, Henry, Washington, Washing- ton Co.	Kingsbury, Joseph C., 12th Ward, G. S. L. City, and Riggs, John, Provo City, Utah county, volunteered, but were counseled by Joseph Smith to remain.
Holbrook, Chandler and Eunice, Fillmore, Millard Co.	54 men, 4 women, original list; 4 now added to the list.
Holbrook, Joseph, Bountiful, Davis Co.	
Hyde, Orson, Springtown, Sanpete Co.	
Ivie, James Russel, Round Valley, Millard Co.	

APPOINTMENT.—Elder Hopkin Jones is appointed to labor in the Swansea Conference, under the direction of Elder Evan A. Richards.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.,

{ *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

ABSTRACT OF CORRESPONDENCE.

SWANSEA CONFERENCE.—Elder E. A. Richards writes from Llanelly, on the 1st inst., as follows:—"Since the Conference at Merthyr, I have been busily employed travelling from Branch to Branch, finding the Saints increasing in faith and good works, which gives me cause to rejoice. We have baptized ten

the last month. We have witnessed the healing power of the Spirit of God here lately to a great extent. William Richards, President of the Swansea Branch, was told by his employer to do a certain piece of work ; and, as he was descending the pit, the engine gear became disordered, and he and another man were precipitated forty yards, breaking his leg by the fall, and bruising his body very badly. He was taken home by his friends, and a surgeon set his leg and dressed the wounds, after which he called upon the Elders to administer to him, when he felt much better and he fell asleep. I went to see him two days after, and helped to administer to him. After we were through, he said he had no pain, and could get up directly were the bandages taken off. The next day the surgeon called on him, and, to his great astonishment, every one of the wounds were healed. From this we see that the Lord will not forget those who keep his commandments, which I know has been the case with this brother."

READING CONFERENCE.—Elder L. D. Rudd, writing from Reading under date of the 1st inst., says :—"At all times I feel my weakness in writing or speaking upon the principles of our holy religion, and it is with the fear of God and due reverence to his great name, that I bear my testimony to the truths of heaven revealed unto the children of men for their salvation. Having the Spirit of God and the testimony of Jesus upon me, I have a great desire to do all I can in disseminating the words of life among the children of men, that, peradventure, I may be a humble instrument in the hands of God of assisting to gather Israel and build up the Zion of God upon the earth, which is the joy and pride of my heart, at the same time ascribing all the glory unto the Lord. In great weakness I came forth on my first mission, and although I made some blunders, the Lord strengthened my faith, and encouraged me with the assurance I should overcome in time if I were faithful. I never shall forget the scenes of my first labors in the ministry on the coast of Cornwall—many hours have I spent on the sea shore, studying the Bible and the Book of Mormon, in fasting and prayer, striving to treasure up the truths contained therein, so that I might be useful in preaching the Gospel of Jesus. After laboring for two years in the Land's-End and Wiltshire Conferences, I was called to preside in the Hull, and afterwards in the Bradford Conference, where I can say the Lord signally blessed my labors, the power of my calling attended me in proving the Divine mission of the Prophet Joseph, and teaching the doctrines of salvation. Though the power of evil was arrayed against me, and the tongue of calumny endeavored to injure me, I can say that from the time I set foot on British ground, I have striven to magnify my calling. When I have been in slippery places, the Lord has supported me, and his Spirit has encouraged me. My heart is filled with praises to His great name, for he has been my benefactor all my days. From this time forth, if he will be with me, I will seek the welfare of Israel, I will strive to bring souls to him, for his Spirit tells me such is my calling, and I want to see the redemption of Zion."

NEWCASTLE-ON-TYNE CONFERENCE.—Elder A. V. Call, writing from Newcastle under date of the 5th inst., says :—"Not having written to you since my arrival here, I thought I would let you know my feelings and prospects. I have had the pleasure of visiting all the Branches in the Conference except Carlisle. I can truly say I never felt as well in my life as when I have been bearing my testimony to the unbeliever, or conversing with the Saints upon the principles of our most holy religion. Although my voice has been lifted up in weakness and in simplicity, yet the Lord has ever filled my mouth with words

that the unbeliever could not gainsay. If I know my own feelings, they are to do what I can in gathering out the honest-in-heart from this land, and establishing a reign of peace upon the earth. The Saints have treated me with all the kindness that I could ask for. I have enjoyed myself much under the teachings of brothers Cox and Stayner, and by listening to their counsels I expect to merit your approbation and the blessings of heaven. I rejoice that I have been counted worthy to go forth and proclaim to this generation, that the Lord has again organized his kingdom never more to be thrown down; also that I have seen the difference between the kingdom of our God and the kingdoms of the earth. If I had stayed in my Mountain Home, I should not have known the ignorance and wickedness that there is among the people in Babylon."

NORWICH CONFERENCE.—Elder Jesse Y. Cherry writes us a letter from Hockham, on the 12th inst., from which we make the following extract:—"My health was never better than at the present time, for which I am thankful to my Father. I enjoy myself well in my labors; I have been greatly blessed since I came to this land, and the Saints treat me very kindly, doing all that lies in their power to make me comfortable and happy. My desire is to do all that I can, in my weak way, to spread the principles of truth among the people, showing them the pathway which leads to life everlasting. I feel my weakness in doing so; but I put my trust in the Lord, asking him to pour out his Holy Spirit upon me, that I may be able to aid in this mighty work."

NEWS FROM CONFERENCES.

NOTTINGHAM CONFERENCE.—Elder Henry Walters has forwarded to us the minutes of a Conference held in Nottingham, on Sunday, October 2nd, 1864, which we are compelled to summarize. There were present on this occasion, of the First Presidency of the Church and of this Mission, Elder Daniel H. Wells, James Townsend, President of the Nottingham District, Heber John Richards, President of the Nottingham Conference; and Elders J. C. Wixom, Stephen W. Alley, Henry Walters, Harrison Shurtleff, Harry Luff, J. G. Romney, W. W. Raymond and Henry Amott. The meetings during the day were well attended, and a good, kind and brotherly feeling existed. The progress of the Work of God throughout the Conference was satisfactory, and the Elders were assisted in the discharge of their duties by the strengthening influence of the Spirit of God. The Saints generally are striving to do their duty, and to assist those in authority to spread the principles of salvation. The instructions given during the day, by President Wells, were excellent, and well calculated to bless and edify the people, do they but live up to them. The Spirit of God testified in the hearts of his hearers to their truthfulness, and all felt to rejoice in the message of truth and salvation. Elders Townsend and Richards represented themselves as satisfied with the spirit of the people, and with their labors amongst them. Others of the Elders present bore their testimonies, spoke of the mercy of God, and exhorted the Saints to renewed diligence in their worship of God.

NEW YORK CONFERENCE.—We have received the minutes of a Conference, from Elder John Milton, which was held in the Adelphi Hall, Williamsburg, on

Sunday, October 9th, 1864, represented by the Saints and Priesthood of the different Branches round about. The instructions given by Elder W. Miles and others present were seasoned by the Spirit of God, and those present felt to rejoice in the cause they had espoused.

EDINBURGH CONFERENCE.—From Elder John Smith we learn that a Conference was held in Edinburgh, on the 30th ult., at which were present Elders Henson Walker, James Ure and John V. Hood. The Conference was shown to be in a good and thriving condition, and the Saints, in the possession of the Spirit of God, enjoyed themselves during the meetings of the day. There were strangers present, and they, together with the Saints, enjoyed the instructions which flowed from the lips of the Elders under the inspiration of the Holy Spirit. On the evening following a party was held, when songs, recitations, &c., were the order of the evening, and in genial intercourse the Saints enjoyed themselves.

C O R R E S P O N D E N C E .

—o—

ENGLAND.

LAND'S END CONFERENCE.

Devonport, Nov. 1, 1864.

President Wells.

Dear Brother,—Thinking that it might prove interesting to you, I take the pen to give you a brief account of our doings in this part of the earth. Our meetings are well attended by strangers, who seem to listen with attention to all that is said. Although we do not baptize so many as we desire, the fault is not on our part, for the brethren here with me would willingly administer the ordinances of the Gospel to all, were they willing to receive the same. We enjoy, at present, peaceable times; our meetings are not disturbed by mobs, for which we feel thankful, and hope that our Father will still preserve and protect us from such spirits; and we pray that our labors may not be in vain, but, like one of old said, that they may be “like bread cast upon the waters, to be seen, and taken up after many days.” The Saints here are increasing in faith and good works; but there are exceptions among them. My constant prayer is, that God will bless all those who are striving to overcome the powers of darkness, and that his Spirit may be with them until they gain salvation in his kingdom. Elder Willes paid us a visit not long ago; and, when here, we held a Conference, at which he gave us valuable instructions, which, if practised, cannot

fail to bring blessings upon those who do so. The Saints seem to have appreciated his visit, for they now begin to talk about those things which he taught. My prayer and desire is, that we may so live that we may be filled with light and intelligence; that, when Messiah shall come, we may be prepared to meet him, and enter into that rest which awaits those who endure all things, and are faithful unto the end.

With kind love to you, and to those associated with you in the office, praying God to bless you in all things, I remain your brother in the Gospel of peace,
JOHN SOUTH.

WELSH DISTRICT.

Machynlleth, Nov. 14, 1864.

President Wells.

Dear Brother,—I embrace this opportunity to inform you, that a Conference was held at this place yesterday, at which the Saints of the Carnarvonshire Conference were represented to be all, with a very few exceptions, in good faith and standing, and striving with all their energy to spread the principles of life and salvation, although they received but little encouragement from outsiders, the people, as a general thing, being much opposed to the truth. But this does not seem to dishearten the brethren in the least, as they are determined to warn all around them, and leave the result to God.

One brother walked forty miles to attend the Conference, and he testified that he never felt better in his life, and that he was amply repaid for his trouble. Although there are no Saints living within twenty-five miles of him, yet he is full of determination to be faithful to the truth.

The authorities of the Church, both at home and abroad, were upheld in the usual unanimous manner by the Saints. The Lord acknowledged our gathering together, by blessing us abundantly with his Holy Spirit. I

am glad to be able to report that there is an increase of good feeling throughout the entire District. Baptisms are quite frequent.

Brother John Evans, of the Carmarthenshire Conference, reports that they have lately baptized ten in that Conference, and that the prospects for the future are very encouraging.

Praying the Lord to bless you, and all connected with you in the Mission, I remain, as ever, your brother, &c.,

WILLIAM H. WAYLETT.

DIED:

Killed at Tredegar. Monmouthshire, on the 12th October, 1864, by a tram falling upon him. Jonah Davies, son of John Davies, of that Branch, aged 13 years and 10 months.—*DASSET NEWS* please copy.

POETRY.

WORK WHILE IT YET IS DAY.

Work while the sun is shining,
Work while it yet is day,
We know that life uncertain,
May quickly pass away;
Work when no storm is o'er us,
When all around is still,
Our labor lies before us,
'Tis "Do thy Father's will."

Work, work; 'tis nature's order,
To move in ceaseless round,
No drone can win salvation
Nor can in heaven be found.
We must be bold and fearless
In cause of Gospel love—
Our pathway is not cheerless,
There's light and hope above.

The night of life is coming,
Unto all human kind,
Man's boastful pride is sinful.
Soon stern reproof will find—

Liverpool.

But from that night of darkness,
A star of joy shall rise,
When conquered death, in gladness
Shall lift us to the skies.

We pine full oft at trial,
At adverse circumstance,
Dreaming in our gloomy hour
'Twill not our joys enhance;
Yet, Ours there is above us,
Who notes each action done,
Who still, if true, will love us,—
In Him is life alone.

'Tis from the depths of darkness
The glittering gem is drawn—
'Tis from our deep distresses
Our happiness will dawn;
And onward, onward ever,
Is still the speeding cry—
He is the noblest liver,
Who pure, in truth, shall die.

JOSEPH G. ROMNEY.

CONTENTS.

Minutes of the Semi-Annual Conference	753	Abstract of Correspondence.....	764
The Influence we Wield	756	News from Conferences	766
History of Brigham Young.....	760	Correspondence.—England: Letter from Elder	
Editorial.—The Semi-Annual Conference.—Fes-		John South. Wales: Letter from Elder	
tival of Zion's Camp.....	763	W. H. Waylett.....	767
Appointment	764	Poetry.—Work while it yet is Day	768

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 49, Vol. XXVI.

Saturday, December 3, 1864.

Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1864.

(Continued from page 756.)

Saturday, Oct. 8, 10 a.m.

After singing "The glorious plan which God has given," Elder George A. Smith offered prayer, followed by the singing of the hymn on the 294th page.

Elder Richard Bentley arose and gave an entertaining account of his late mission to Europe, and expressed his joy and gratification in the privilege of returning in peace, in health, and in finding his family the happy participants in similar blessings. He felt that his experience in the ministry had done him a world of good.

Elder M. B. Shipp, who returned from his European mission last Fall, and from the States a few days ago, painted in glowing colors the lamentable and pitiable condition of many in the States. The corruption and disappointed ambition of aspiring demagogues received appropriate comments. Admonished the Saints to be always in such a condition as to know the

voice of the good Shepherd, for he was satisfied that the way to build ourselves up was to labor for the kingdom of God.

Elder Erastus Snow made a statement of the condition of the people in the cotton district of our Territory. Some three years ago, he said, about 300 families were chosen to go and settle in Washington county, and only two-thirds of that number went, the richer portion still remaining here. Spoke of the settling of the town of St. George, the causes that had detained the brethren in the northern counties; also of the scarcity of water, the labor of getting grain and flour to feed the folks with. There were over a thousand persons in St. George, he said, one-half of whom would have to leave unless something was done to relieve the mission and help the poor man to continue his labors on the fences and canals that were in progress there.

President Heber C. Kimball asked the congregation whether we shall take a course to sustain ourselves or not. The world will not sustain us, so we will sustain ourselves, and carry the Gospel to all nations, gather the honest poor, and teach them to sustain themselves. The wealth of the southern settlements is not yet developed, but that portion of our country will be the most wealthy. Those men who have been delinquent and have not fulfilled their mission, unless they repent they will be suspended from fellowship; there is nothing but a speedy repentance that will save them from being severed from the Church. The work of settling the southern portions of this Territory is a great work, and is fraught with immense blessings to this community. Those settlements will be sustained, if we have to replenish the mission by sending down men of means to develop the resources of the country, and fulfil the purposes of Heaven. Inquired if a vote should be taken to send down men to assist and replenish that mission; the whole congregation voted in favor of doing so.

President B. Young said he should feel justified in going to live in the south, if the Conference should decide that he should go there; but if he went there, he would create no little stir, for many would go with him, and he would soon have steamboats passing up the Colorado. The people there have not seen the country yet; we shall shortly want another path to bring home the Saints, and want to prepare for it. There are men on this Stand that saw the present situation of our once happy nation as well as they do now. I do not wish to say much, but I wish you to remember that the river Colorado is not far from our southern settlements, only 125 miles from St. George.

Choir sang "As the dew from heaven distilling."

President Daniel Spencer pronounced the benediction.

Afternoon.

The congregation was called to order, and the choir sang the hymn on the 73rd page. Elder Wilford Woodruff offered prayer, after which the choir

sang, "O, my Father, thou that dwellest."

President Orson Hyde then presented the Authorities of the Church, each Quorum of whom was unanimously sustained by the vote of the Conference.

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of the Stake of Zion, and David Fullmer and George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, John Squires, William H. Folsom, Emanuel M. Murphy, Thomas E. Jeremy, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squire, President of the Elders' Quorum, James Smith and Peter Later, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

The President of the Priests' Quorum having removed from the city, it was deemed wisdom to pass that over for the present.

Adam Spiers, President of the Teachers' Quorum, Henry I. Doremus and Martin Lenzi, his Counsellors.

John S. Carpenter, President of the Deacons' Quorum, Samuel G.

Ladd and Warren Hardie, his Counselors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works, John Sharp, his Assistant.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and general Church Recorder, and Wilford Woodruff, his Assistant.

A list of missionary names was read and voted for by the Conference.

President Brigham Young addressed the Conference for about an hour, touching upon many subjects of interest to the Latter-day Saints. The words of his text were "Fun and frolic." The subjects of the discourse were the human and Divine nature of man. He said, we can behold in ourselves every attribute there is in our Father in heaven; we are the offspring of Him that we worship as God. In this condition and relationship we view the whole human family, the world of error and ignorance, they are all the children of our heavenly Father. Man is the most helpless of God's creatures when he comes into this world, and yet, when developed, how rapidly he grows in intelligence. If the mind of man is stretched too much, that injures it, therefore a certain amount of recreation is necessary for the preservation of health, and he desired on this account to have the Latter-day Saints enjoy themselves.

Choir sang, "See, the mighty angel flying!"

Benediction by Elder J. V. Long.

Sunday, Oct. 9, 10 a.m.

The meeting was opened by singing, and prayer was offered by Elder E. T. Benson.

Elder Lorenzo Snow reasoned on the way to be happy and comfortable, and how, by constant attention to our duties, we could become like God our heavenly Father. There was no need, he contended, for the Saints

looking at the dark side of the picture, for they have everything to encourage them.

President Heber C. Kimball illustrated the condition of the human family by a figure of the pottery business. He was very happy in his comparisons, elucidating principles in great plainness and with much simplicity.

The choir sang, "All you that love Immanuel's name," and Elder Jacob Gates pronounced the benediction.

Afternoon.

After singing, Elder George B. Wallace addressed the throne of grace.

The Sacrament was administered by Bishops Hunter and Counsellors, McRae and Counsellors, and L. D. Young, Elder E. T. Benson, Patriarch John Young, and Elder W. W. Phelps, addressed the Conference on a variety of topics, bearing testimony to the truth, and exhorting the people to faithfulness and diligence in the Work of the Lord. President Brigham Young adverted to the subjects of Prophets in Israel, and remarked that nearly every man who had spoken during the Conference had prophesied, and so it would be if a hundred others were to speak, and he would be glad if all the Lord's people were Prophets. The President gave much valuable instruction upon prophecy, the general duties of Saints, and blessed the people in the name of the Lord.

On motion, the Conference adjourned till the 6th of April next, then to meet again at 10 a.m., at the same place. The choir sang, "Happy is the man that finds the grace," and the President dismissed the Conference with the following benediction:—

O God the Eternal Father, in the name of Jesus Christ thy Son we pray for thy blessings to rest upon this congregation. Bless thy holy Priesthood, each and every Quorum, in order that all may be inspired by the power of the Holy Ghost to do and perform every duty before Thee, and secure to themselves eternal life in the celestial kingdom. Bless the good upon the whole face of the earth; overthrow the evil and the wickedness that exist upon it. Bless thy Saints

as parents, and bless their children ; give wisdom to the parents that they may bring up their children in the nurture and admonition of the Lord ; bless the children with a spirit of submission to their parents ; give them a thirst for knowledge, that they may seek for wisdom in the way of life and salvation by the revelations of the Lord Jesus Christ. Bless the brethren and sisters that have made melody in our hearts with their instruments and their voices.

Bless, we pray thee, this Conference ; preserve us until we shall meet again upon this ground. Preserve the righteous, prosper thy kingdom in every land, and sweep wickedness from the land, and hasten the day when we can assemble upon the centre Stake of Zion. We ask all in the name of Jesus, to whom with the Father and Holy Spirit, we will ascribe praises forever and ever. Amen.

JOHN V. LONG,

Clerk of Conference.

HEROISM.

Self-denial, fortitude, virtue and courage, are the elements of true heroism, and they are to be found in the breasts of all ranks, classes and conditions of society. Time was—and still is the exploded folly too often indulged in—when, if an example of noble heroism was wanted, the records of the tinselled tournaments of chivalry, or the gory battle-fields of war were searched for the living embodiment of all the ideal virtues of the hero. But there is no need to scan the history of the past—our own present abounds with examples of the loftiest heroism. It is not confined to the “royal or gentle blood” of worldly-noble descent ; it is oftener to be found in the hovel of the poor or the bosom of the uneducated peasant, than in the palace of the rich or the hearts of a titled aristocracy. Duty faithfully performed, self-denial unflinchingly practiced, and virtue carefully cherished, will make a hero of any man. Every virtuous action tends to ennoble the character, and every act of self-denial tends to purify the heart and exalt the whole being unto a nearer alliance to all that is pure, holy and Godlike.

Thousands of true, noble heroes and heroines are to be found among the Latter-day Saints—men and women who are performing, every day, deeds worthy of the noble martyrs who, in bygone days, sealed their testimony with their blood, and rejoicingly perished in the midst of the flames. The martyr at the stake was sustained

by the consciousness that he was dying in a noble cause, that the hosts of heaven, as well as the brethren of his choice on earth, were anxiously watching the result of the fiery ordeal which, if patiently endured, was to elevate him to a seat among the nobility of heaven, and that his name would be handed down to posterity and be cherished by the faithful of all future generations. The armor-clad knight of chivalry was urged to daring deeds of physical courage by the kindling glances and approving smiles of the fair and beautiful beings he worshipped, and the consciousness that the loss of their favor, and life-long shame and disgrace, would be the reward of shrinking cowardice. The soldier on the battle-field is excited by the enthusiasm of the thousands by whom he is surrounded, and is maddened by the rush, and roar, and smoke, and blood of the battle ; or, perchance—as is the case with many—he is sick at heart and weary of that life which others extol him as a hero for so fearlessly risking, and is wishing that bullet, or ball, or shell, would put a speedy period to a miserable and burdensome existence. But the man who silently, faithfully, unobtrusively and unobservedly, performs his daily duty, though conscious that his self-denial and struggles against temptation and sin are unknown to all, save himself and God, is a truer hero than the bravest soldier—for many who have conquered cities have been unable to conquer themselves—and possesses all

the elements of greatness and nobility that ever animated the bosoms of the confessors and martyrs for the truth.

Nor is this self-sacrificing and heroic spirit confined to the stronger sex alone. As often, if not oftener, is it found among Eve's fair daughters, as among Adam's noble sons. The poor widow who, while herself and children were suffering the pains of hunger, gave her last cake of bread to the stranger Prophet, not knowing when or how she should obtain more, performed a deed evincing a martyr's fortitude—one worthy of being inscribed on the immortal tablets of the archives of eternity, and which ranked her, along with that other who cast all her small living into the treasury of the temple, among the noble and self-sacrificing spirits who are held up for the admiration of the world. The unwritten history of the Latter-day Saints is full of such examples—widows who have often gone without food, to set it before the servants of God; mere children, both male and female, who have gladly suffered hunger, or denied themselves of some long-cherished pleasure, or some much-coveted trifle, or necessary article of wearing apparel, so that they might be able to contribute something to the support of the Work of God or the

comfort of his servants; the father who, regardless of the many urgent wants and pressing necessities of his beloved wife and little family, resolutely sets aside, from the trifling pittance of his weekly earnings, that which he feels rightfully belongs unto the Lord; the thousands who have given their all, and are still devoting themselves, and all that they have, to the advancement and establishment of the kingdom of God on the earth, regardless of their own present comfort, and anticipating no temporal reward in this present life, so far as they themselves are concerned,—these are the noble sons and daughters of the Lord God Almighty, who are manifesting a holy heroism far surpassing that of the proudest warriors, or the most renowned deeds of chivalry, and who are yet destined, when the glorious scenes of eternity shall be unfolded to the view of an astonished world, and the secret acts of men are made known in the ears of all living, to stand forth in all the brilliancy of innate virtue, clothed in the habiliments of celestial glory, and to be crowned in the midst of the angelic hosts, as the heaven-recognized heroes and heroines of the earth.

W. H. S.

GOD'S PROVIDENCE.

What subject can be more enrapturing to the feelings of man, than the contemplation of the love and the goodness of an All-wise and merciful Creator, which we everywhere behold in a thousand various ways and forms. Wherever we turn our eyes and look around on the exquisitely fair and wide expanse of this lower world, what lovely, orderly and matchless scenes of beauty and grandeur are seen to exist; what soothing, exhilarating and pleasant aspects combine to constitute a great and grand combination of loveliness and excellence. Our eyes are everywhere attracted, and our ears saluted by the numberless forms of beauty and order that exist, on which are imprinted, and in

which are traceable, the name and majesty, the might and perfection of an All-wise and kind Providence.

So transitory, however, are the images of beauty which adorn and embellish the earth, and that impart inexpressible gratification to our senses, that man naturally, as an eternal being, grasps at things more permanent and enduring—things that will have an existence when time shall have rolled itself into the boundless ocean of eternity. The blushing primrose, with all its beauty and fragrance, must speedily pass away; it is too short-lived, in its present state, for man. To-day we see it blooming vividly and smilingly, as if it were proud of its lovely endowments; but

lo! to-morrow it is shorn of its refulgence, and passes away as a dream from before our vision, leaving us to mourn its disappearance ere we have well had the opportunity of tendering it a due consideration and welcome. Reason and observation teach man not to expect a lasting state of things in time upon the earth, because as he himself is brought under the power of death by sin, so are all the productions of the earth subjected to decay and dissolution by his disobedience.

Notwithstanding the transitory nature of earthly things, man has a capacity for eternal appreciation and enjoyment; and, viewing him on the principle of eternal progression and duration, we are, as reasonable and intelligent beings, led to suppose that the earth will yet yield, when purified, such things as will harmonize with his future state of purity and perfection. It is gratifying in the extreme to consider that God, in his goodness and mercy, has revealed a plan by which all animated nature shall be redeemed and have cause to rejoice, and by whose power transitory enjoyments shall give way to those of a more fadeless and permanent character.

When man shall have learned and practiced the Gospel sufficiently to have overcome the influences of sin

and Satan, then shall the earth be redeemed and rendered a fit abode for him in his purified condition; then shall it resume its former Paradisiacal aspects, and, free from the curse of sin which bringeth death, yield immortal fruits and flowers, endless in their duration, exquisitely beautiful and lovely in the extreme. But were these the only boons to be inherited by the power of the Gospel, man's happiness would be imperfect and incomplete. These things, however, only form part of the extensive and Divinely-arranged system of salvation. The Gospel power will resurrect the dead, reinstate man in all that death has rendered vacant, bind again together those tender ties which once constituted his fondest and greatest joy and hope, and lead him upward and onward to honor and exaltation, until he shall have knowledge and wisdom—Godlike in their nature and power, and endless in their duration—to lead and direct those who are committed to his surveillance and watch-care. This is what we are proud to term Latter-day Saint philosophy, and the contemplation thereof makes us frankly and gladly own God's providence.

JAMES CHRYSTAL.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 761.)

HISTORY OF ORSON HYDE.

"A few days after this, I attended a Conference in the town of Orange, at which I was ordained a High Priest under the hands of Joseph Smith, and appointed on a mission to Elyria and Florence in connection with brother Hyrum Smith. In these places we were the means of converting and baptizing many of my old Campbellite friends—raised up and organized two or three Branches of the Church, laid hands on several sick persons and healed them by prayer and faith. After confirming the Churches and bearing a faithful testimony to them and to all people, in the midst of much

opposition, we returned again to Kirtland. I found brother Hyrum a pleasant and an agreeable companion, a wise counsellor, a father and a guide.

Soon after our return to Kirtland, I was sent on another mission, in company with brother Samuel H. Smith, a younger brother of the Prophet, who was a man slow of speech and unlearned, yet a man of good faith and extreme integrity. We journeyed early in the spring of 1832, eastward together, without 'purse or scrip,' going from house to house, teaching and preaching in families, and also in the public congregations of the people. Wherever we were received and enter-

tained, we left our blessing; and wherever we were rejected, we washed our feet in private against those who rejected us, and bore testimony of it unto our Father in heaven, and went on our way rejoicing, according to the commandment.

When in Westfield, New York, we preached to a crowded audience. I was speaker. After the discourse, a gentleman rose up and requested that a brief history of Joseph Smith be given to the people previous to his finding the plates. I remarked, that I was not acquainted with the early history of Joseph Smith, and consequently was unable to comply with the request, but observed that his younger brother was present who might, if he felt disposed, favor them with an account of the early life of his brother.

Samuel arose and said, that as it was the early history of his own brother that they required, it might be thought that, in consequence of his near kin, his statements might not be free from partiality, and respectfully declined the task.

The gentleman who first made the request then stated that he had been acquainted with Joseph Smith from his boyhood. It was then observed that he was a suitable person to give his history. Accordingly he began to do so. He soon came to where he said Joseph ran away till he started away. Another gentleman in the congregation, knowing that the speaker had recently run away from his former place of abode for his mean acts and come there, here interrupted the speaker by asking him how long it was after Joseph ran away till he started? This question so discomfited the speaker that he sat down amid the hisses and uproar of the multitude. So, but little of the history of Joseph Smith was given at that meeting.

From this place we hastened on to Spafford where there was a small Branch of the Church; and by our ministry added 14 members. We then hastened on to Boston, Mass., preaching and teaching by the way and baptizing some. We raised up a Branch in Boston of some 25 or 30 members. Preached also in Lynn and baptized a few, who were attached to the Boston

Branch. Also raised up a Branch of some thirty in Bradford, Mass.

Then proceeded on to Saco, in Maine, where we preached several times. From thence proceeded to Farmington where we raised up a Branch of about 20 in number. Returned by way of Bradford and Lowell; called on my sister, Mrs. North. Although separated from her for 25 years she received me very coolly on account of my religion. I told her that the Lord had had particular respect for her—had not sent her this message by a stranger—a man whom she knew not, and consequently one in whom she had no confidence; but has taken your own mother's son—dandled upon the same knee, nursed at the same breast and like Joseph in Egypt, separated from his kinsfolks and compelled to make friends among strangers. This brother comes to you with this message in the name of the Lord. She replied: 'If the Lord had sent you I should think he would have prepared my heart to receive your message, which he has not done.'

This answer filled my heart with sorrow for her unbelief. Indeed, I could hardly restrain my feelings on the occasion; still I did, and replied to my sister by the following interrogatives:

'Laura, do you think that God sent his Son with a message to the Jews? 'Yes,' was the reply.

'Did he, or did he not, prepare their hearts to receive it?' She was silent; and with a heart ready to burst with grief, I turned away from my sister, being confident that her heart was fully set to reject my message, and bade her adieu, resolving to be slow to call upon any more of my relatives that I might be exempted from the duty of washing my feet against my own kindred in case of being rejected, leaving them to be warned and dealt with by strangers.

Mr. North, her husband, a very good man in the estimation of his acquaintances, loving popular religion and money also, gave me to understand that I was welcome at his house on account of relationship, but that he did not care to entertain my colleague, brother Samuel H. Smith. Oh, thought I, that you were worthy

before God to entertain him! I cared not for his invitation, as I thought more of Samuel than of any one in his house, and stayed only long enough to discharge my duty, and never again voluntarily returned.

From Lowell we returned to Boston; and from thence we went to Providence, Rhode Island, and there baptized some ten or fifteen persons amid most violent opposition. We had to flee in the night, sleep under the fence and under an apple tree. Went back to Boston and then started for home, where we arrived late in December.

This was one of the most arduous and toilsome missions ever performed in the Church. To travel two thousand miles on foot, teaching from house to house, and from city to city, without purse or scrip, often sleeping in school houses after preaching—in barns, in sheds, by the wayside, under trees, &c., was something of a task. When one would be teaching in private families, the other would frequently be nodding in his chair, weary

with toil, fatigue and want of sleep. We were often rejected in the afterpart of the day, compelling us to travel in the evening, and sometimes till people were gone to bed, leaving us to lodge where we could. We would sometimes travel until midnight or until nearly daylight before we could find a barn or shed in which we dare to lie down; must be away before discovered least suspicion rest upon us. Would often lie down under trees and sleep in day time to make up loss.

In the spring of 1833. I in company with Hyrum Smith, went on a mission to Elk Creek township, Erie co., Pa., where we labored several weeks, and baptized a number of persons into a Branch of the Church, previously raised up there by the ministry of John F. Boynton and others. We also preached considerably in North East Township, Ohio, and in other places while passing to and fro, baptizing some few by the way. Returned to Kirtland in the summer."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 3, 1864.

FESTIVAL OF ZION'S CAMP.

We had purposed saying something in our last number of the *STAR* pertaining to the Festival of Zion's Camp, which was held at the Social Hall, in Great Salt Lake City, on the 10th of October, 1864, but had to give place to other more interesting matter connected with the Conference, and detailed account of the Festival itself. The relics of that noble band, who thirty years ago gathered themselves from Ontario and Genesee and Manchester, and the regions around about the hill Cumorah, where the Book of Mormon was found, and from Albany, and Rochester, and from New England in the east, and the Canada shore, and from the south and the north, and the regions around about Kirtland, in Ohio, and from every place in the eastern countries wherever the great Work of the last days, then in its infancy, had spread, for the word had gone forth that there was trouble in the land of Zion, and that the Saints

had been driven by ruthless and infuriated Missouri mobs, and that the brethren must gird up their loins, and go forth in the name of Israel's God, and redeem Zion and restore the Saints to their lawfully acquired possessions and peaceful homes. It seems as though we could almost hear Father Eleazer Miller, with his trumpet-toned voice exclaim, his grey locks, the while, streaming in the wind, "In that day the strength of the Lord's house consisted, all told, of two hundred and five souls." Of this number we find that, after all their drivings and siftings and murderings, by mobs and cruel persecutions, and consequent death and scatterings, that fifty-four of those heroic men were found, on the present occasion, participating in unison with their families and friends; and, what may seem strange to some, joining in the festive throng, not only in feasting, but also in singing and music and the merry dance.

Thirty years ago! what reminiscences, what heart-burning memories must have been theirs, when the Prophet Joseph led them forth, on foot, a thousand miles to the land of Missouri, to grapple, if it should have been the mind and will of the Lord, with that whole mobocratic State, in reinstating their brethren and friends in their just rights; and, had it not been otherwise ordained and overruled by the wisdom of the Lord for the good of his people, methinks it would have been unto them as it was with the host of Midian, when encompassed about by the famous three hundred, shouting, "The sword of the Lord and of Gideon." For a wise purpose the Lord restrained the fire which burned in the bosoms of that devoted band, and behold! in the Providence of God his people are saved, while their enemies, having put their trust in the "shadow of the bramble," fire has come out therefrom, and they are left, like the men of Abimelech, and the men of Shechem, and the house of Millo, to destroy and waste each other away.

But although the Lord softened their hearts from time to time, yet the spirit of lawlessness and insubordination grew and increased in Missouri until, in the winter of 1838-9, it finally culminated in the exterminating order of Governor Lilburn W. Boggs; and the Saints, after exhausting every resource of petition and remonstrance, from the justice of the peace to the judge, and from the Legislature and people to the Governor of the State, were finally compelled, at the point of the bayonet, to sign away the lands which they had purchased from the General Government, to defray the expenses of being thrust out and to flee for safety—men, women and children, in the middle of winter—into a neighboring State. Then was made a strong effort to obtain redress of grievances from the General Government. When the petitions of 15,000 citizens who had been deprived by inhuman atrocities and mobocratic violence of their lawful homes and possessions, were referred, in solemn mockery, by the Honorable(?) Senate of the United States, to the committee on Judiciary, who, in their report, referred the petitioners back to the "great and magnanimous(?) State of Missouri," the General Government having no power to coerce a State, and that she would doubtless do them justice, then it was when the Prophet Joseph made his appeal to Martin Van Buren, who was then President of the United States, who, with crocodile tears lurking in the corners of his eyes, gave that memorable reply, "Gentlemen, your cause is just, but I can do nothing for you," and thus was the responsibility of unlawful and wicked deeds assumed by the General Government and the perpetrators thereof, not only left unpunished to go free, but cherished and fostered in her bosom, while the innocent were left with their acknowledged wrongs undressed, to suffer and perish.

And still the spirit of rebellion to the Constitution and laws, and insubordination and mobocratic violence and misrule continued, deepened and spread their infecting influence wider and wider, until the fair fields of Illinois were stained with human gore, and the Prophets Joseph and Hyrum were basely murdered in the jail of Carthage while under the pledged faith of Thomas Ford, then Governor of the State. The day of petitions had now gone by, and the Saints were told to "be still," for "vengeance belonged to the Lord, and he would surely repay." The persecutions continued—the Saints hurried the completion of the Temple—obtained their washings and holy anointings and endowments and blessings, which can only be administered in the House of the Lord, and again fled before the ruthless mob who thus licensed by the unrebuked example of Missouri, pursued the Saints with the fire-brand and the sword, to their utter expulsion from the State and their chosen city and Temple of Nauvoo, which, by their indomitable energy and perseverance, they had built in their poverty, and in the midst of their persecutions and distress. After the death of the Prophet, they called that place the City of Joseph. And thus by the unhallowed persecutions of those wicked men, who feared neither God nor man, neither had respect to their own laws and Government, were this people disfranchized and banished for their religion, because they had presumed to believe in a God of revelation, who had restored the authority of the Holy Priesthood upon the children of men, and because they believed that the Lord had done this, and that Joseph Smith was that Heaven-inspired Prophet whom the Lord had thus chosen, and whom He had highly honored by conferring upon him this authority, and for these things fifteen to twenty thousand persons—men, women and children—could be plundered and driven and slain with impunity from city to city, from county to county, and from State to State, until finally expelled from the confines of so-called civilization, from the land of boasted liberty, whose Constitution and Government guaranteed the free exercise of religious liberty for all men to worship God according to the dictates of their own consciences; but these doctrines were unpopular and could not be allowed to exist, and if law could not reach them, mob rule and powder and ball must, and hence they were driven forth, being robbed and plundered of their scanty possessions, in poverty and sickness, to go they knew not where, only into a howling wilderness, as was believed by their murderous persecutors, to starve and miserably perish and die. Who then looked on with pitying eye? Who then stretched forth the helping hand to succor this poor, distressed and unoffending people? Many were heard to say it was a very unfortunate thing the way, the manner in which they killed the Smiths, but that they were glad it was done. It was very shocking to drive so many poor women and children and sick people from their homes in such indigent circumstances; "but then, they had no need to have been such d—d fools as to be 'Mormons.'" But the towns, cities, counties, Territories, States and General Government, press, editors, priests, politicians, divines, devils and people, passed by on the other side, and coldly acquiesced in these inhuman outrages, and not only acquiesced, but exulted therein. Gentle reader, do you think the picture overdrawn? Point, if you can, to the town, city or county where a single resolution was passed expressive of an indignant feeling. No! no fairs were held to solicit means for their benefit. No Southern Bazaars, in this nor any other country, were held for their relief; no humane societies contributed for their aid. Thus did these people travel—lingering by the way at

the most suitable places, laboring and raising grain for their subsistence, for the heavens dropped no manna, nor did their clothes refrain from wearing out, on that long and tedious journey—which by the blessings of heaven and under the able guidance of Brigham Young, who led them like a second Moses—they were from Februry 1846, until September 1848, two years and-a-half, in accomplishing a distance from Nauvoo to Great Salt Lake City, of over 1,300 miles.

It is not our wish or purpose to trace up the history of the Saints of latter days in those momentous times—but may not the people of the United States, when they find time and choose to do so, trace therein the true source from whence their present troubles have arisen. If in its germ, before its destructive influence had taken such deep root and spread so widely over the land, corrupting the hearts of the people, the Government and people of the United States, instead of cherishing and patronizing criminal acts, mob violence and discord, had, by exercising the strong arm of power, crushed it out, redressed the grievances of the Saints and reinstated them in their lands and possessions, as they were in duty bound to do, who can say but if the spirit of insubordination and lawlessness being thus early subdued, the guilty brought to condign punishment, and the innocent protected, and justice thus vindicated, that rebellion would not have been nipped in the bud, and union and prosperity and fair peace have continued to exercise their benignant sway, permanently enthroned, through generations to come, in the best, the freest and most liberal Constitution and Government in the world. But no! instead of crushing the demon mobocracy, they cherished it in their bosoms—instead of circumscribing its baneful influence, they gave it free scope, and mobocrats, thieves, robbers and murderers were unblushingly seen in open day, walking arm in arm with the magnates of the land, parading the chief avenues and public walks of life, entrusted with the affairs of Government, and hospitably received and entertained in the highest circles of society.

They have nourished the fire of desolation in their bosoms, which, failing to extinguish in its first inception, is now beyond their control, and, like the shipwrecked mariner, they are left floundering in the angry surge, with no ray of light or hope penetrating the gloom of thick darkness which overpreads the horizon of their political destiny. But the Festival still goes on; and although Joseph and Hyrum are not there, having sealed their testimony with their blood in the jail of Carthage, though they, with many others who have fallen victims to mob violence, whose murderers yet roam free and unmolested, have secured unto themselves the martyr's crown, and, with Jesus, will finally triumph and live and reign gloriously, while their murderers will forever sink into the deep, dark pit wherein no illuminating ray can penetrate, and, finally, become angels to the Devil, for it is written "that no murderer hath eternal life abiding in him." And still the Festival goes on, and Brigham is there recounting the history of the past, of difficulties overcome, and comparing it with the more blissful present; and the ever-faithful Heber is there, and Orson Hyde; and John Taylor, whose blood mingled with the martyred Prophets' in the jail of Carthage, now cured of his wounds; and Wilford Woodruff, who makes jottings by the way; and George A. Smith, who keeps the archives containing the records of those stirring times, and who draws from the vast storehouse of his memory the anecdotes of the period and the sayings of Joseph; and Amasa M. Lyman and Charles C. Rich were also there; and

Joseph Young, sen., who used to mount the wagon-wheel and cry off a portion of his own scanty allowance of food, for fear some one else in the camp would go more hungry than he would.

All these, with many others, compatriots with, and friends of Joseph—how could the President avoid marshalling them, and calling out the captains of tens, and the captains of fifties, and the captains of hundreds, and, with his friends, going round and shaking hands with them, and then, with Heber and Orson, lifting up his hands and blessing them in the name of the Lord. But then, language is inadequate to portray the conflicting emotions which must have pervaded the bosoms of men like these, upon such an occasion as this, for although in the chequered history of the struggling past, the most of them had probably occasionally met each other, yet this was the first reunion of the kind in which they had met together since that memorable campaign, thirty years before, in which they had associated, and travelled and mingled together with the Prophet Joseph during the summer of 1834, in the capacity designated as Zion's Camp. It is doubtless the case that many more of the brethren belonging to that Camp may be yet living, though absent on missions or otherwise, like our beloved brother Orson Pratt, sen., who is one of the immortal 205, and is now on a mission to this country, laboring, as then, in connection with his brethren for the spreading forth of the Gospel for the salvation of souls, the bringing forth of Zion, and the upbuilding of the kingdom of God upon the earth.

Thirty years ago! The strength of the Lord's House has constantly increased since then, until now it numbers many thousands of souls, both in Europe and America, and in the colonies of Africa and Asia, and upon the islands of the sea. And during this period of time the Lord has continued, in his own way, to lead his people and thwart and frustrate the plans and machinations of their enemies, and overrule, overthrow and cast down, according to His good pleasure, until his people have gained a foothold on the backbone of the continent of America, in the fastnesses of the Rocky Mountains, in the fat vallies of Ephraim, the fair and sequestered vales of Deseret, even the chambers of the Lord, the Holy One of Israel.

The Work of the Lord is still progressing, and the poor, honest people are hastening by thousands home to Zion. The Lord is nourishing and strengthening the feet of his people in those peaceful Vales, and shielding them as it were in the hollow of his hand, while his indignation and wrath are being poured out upon his enemies. But how—Zion's Camp met in the Social Hall, and under the blazing light of the chandeliers, and the brilliant transparencies presenting in living characters "Our Mountain Home," talked and visited with each other, and chatted over the many scenes which they had encountered in the past, contrasting them with the ever-varying but now happy present, and the glowing future, when in the due time of the Lord Israel shall again go forth in her strength, "bright as the sun, fair as the moon, and terrible as an army with banners," and establish and build up the waste places, and repossess themselves of their long-lost, but never-forgotten rights and possessions; and how they enjoyed themselves over the bountiful supper which had been provided, and sang songs, and told anecdotes, and thus, with sweetest melody and dancing, passed the night away, and with hearts full of thankfulness gave God the glory, afford items as the history of this people always has, and we suppose always will, too numerous to mention; but still the Festival goes on.

NOTICE TO PRESIDENTS OF DISTRICTS AND CONFERENCES, BOOK AGENTS, ETC.



Having to make up several lists and statements for President Young at the end of the year, it will greatly facilitate our labors by your so arranging the business in your Conference, as to be enabled to forward your December remittance to this Office by the 1st of January at the latest.

The Statistical Report for the year ending December 31st, and the Financial Report for the quarter, are also required at as early a date as possible. We also wish to draw the attention of the Elders to the necessity of more care being paid by them to the way in which the Certificates of Audit are sometimes forwarded to this Office. We occasionally receive them signed by the President of the Conference only, sometimes signed by him and the District President as Auditors, and sometimes not signed by Auditors at all. This practice is very reprehensible, and entirely contrary to the design for which these certificates are required from the Conferences. It is obviously intended that some one besides the Elder who immediately keeps the books should look over and examine them, or there can be no true audit. His signature, as Auditor to his own accounts, being useless in the extreme, and little else than a mockery of what is intended. There are but very few Conferences in the Mission in which two men cannot be found sufficiently acquainted with book-keeping to examine accounts as simple as the Individual Emigration Account should be when properly kept. But some of the brethren appear to have a fear to allow their books to be looked over, giving rise to the suspicion that the accounts are either wrongfully applied, or kept in such an incomprehensible or slovenly manner, that only the one person can understand or decipher them. We wish the Presidents of Districts to give this matter their serious consideration, and see that Auditors are appointed in each Conference in their District, and that every facility is given to the brethren, so appointed, to examine the books, papers, etc., that may be necessary for them to correctly fulfil their duties.

The Conference Book Agents will please forward to this Office, as soon as possible, the number of STARS and JOURNALS they will require for 1865. These returns should be in at any rate by the 26th of December.

ABSTRACT OF CORRESPONDENCE.



DURHAM CONFERENCE.—Elder Hyrum P. Folsom writes from Sunderland on the 22nd ult., as follows :—"I wish to give you some idea how I feel in the work I am engaged in. Knowing that it is the Work of God, by the Spirit, I feel a great desire to press forward and do all in my power, with his help, to spread the principles of salvation and of life among the honest-in-heart. I feel thankful that the Lord saw fit, through his servants, to send me forth to publish the glad tidings of the Gospel; and it is my desire to live in such a way before Him, that I may be able to do both

Saints and Gentiles good ; that I may show the world, by my actions, that the stories in circulation against us as a people are false, and that we neither practice nor uphold dishonesty ; that we wish to do the inhabitants of the earth good, if they will only let us. It is my only desire to bless them, by the assistance of my Father in heaven, with the blessings of life eternal ; to show them, in my weak way, that He has set up his kingdom on the earth, no more to be thrown down, and that he is now gathering all those who are desirous of serving him and keeping his commandments, that the wicked may be destroyed from off the face of the earth. I regret that there are so few who will listen to the warning voice, and that some of those who have received a knowledge of the Gospel are so negligent in performing their duty, thinking that God will not let them suffer. They do not yet realize that "God helps those who help themselves." I have learned that if I do not show to Him by my actions that I am willing to serve him and to do what he requires of me, I will have to suffer for it ; but if I display my obedience by my acts, he will bless me, as I know he has done. My health is good, and has been for the last three months. I find friends and Saints wherever I go, who are willing to do all they can to make me comfortable ; who sustain me with their faith and prayers, that I may give them good counsel, which, assisted by the Spirit, I will ever strive to do, also myself feeling willing to submit to the counsels of those placed over me. This I hope I may always be willing to do, for obedience is one of the first and the greatest of the laws of Heaven, and through it we must look for salvation. Brother Cox is in the Newcastle Conference at present, and he and brother Felt are well.

C O R R E S P O N D E N C E .

ENGLAND.

CHELTENHAM DISTRICT.

Cheltenham, Nov. 14, 1864.

President Wells.

Dear Brother,—I take the liberty of sending you a few lines. After you left here, on Monday, August 22nd, as arranged brother Orson Pratt, sen., remained and gave two lectures during the week, which I believe have been the means of doing much good, not only to strangers who were not acquainted with our principles, but to the Saints also, in strengthening their faith and cheering them on in the good work they have commenced. After his departure for Birmingham, I started on a visit through the Conference in company with Elder John L. Dolten, and after travelling nine days, visiting four Branches and a number of scattered Saints, as well as some strangers, holding several meet-

ings both in and out of doors, we returned to this place. On the 10th of September I went to the Worcester Conference, and, in company with brother Merrill, held meetings in different places as we went along. We walked to Hereford to attend a Conference meeting held there on the 18th of September, as you have before been apprized of. I remained in the Conference, visiting the Saints in company with Elder C. A. Benson, till the 26th of October, when I returned to the Worcester Conference, travelling with Elder Merrill and Wheeler, and on the 8th instant I returned to Cheltenham, with my health somewhat impaired with severe colds that I had caught.

I can truly say the Work is on the increase in this District. The Lord has greatly blessed the energetic labors of the Elders, so that many are

rejoicing in the Truth, our numbers having increased more by baptism, since emigration, than they decreased by it, and we still have flattering prospects before us. The brethren all wish to be kindly remembered to you.

May the Lord bless you continually, is the prayer of your friend and brother,

JOHN G. HOLMAN.

MANCHESTER CONFERENCE.

Manchester, Nov. 14, 1864.

President Wells.

Dear Brother,—According to your request, and having a desire to keep you posted on the progress of the Work of God in this Conference, I now drop you a few lines. As you are aware, we held Conference in this city on the 30th of October, at which yourself, President Taylor, and Elders William W. Riter, E. Eldredge, Geo. W. Mousley, George Stringam, Wilford Woodruff, jun., and William Crosby, were present. Many have expressed themselves highly gratified through the wise counsels and edifying and instructive remarks revealed through the servants of God that day. In the evening meeting there was nearly a hundred strangers present, and with the exception of one or two, they listened with great attention. Since the days have shortened, we have had more strangers attend our meetings. They, Nicodemus-like, when the veil of night has covered the earth, will come and hear what this strange people believe in; but I am afraid the majority are not so honest as he was, for he acknowledged the Savior had come, for says he, "No man can do the works that thou doest, except God be with him." The power of God has been manifested throughout this Conference in the same way that it was in the days of Christ, still the people will not believe, but ascribing it to the power of Satan, they shut their eyes and turn a deaf ear to these

things, although we, in the most solemn manner, testify that they are true, and that he has again set up his kingdom on the earth in fulfilment of the predictions of his servants who lived on the earth thousands of years ago. Throughout most of the Conference we have been holding district meetings, and we find them to result in good, not only to the Saints, with whom it is a time of rejoicing, but many strangers are attracted by the unusual gatherings, and are in time led to embrace the Truth.

We have added a few by baptism since our Conference, and I feel sanguine we shall continue to increase as long as we do right, and make the people acquainted with the principles of Truth.

At present work is very slack, and many, no doubt, feel the pangs of hunger, but the Lord will take care of his people, as he has hitherto done in the past. With the Saints it is different from the world, for they are looking Zionward, with a bright prospect of better times; but with the world all is dark and gloomy, they see no prospects of an improvement. I continue to rejoice in the Truth. My testimony has always been that this is the Work of God, and I hear that testimony to-day. With the feelings I have now, I can exclaim: did one of old, "This people shall be my people, and their God shall be my God." I only wish that I had more experience, that I might be more useful in building it up, but I suppose I shall gain that as I grow older, for the little I have gained since I have been here, gold would not purchase it.

The brethren laboring with me are good men, and I desire to appreciate their company. Although young, they bid fair to realize the wishes of their parents.

With kind love to President B. Young, jun., I remain your brother in the cause of Truth,

GEORGE W. GRANT.

THAT face is the noblest that beams brightest with benevolence. That hand the most beautiful from which benefits and favors and gifts are continually falling.

SWEET words fly like honey-bees from the flowery lips of a lovely woman, penetrate the heart as with the shaft of love, and then fill the puncture with honey.

V A R I E T I E S .

WESTWARD HO!—The lines of Bishop Berkeley, where he says: "Westward the Star of Empire takes its way," have actually been realized on the great plains this season. The emigration from the East to the West has been one continued and continuous tide of women, men and wagons. From a memorandum kept at Fort Laramie, and copied by Major Fillmore for our columns, we find that 6,161 wagons, with over 25,500 animals, and over 19,000 head of human stock, such as men, women and children, passed by that route westwardly, from the middle of March to the 19th July. The above does not, of course, include the immense immigration of settlers, freighters, etc., on the stage route through the Cheyenne Pass, nor to New Mexico and Arizona.—*Eastern Paper*

The law is a poisoned mine which may at the same time yield gold and arsenic from its veins.

D I E D :

In Sunderland, September 17th, 1864, of cancer, Eliza Blythe, wife of John Hart, aged 35 years.—*Dessart News* please copy.

In Sunderland, October 20th, 1864, of cancer, Frances Dibb, wife of Isaac Satliffe, late of Wakefield, Yorkshire, aged 28 years, 11 months and 23 days.—*Dessart News* please copy.

P O E T R Y .

L I F E I S W H A T W E C H O O S E T O M A K E I T .

(From the *Deseret News*.)

It may not be our lot to live
In Luxury's gay halls of pleasure,
It may not be our lot to find
In secret mines a hidden treasure;
Perchance the path that we must tread
Is not our choice—fate bids us take it;
Ah, well! we'll bow to Fate, for still
Our life is what we choose to make it.
The craven heart's subdued by doubt,
It wastes itself in vain repining,
It watches for the cloud of care,
Although the sun is brightly shining.

But the cheerful, brave, bold, trusting soul,
Knows that Grief's tempest cannot shake it;
Though very oft, it soars aloft,
And feels that life is what it makes it.
We may not always glide along,
With songs of joy and notes of gladness;
The happiest traveler on life's path
Must feel sometimes the touch of sadness.
Stern Duty offers us her aid,
Puts out her staff—ah! let us take it;
Her path is always well defined,
And life is what we choose to make it.

C O N T E N T S .

Minutes of the Semi-Annual Conference	769	Notice to Presidents of Districts and Confer-	
Jerolam.....	772	ences, Book Agents etc.,	781
God's Providence	773	Abstract of Correspondence.....	781
History of Brigham Young	774	Correspondence—England: Letters from Elders	
Editorial.—Festival of Zion's Camp	776	John G. Holman and George W. Grant. 783	
		Poetry,—Life is What you Choose to Make it. 784	

L I V E R P O O L :

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L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

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Saturday, December 10, 1864.

Price One Penny.

SYNOPSIS OF REMARKS

BY ELDER DANIEL H. WELLS, OF THE QUORUM OF THE FIRST PRESIDENCY,
IN LEEDS, OCTOBER 23, 1864.

(Reported by Elder John Nicholson.)

Beloved Saints, after hearing from the brethren, I arise before you for a short time, if only to say good morning and God bless you. I have been truly interested this mornning, and have listened with great pleasure to the brethren expressing their feelings. This is one of the objects for which we have assembled here to-day, as well as to hear them give a report of their labors and a representation of the people among whom they are laboring, and thus be enabled to judge also of their spirit. The instructions which have been given have been rich and good, and my impression is, that the brethren are doing all the good they can. They have the truth to impart unto you, and if you will give diligent heed unto their teachings, you will be blessed. What a blessed satisfaction it is to us, to have teachers in our midst who can guide us onward in the path that leads to exaltation and eternal life. Why is it that we wish the people to be obedient to the re-

quirements of the Gospel? Is it because of any particular benefit that we, the Elders of Israel, will derive from their obedience? No; but for the benefit of the people themselves. When we call the attention of the people to the necessity of their paying their Tithing, it is that they may secure unto themselves the blessings to be obtained through obedience to that requirement of the Gospel. I do not know that your paying your Tithing will add one particle to my exaltation, glory or happiness; and so it is with regard to all other laws and principles of the Gospel. If we tell the people to repent and to be baptized for the remission of their sins, it is that they may realize a blessing as the result of their obedience, and it will be put down to their account, not to ours. If you listen to the teachings of the Elders you will be blessed, for they are men of God; and when you receive the light which they have to impart unto you, there is then a responsi-

bility resting on your shoulders to make it known unto those who are still in darkness. God does not come himself to teach the Truth, but sends his angels unto man, and then uses man as his instrument, through whom he communicates his will unto others of his children. It is by the use of the intelligence men receive by which they will be judged. The door of salvation has been opened wide. The Lord wishes us to work voluntarily, as free agents. He himself is a Being of agency, and has passed along the same path which he wishes us to tread, and has attained to his exaltation just as he desires us to attain to ours. Let us pursue the path which has been pursued by our heavenly Father. We are his children. If we are faithful over a few things, we will be made rulers over many things. Remarks have been made with regard to the government of families. Let the man who would control his children, first learn to govern and control his own passions; then will he gain power with our Father and with man, because he will have power over himself, and will then be in a condition to govern those who are under his charge. Let him who would be powerful, be humble and obedient. Jesus said, Let him who would be great among you be the least. Then let us be humble if we wish to obtain blessings, I would say to the Elders, Do not expect too much from the people, for the Sanctuary of the Lord's house is not in these lands; yet all should do right. I would say to the Saints, Get out of these lands as speedily as possible; do not sit down here and expect to receive all the blessings promised to the faithful; do not think there will be peace here for long, or you will find yourselves miserably mistaken. If you can go next season, go if the way is open, and it is in your power. Thousands have gathered up to the Valleys and have rejoiced exceedingly on the journey, and in all that has happened to them while walking in the path of duty, whilst others have not. I feel like hastening the Gathering. It seems that the Saints do not turn against and apostatize from the Work of God till after they have gone to Zion and received

their endowments. I feel as if I wanted to see the Work roll onward with speed, and see the good Saints coming in possession of the blessings of God, and those who have not the truth abiding in them, sifting out. No damnation is greater than that of those who have received great light and then have turned from it, for the higher we climb the farther we have to fall. It requires the exercise of every faculty to keep us in the path of truth and duty. The Adversary is ever on the alert to lead the Saints astray, for every influence of evil that will be trying to operate on those who are not living uprightly, there will be ten endeavoring to lead captive those who are striving to serve the Lord. Whilst we are here we are constantly coming in contact with the influences of the world, and we cannot rear our children in the nurture and admonition of the Lord. True, there is more liberty of conscience enjoyed in this country than among most other nations of the earth. In the States of America the laws of the Constitution are good and liberal and free, but the officers do not properly administer them; the laws are good, but the executors are corrupt. Here the law is more respected, and that is the reason we can meet here to-day without fear of molestation. Yet it will not always remain so. Doubtless many of you can remember the time when the people of this country were more law-abiding than they are now. That same spirit of mobocracy which caused the American people to drive and persecute the Saints is spreading, and ere long, it will reach this country. The executors of the laws will lose the power of putting them in force, and we see that there is even now a growing disrespect for the law, and as this feeling increases, there will be less respect shown for the rights of the Saints. Those countries in which there is no liberty of conscience, no religious toleration, the Lord will take in hand, and will break in pieces their iron power, and overrule that his messengers may have the liberty to preach the Gospel to them, that the people may either be saved or condemned, as they shall choose or reject the message of salvation. All man-

kind will be saved according to their own actions. This Work is full of the blessings of God, and its principles are full of light and salvation. The Savior said, "Come unto me all ye that are weary and heavy laden, and I will give you rest." How great is the reward which lies at the end of the race. Then let us faithfully perform that part of the work we have to accomplish, and earn the great reward in store for the Saints. God is dependent on the obedience and diligence of his children for the rolling on of his Work, and the upbuilding of his kingdom on the earth. The Adversary has monopolized all the wealth, power, education, &c., of the earth, but all this is going to be reversed, for the Lord is going to redeem this world from the power of Satan. We can aid in accomplishing this work. I am glad there is one place on the earth where the people are endeavoring to serve God, and are doing all they can towards making the place of his feet glorious. A nucleus is forming in Utah, where the Saints are comparatively free from evil. The good are gathering there from all nations, whilst the bad are being left behind. The evil gets worn out before it reaches the mountains, just like the flood which John the Revelator saw proceeding out of the mouth of the beast against the Saints, but which was swallowed up by the earth before it reached them. This reminds me of the expedition which was sent, in 1857, by the American Government against the people of Utah. The energy of that force was comparatively wasted of its strength before it reached the Saints. The desert and sandy plains and drying atmosphere exercise a very savory influence in behalf of His people. How often has the Lord miraculously interposed to stay the flood of persecution, and caused our enemies to become powerless in their efforts to destroy us. The enemies of righteousness, in former dispensations, have had power to stay the Work of God and prevail against it in the earth for a season, but it is different now, for the set time approaches when the Lord will take possession of his own. Many may turn aside from the Truth,

but, in doing so, they will only accomplish their own discomfiture, not that of the Work of the Lord. I would say to you rich men, bring in your treasures to assist in building up God's kingdom. Do not smile, brethren and sisters, because I talk of rich men, for I cannot see why a rich man should not embrace the Truth as well as a poor one; but I presume it is now pretty much as it was in the days of Jesus. He said it was as possible for a camel to pass through the eye of a needle, as for a rich man to enter the kingdom of heaven. But this is not the Lord's fault, for I expect he would just as soon have a rich man as any other, were he humble and faithful. I suppose the reason why so few of the wealthy embrace the Truth is, because they are too much choked up with pride, prejudice and the things of this life, so that there is scarcely room for anything else. "The earth is the Lord's and the fullness thereof," and if the Lord gives a man means, he gives him an increase of power to do good, and he will consequently have more to account for. "What shall it profit a man if even he should gain the whole world and lose his own soul?" Some have given their means to build up the Devil's kingdom, and after exhausting their possessions in this way, have then turned their attention to the Truth. How much better and more satisfactory to themselves would it have been, if they had given what they had towards building up the kingdom of our God, instead of the Devil's kingdom. As a general thing, the Gospel net catches the poor and unlettered, as they are not so much choked up with prejudice, tradition, false education, &c., but are more like the unwritten page, which can be written upon without the trouble of erasing, as you would have to do was the page already written upon. May God bless you. Amen.

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In the evening President Wells made the following remarks:—I again arise to speak to you before bringing our Conference to a close. I can truly say we have had a good time, and that the teachings which have been given have been excellent, and

the testimonies which have been borne have been strongly and faithfully delivered, and will be remembered by you in a day to come. It has been clearly shown that it is a Gospel requirement to be baptized for the remission of sins. Jesus, when sending his servants forth into the world, said, Go ye unto all the world and preach the Gospel, baptizing in the name of the Father, the Son, and Holy Ghost; he who believeth and is baptized shall be saved, and he who believeth not shall be damned. We testify that this is the same Gospel that was taught by Jesus and by his Apostles. We do not speak to please the fancy or tickle the ears of the people, but we speak forth the truth in plainness and in simplicity. I presume that Jesus, instead of tickling the people's ears, caused them oftentimes to tingle with the plain truths he uttered. In His day the servants of God were persecuted even unto death, insomuch that the Lord took his Priesthood from amongst men, because they were no longer worthy of it, and he took it up into heaven. It is different in these days to what it was then, for the tables are now being turned, and the wicked shall be cut off from amongst the people of the earth. This is the stone which is spoken of by Jesus, that on whomsoever it should fall it would grind them to powder. Do we know this?

Yes! Do we put a fine coloring upon the Truth as an inducement to cause people to believe it? Do we tell that which is smooth and pleasing, to win them to the Cause of light? No, we do not! Those who embrace the Gospel, as a general thing, have to sacrifice their prospects in this life, and relinquish former friends and associates, for they will no longer own them. We appeal not to the enthusiasm of the people, but to the reason which our Father has given them. We make a faithful proclamation of the Truth, that we may free our own skirts from their blood, and from the blood of this generation. I was personally acquainted with Joseph Smith the Prophet, and I know that he was uncouth and unrefined in his manners, according to the ideas the world have always entertained of refinement, for all the polish he received was derived from the principles of the holy Gospel, as revealed to him by our Father through his angels or by his Spirit. I have heard him say of himself, that he was a stumbling block in the pathway of some, and they apostatized in consequence of his being so unpolished. I suppose that the people who lived in Peter the Apostle's day, would look on him pretty much as the people did on Joseph, for I expect that Peter was rather a rough, unpolished block.

(To be continued.)

THE WISDOM OF GOD AND OF MAN.

The wisdom of God is not as man's wisdom. His purposes, and the means he takes to accomplish them, are not understood by man unless he is lighted up by the Spirit. The results which flow from the simplest requirement of our Father's will have, perhaps, a more important bearing upon our future destiny, than we are at present at all aware of. Not a hair of our heads, we are told in the Sacred Book, can fall to the ground unnoticed; and, if such be the case, there is not the most unimportant action we can perform, nor the most simple thing

that we can do, that is not known to Him immediately after it has transpired. We may, ourselves, deem them of trifling importance, and yet they may influence and give complexion to our whole future life.

It has been more through a spirit of thoughtlessness and a desire to procrastinate, that mankind have sinned, than through any deliberate intention on their part of refusing allegiance to the King of heaven. The pleasures of this life, though fleeting and transitory, are very gratifying to our nature, and the false teachings of

those who have professed to dispense the Word of God unto the thirsting souls of fallen men, have rather led them to put off the day of repentance and reform, than to turn to and serve God in faithfulness and humility. Disastrous, indeed, unto mankind, has been the result of this perversion of power and superior prerogative. Men go on sinning until, at the eleventh hour, when about to bid farewell to this mortal life and its evanescent joys, they suddenly recollect they have a God to make their peace with and to serve. And who is responsible for this? Surely not the ignorant man and woman who implicitly rely upon the superior qualifications of their spiritual guide. They will necessarily lose the reward of faithfulness, but by far the greater part of punishment will fall upon those who, blessed with a greater knowledge and a greater light, have used it rather to enslave the mind and to trammel the understandings of others, than to liberate and free them.

We never yet have feared for the onward progress of the Gospel of Jesus Christ. Storms may surround the faithful Saints, the bands of prejudice may encircle the Elders, yet the sun of the Spirit, with its brightness, will clear away the former, and the determined perseverance of the Elders will burst asunder the latter, and the progress of the kingdom will still be onward and upward. There are more persons for it than there are against it. Invisible legions, panoplied in truth and marshalled by celestial, superhuman wisdom, are in battle-array to speed it onward. The cry, "Delusion! delusion!" may sound over the earth, and be given ready credence to by multitudes, yet the fact, the important fact still remains, that it is God's Work, and that he has promised to sustain it and to make it victorious over all the kingdoms of this world.

Perhaps only the Latter-day Saints understand, at this time, or properly appreciate this fact and its importance. We have partaken of the testimony of the Spirit, and have been made acquainted with the purposes of God in relation to this earth. We have a living, growing light within

us, which shines in the midst of the darkness of the world. We have it in our power, by a ceaseless vigilance and a continued faithfulness, to ever retain it. It does not require the learning of schools, nor the strict formalities of academicians, to give and preserve it unto us. We have for a tutor the Spirit of Truth. We have for our reading the open volume presented by nature. We have no need to rely upon the opinions of merely learned men, for we can apply for wisdom at the fountain-head of all intelligence and of all truth. Truth, though for a time bound down, and mayhap obscured, will burn ceaselessly and will conquer error eventually. The battle may be long and may be severe, but victory will at last come. Our patience may be tried by waiting and watching, but if we falter and stumble not, our reward will be sure. And then, our very trials will be causes of rejoicing unto us, for they will make us realize the magnitude and the grandeur of the blessings we have won.

We look around upon the world of human life, and we find nations and individuals each following out separate paths. They are engaged in designs of their own planning, careless of the sufferings or the crimes of others, so long as they infringe not upon the circle of their own domains. There are some men even in the world who strive to stem this torrent of selfishness, but they are swept away before its advancing floods. They go to battle depending upon their own strength, not relying upon the God of battles. Their wisdom fails them, and their cherished schemes fall to the ground. But the Prophets and servants of God go to work with a more reasonable hope of success. They get first the Spirit of God, they make themselves acquainted with his commands, and in a humble, meek and childlike confidence, they look to Him for aid. They do not profess to be learned, nor can they hope to be supported by kings and congresses, but they have to work oftentimes alone, among the lowliest of the poor, yet among those who are honest enough to receive their testimony.

But is it not under trial that the energies of men are developed? Is it

not under the severe storms of adversity that endurance and courage and mind are trained into a state of the highest efficiency. It was in the forests of America, in the midst of no common suffering and difficulty, that liberty was fostered and religious tolerance was given birth to. So will we find that danger and difficulty will develop the rising generation of Saints into men and women of no common calibre. Our fathers have already manifested their willingness to labor, and their competency to grapple with adversity. They have labored boldly, fearlessly and nobly for the spread of truth and the overthrow of error, and an unprecedented success has waited on their efforts and rewarded their zeal. Shall the after progress of the kingdom be less rapid in the future than it has been prosperous in the past? Not if we do our duty—not if the Saints are diligent in the performance of duty and true to the covenants they have made.

Difficulty has ever barred the progress of truth. It has only been when ignorance could no longer contend, when crippled by the mass and weight of its own chains, that truth has burst

upon the world. Entrenchment after entrenchment has had to fall before the citadel of error could be assailed and won, and the standard of truth and of salvation and safety could be reared aloft to the breezes of heaven. And man has had to wait the culmination of circumstances—the development of certain properties or purposes, before he could dare, with hope of success, to unfold his mission to the world.

This is what uninspired men have done; but He who rules the winds and the waves, whose voice is heard in the storm and in the whispering zephyrs, to whom a day is as a thousand years to us, has power to commission and send forth men to do his bidding. And do they flinch? A Jonah faltered, but dared not disobey. A Daniel braved the fiery furnace and the lion's den, and came from both unscathed. And in our day such men have and are still living, and it is for us, if we wish for life eternal, everlasting and enrapturing, to listen to their teachings and to give heed to their counsels.

J. G. R.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 776.)

HISTORY OF ORSON HYDE.

"During this same summer I was appointed to go up to Jackson county, Missouri, in company with Elder John Gould, with special instructions to the Saints there, from the Prophet Joseph, in Kirtland. We started on foot with our valises on our backs, a distance of about one thousand miles. We traveled about forty miles per day through a sickly fever and ague country, swimming rivers, and pushing our clothes over on a log or raft before us. We arrived in Jackson county about the beginning of the Saints' troubles there. We delivered our letters and documents, and were sometimes surrounded by the mob, who threatened to wring our heads off from our shoulders. Several little skirmishes took place while there, and some few were killed and wounded.

Times began to be warm, and expulsion seemed inevitable. The Saints began to flee over the river to Clay county, and we, having done all we could, took a steamer for St. Louis on our return home. We arrived home in Kirtland in the month of November 1833.

In the winter and spring of 1834, I took another mission to Pennsylvania, Elk Creek, in company with Elder Orson Pratt, to preach the Gospel and to call a company to go up that summer to Missouri. We went as far east as Genessee, N. Y.

In the month of May, the company started from Kirtland for Missouri. I went round by Florence to collect some money due me there, for the benefit of the camp. I obtained between one and two hundred dollars, met the camp near Dayton, and turned

in myself and my money to strengthen the camp.

On our way up on the north side of the Missouri river, when nearly opposite Jefferson city, the place of residence of Governor Daniel Dunklin, Governor of the State, I, with brother Parley P. Pratt, was deputed to go and see him, and ascertain if he could not do something towards reinstating our people upon their lands and take some steps to punish our persecutors. But he referred us to the courts of the respective counties in which our grievances originated, and said that he entertained no doubt but that these courts, that had full jurisdiction, would do us ample justice in the case. He knew better. He knew that both magistrates, constables, judges and sheriffs were engaged in the mob, and were sworn to destroy us. He well knew that to refer us to these courts for justice, was like referring us to a band of thieves to sue for the recovery of stolen property. The courts would do nothing—the Governor would not if he could, and the President of the United States, at the head of all political power, could not correct one error in any branch below him, neither redress us in any way. Heaven blot out such a Government from the records and family of nations. We were compelled to return with the same knowledge and comfort that we had before—God with us, and everybody else against us.

Returned from Missouri the same summer.

On the 4th day of September following, I was married, in Kirtland, to Miss Marinda N. Johnson, daughter of John and Elsa Johnson, by Elder Sidney Rigdon.

This winter the Twelve Apostles were chosen, and I, being one of that number, was appointed, with the entire Quorum, to take a mission through the States, and hold Conferences in all the Churches. In the spring of 1835, the Twelve started, and went through to the States of Vermont and New Hampshire, preaching and baptizing, holding Conferences and strengthening the Churches, regulating and putting them in order. Returned to Kirtland in September of the same year.

In the spring of 1836, I took a mission to the State of New York, in company with several others of the Apostles. I labored in the vicinity of Rochester. Fell in with Joseph and Hyrum at Buffalo, on their way to Canada, and took dinner with them at a hotel. I next proceeded to Canada, to join Elder Parley P. Pratt, who had previously gone there, and had called for help. Elder Pratt and myself labored in company for a season.

At one meeting a learned Presbyterian priest came in just at the close, and bade us a challenge for debate. We, at first, declined, saying that we had all the labor we could attend to without debate. But nothing would answer the priest but debate. We then said, debate it should be. Accordingly, time and place were agreed upon, and also the terms and conditions. Before the debate came off, Elder Pratt was called home as a witness in a case at law, and left me to meet the champion alone. The time arrived, and about one acre of people assembled in a grove, wagons arranged for pulpits opposite each other, and presently the priest came with some less than a mule-load of books, pamphlets and newspapers, containing all the slang of an unbelieving world. The meeting was duly opened by prayer. All things being ready, the battle began by a volley of grape and canister from my battery, which was returned with vigor and determined zeal. Alternate cannonading, half hour each, continued until dinner was announced. An armistice was proclaimed, and the parties enjoyed a good dinner with their respective friends.

After two hours, the forces were again drawn up in battle array. The enemy's fire soon became less and less spirited, until, at length, under a well directed and murderous fire from the long 'eighteens' with which Zion's fortress is ever mounted—to wit: the Spirit of God—the enemy raised his hand to heaven and exclaimed, with affected contempt, 'Abominable! I have heard enough of such stuff.' I immediately rejoined, 'Gentlemen and ladies, I should consider it highly dishonorable to continue to beat my

antagonist after he had cried enough,' so I waived the subject. The priest did not appear to think half so much of his scurrillous books, pamphlets and newspapers, when he was gathering them up to take away, as when he brought them upon the stand. Their virtue fled like chaff before the wind. About forty persons were baptized into the Church in that place (Scarborough) immediately after the debate. Jenkins was the name of the priest. It is highly probable that he has never since challenged a 'Mormon' preacher for debate.

When Elder Pratt returned to Canada, my wife came with him, and joined me in that country. We continued to labor in Markham, Scarborough and Toronto during the season, and returned to Kirtland in the Fall, after raising up several Branches of the Church. Engaged this winter in reading Hebrew.

Spring of 1837, went on a mission to England, in company with Elders Heber C. Kimball, Willard Richards, John Goodson, Isaac Russel, John Snider and Joseph Fielding. Labored in Lancashire and Yorkshire, and baptized about fifteen hundred souls by our united labors, and returned again to Kirtland, May 21st, 1838. This summer I removed with my family to Far West, in Missouri, where I was taken sick, soon after my arrival, with bilious fever, and did not fully recover until the spring of 1839.

Few men pass through life without leaving some traces which they would gladly obliterate. Happy is he whose life is free from stain and blemish.

In the month of October, 1838, with me it was a day of affliction and darkness. I sinned against God and my brethren; I acted foolishly. I will not allude to any causes for so doing save one, which was, that I did not possess the light of the Holy Ghost. I lost not my standing in the Church, however; yet, not because I was worthy to retain it, but because God and his servants were merciful. Everlasting thanks to God, and may his servants ever find mercy. Brothers Hyrum Smith and H. C. Kimball, men of noted kindness of heart, spake to me words of encouragement and comfort in the hour of my greatest sorrow. But Hyrum is gone! Peace to his ashes and blessings upon his posterity. Heber lives, and may he and his posterity live to tread upon the necks of the enemies of God. I seek pardon of all whom I have offended, and also of my God, in the name of Jesus Christ. Amen.

I located with the Saints in Commerce, since Nauvoo. Here I took the ague, which lasted me for months, and which came well nigh killing me and also my family. At the April Conference in 1840, reduced to a mere skeleton, I was appointed, in company with Elder John E. Page, to go on a mission to Jerusalem, and started—gone nearly three years. Performed the mission, but Elder Page did not. Returned to Nauvoo latter part of December, 1842, the particulars of which, and my subsequent history, are contained in the general records of the Church."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 10, 1864.

INCIDENTS OF THE HISTORY OF ZION'S CAMP.

[We have subjoined, for the benefit of our readers, the following "Incidents of the history of Zion's Camp," which did not arrive in time for our previous issue, taken from the *Deseret News* of October 19, 1864.]

We give in this number some of the most important, and to us interesting incidents, connected with the calling by revelation, through the great Seer of the 19th century, the organization and travels of the 205 men who went to fulfil the commandments of Heaven.

In December, 1833, soon after the news of the expulsion of the Saints from Jackson county, Missouri, reached the brethren in the east, a revelation was given which is recorded in section 98 of the Book of Doctrine and Covenants, and in the February following another revelation was given, see section 101, paragraph 5.

With a full determination to render implicit obedience to these revelations, President Joseph Smith, Elders Parley P. Pratt, Lyman Wight, Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt and other Elders, visited the Branches of the Church of Jesus Christ of Latter-day Saints in New York, Pennsylvania and the New England States, collecting together as many as could be obtained to go in fulfilment of the aforementioned revelations. Many who had money were unwilling to invest their means until they should hear of the certainty of peace. The poor among the Saints were awake to their duties, and determined to do all they could for the accomplishment of the purposes of the Almighty.

About fifty volunteers were obtained in the vicinity of Kirtland, and nearly one hundred from the eastern Branches of the Church.

The main body, consisting of about one hundred, left Kirtland, Geauga county, Ohio, on the 5th of May, 1834, and by the next Sabbath the Camp had received considerable accessions to its numbers, say in the neighborhood of sixty. Part of these were from the Eastern States, and the remainder from Ohio. They organized into companies called tens, each company being provided with the necessary tents and other camp equipage. Messes for cooking purposes were also formed. They made an orderly encampment, and kept guard every night in order to protect their animals and other property.

The journey from Kirtland to Clay county, Missouri, was performed in forty-six days, travelling days being thirty-seven. Most of the company travelled on foot. Much of the country through which they travelled was new, in consequence of which they were frequently obliged to take a circuitous route.

Elders David W. Patten and William D. Pratt were sent forward from Kirtland in advance of the Camp, to carry the revelations to the brethren in Missouri, and apprise them of what was in progress for the redemption of Zion.

Daniel Dunklin, then Governor of Missouri, had previously promised to reinstate the Saints upon their lands, specifying, however, this very singular condition, that they must defend themselves afterwards. Elders Orson Hyde and Parley P. Pratt visited the Governor, and informed him that the Saints were waiting for and anxiously expecting him to fulfil his promise, which he positively refused to do.

The people in Jackson county, through some gentlemen of Clay, proffered to sell their possessions in the former county to the Saints, or to buy of the Saints at an appraised value. They were answered that to sell our possessions would amount to a denial of our faith, but the offer was made to accept the proposal to purchase theirs, upon which they declined to sell.

Section 102 in the Book of Doctrine and Covenants, is a revelation given on the banks of Fishing river, Missouri, and explains the reason why the Camp broke up without going into Jackson county.

"Verily I say unto you who have assembled yourselves together, that you may learn my will concerning the redemption of mine afflicted people.

And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil. I will fight your battles.

Behold, the destroyer I have sent forth to destroy and lay waste mine enemies: and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my Saints."

Out of the whole number that went as far as Fishing river, two went off because they had not a chance to fight the mob, one left without his discharge, and all the rest carried out the requirements of the Prophet in good faith.

The same revelation required the Saints to send up wise men with money, to purchase all the land they could in Jackson and the counties round about. In obedience to which they subsequently purchased and acquired the immense tracts of land owned by them in Jackson, Clay, Ray, Caldwell, Clinton, Davies, Livingston and Carroll counties, from which they were driven out of the State, under the exterminating order of Governor Lilburn W. Boggs, in the Fall of 1838.

Prayers were had in each tent of the Camp every morning and evening during the entire journey. The Camp rested on Sabbath days, and held meetings, at which the Sacrament was administered. President Smith was constantly teaching the brethren, both in public and private, the principles of the kingdom. All the brethren travelled on foot, except the invalids, packing their knapsacks, and much of the time carrying their fire-arms. The wagons were each drawn by one or two horses, and were so heavily laden that the brethren had frequently to draw them through the mud, and other bad places, by hand. This was almost an every day occurrence while passing through the swamp-lands of Ohio, Indiana and Illinois.

OBITUARY.

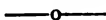
Elder John Moburn Kay died (according to letters received from sister Kay) on the 26th of September, at about 3 a.m.—in camp on the banks of Little Laramie Creek—of mortification, induced by rheumatic fever, from which he had been suffering nearly ever since leaving Wyoming.

Elder Kay was born at Moorside, Bury, Lancashire, at about twenty minutes to 1 o'clock on the afternoon of the 6th of October, 1817, and was consequently about 46 years, 11 months and 20 days old at the time of his death. He embraced the Gospel at St. Helens, Lancashire, where he was baptized on the 29th of May, 1841. He sailed, with his family, from Liverpool, on the 18th of September, 1842, in the ship *Sidney*, of Boston, Captain Cowan, and landed in New Orleans on the 14th of the following November. He left New Orleans on the 18th of November, on the steamer *Alick Scott*, arriving at St. Louis on the 15th of December, and left the same day for Alton,

Illinois, where he remained until the latter part of April, 1843, when he took his departure on the *Maid of Iowa*, Captain Dan Jones, for Nauvoo, which place he reached either during the last days of April or the beginning of May. He remained in Nauvoo until 1846, when he removed his family to Winter Quarters, where Florence now stands, and proceeded thence to Utah in 1848. He resided in Great Salt Lake City until 1855, when he was called to take a mission to England. He accordingly left home on the 8th of May, 1855, arriving in England on the 12th of August of the same year. When the Elders were recalled, on the approach of the United States' army to Utah, he sailed from England, in company with President Orson Pratt, in the steamship *Hecla*, on the 14th of October, 1857, travelling by way of Panama and California, and reached home, via the southern route, early in 1858. He again left home, on a mission to England, on the 30th of September, 1860, arriving in Liverpool on the 21st Dec. of the same year. He labored as President of the Manchester Conference, and Pastor of the Manchester District, until April, 1863, when he was appointed to preside over the Birmingham District, in which position he continued until he was released to return home, and took his departure in the ship *Hudson*, Captain Isaiah Pratt, on the 3rd of June, 1864.

During the latter years of his life he had been a fearful sufferer from rheumatism. He had been confined to his bed for weeks with that disease, on both occasions, previous to leaving home on his missions to England, and suffered most acutely from the same cause while in England the last time, particularly during the last year of his sojourn here, when his head was seldom free from pain. He was greatly beloved by all the Saints among whom he labored; and, according to letters received from some who accompanied him on the *Hudson*, he was actively engaged, until prostrated by sickness, both by night and by day, in watching over and promoting the welfare and comfort of the Saints. He lived faithfully, died peacefully, and will, doubtless, rise gloriously.

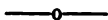
ABSTRACT OF CORRESPONDENCE.



SWISS, GERMAN AND ITALIAN MISSION.—By the kind permission of Elder William W. Riter, we are enabled to give the abstract of a letter received by him from Elder Joseph Weiler, written in Rotterdam on the 20th ult. He writes as follows:—"I feel the loss now of meeting with the Saints on Sunday, and the many friendly chats I have had with them in England; but it is all right, and as it has fallen to my lot to be deprived of that privilege for a short time, I will strive to do my duty. I only pray that I may have courage to pass through manfully and faithfully, as many others have done. I am at present doing my best towards endeavoring to acquire a knowledge of the principles of the Dutch language, although it is hard for me to understand their pronunciation. You will want to know how I get along—with the help of the Lord I get along very well; and, with the aid of brother Mets, who is very kind to me, I am learning slowly. I will try and tell you how matters stand here as far as I can learn. There has not been any baptized since you were here, but in and around Rotterdam there are about thirty, large and small, who believe the Gospel and are anxious to be baptized as soon as we can

attend to it. I expect there will be two or three families emigrate from here next season—that is if all is well.” Also, we present a brief abstract of a letter received from Elder G. Sangiovanni, written from St. Germain on the 18th ult. :—“Your last found me enjoying very good health, but having caught a severe cold I have been ill since that time; my progress in the language for the last two or three weeks has not been so rapid, in consequence of this and of cold weather, but I am still in faith, and trying to do all that I can for the kingdom. I have formed a goodly number of acquaintances, and they treat me very generally with respect, and like to talk with me about America; but when I commence talking with them on the principles of ‘Mormonism,’ they say their own religion is good enough for them, and, besides, it is far more fashionable. The people are among the most ignorant I have ever seen to be counted amongst the civilized. They are many years behind other nations in improvements. They sift all their flour, as their mills have neither bolters nor smutters. Their machinery, generally, is brought from England. The people I have resided with have moved their sitting-room down below, to one that is partly under ground, which makes it very damp, and to get to it we have to pass through the one occupied by the sheep and goats, so that altogether it is not very pleasant nor healthy.”

NEWS FROM CONFERENCES.



SOUTHAMPTON CONFERENCE.—We have received from Elder Henry Puzey the minutes of a Conference held in Southampton, on Sunday the 16th of October, 1864, at which were present—Elders Brigham Young, jun., of the Presidency of this Mission, E. F. Bird, President of the Southampton District, D. P. Kimball, President of the Southampton Conference, and Elders Isaac Bullock, Jonas N. Beck, Junius S. Fullmer, John H. Donnellon, J. E. S. Russell, Lorenzo D. Rudd, B. W. Kimball and Andrew Simmonds. The Work of the last days is on the increase in the District and in the Conference, the Saints are in a healthy condition, and the Spirit of our Father is aiding the labors of the Elders. The instructions given were well calculated to inspire confidence and cheer the Saints onward in the path of duty. On the Monday evening following there was a social gathering of the Saints, and the time was spent in singing the songs of Zion, recitations, &c., at the close of which President Brigham Young, jun., made some remarks to the assembled Saints, which made an impression not to be soon forgotten.

LEEDS CONFERENCE.—We have received, from Elder John Nicholson, the minutes of a Conference held in the Stock Exchange, Leeds, on the 23rd of October, which we are unable to publish in full, but we give a synopsis (p. 785) of the remarks made by President Daniel H. Wells on that occasion. There were present at this Conference—of the First Presidency of the Church of Jesus Christ of Latter-day Saints and of the Presidency of this Mission, Elder Daniel H. Wells, and Elders C. M. Gillet, Thomas Taylor, George J. Marsh, John Nicholson, Alfred Lee, John Sharp, jun., and John Hubbard. The day passed in hearing the reports from the Elders, and instructing the Saints in the manner usual in such assemblages, and the spirit enjoyed was one of peace and

joy. The words of soberness and instruction which fell from the lips of the Elders were listened to attentively, and if put into practice by the people, will not fail in being very beneficial and useful to them. The testimonies of the brethren were powerfully supported by the Spirit of God, so that those who were acquainted with its promptings could rejoice abundantly in its manifestation. The Work is progressive in the Conference, the people increasing in well-doing, and constant additions are being made to their numbers.

C O R R E S P O N D E N C E .

SOUTH AFRICAN MISSION.

[Elder George Reynolds has kindly given into our hands the following letter from Elder A. H. Noon, which we present to our readers.]

Durban, Natal, Sept. 30, 1864.

Dear Brother,—Your letter came duly to hand, and gave me much pleasure. This is not as yet a country where very stirring events are taking place, but people are pretty generally engaged, to their own satisfaction, in the pursuit of money; a friendly sort of drunkenness—the duty paid on liquor brought to this Colony, as yet, exceeding the gross value of all the exports. I do not think that many here will be likely to yield compliance with the requirements of the Gospel until after they have been well whipped. We have preached and borne testimony to many—all the day long—good men have been sent to this country, who have labored hard with the people, but when they can be got to listen at all, the tidings of the Gospel seem to sound as empty to them as “tinkling brass or a sounding cymbal.”

How frightfully hollow and empty is that wretched apostacy, modern Christianity! The darkness and corruptions of professing Christian nations will, I feel assured, be a theme to dwell on in the future. They are imagining themselves the lights of the world, and they declare mankind never were so enlightened before. My impression is, that never before, in the world's history, has there been an age more spiritually dark, for “though many run to and fro,” and knowledge is being increased, yet

“darkness covers the earth, and gross darkness the minds of the people.” I hope none of us will lose our own way. I want to try to keep in the light, anyway. I suppose I must try and write you something else besides a sermon; but there is little news to tell you, and if I do not myself write a long letter, I cannot consistently expect one in reply.

People have been very gay here lately, opening a new bridge, a really first-class iron bridge, the finest and largest of its kind in South Africa. As an officer of volunteers, I was present. The speechifying—wasn't it beautiful, and didn't they prophecy fine things for Natal—how it was yet to be a great country, “and is it not a wonderful thing that while America and Europe have a few temporary difficulties to encounter, here we are all right,” &c. These, although not the exact words, were the general sentiments of the speakers. It was not wisdom for me to speak, or, like Micah, I could prophecy evil to the house of Ahab. My impression is, that a few short years and God will stir up the Kaffirs here, and make them the instruments of his anger. There are about ten blacks to one white man in this Colony, and outside there are, comparatively speaking, *any number* more or less evilly disposed towards the Colonists. Let England become involved in war, requiring her to withdraw her troops from here, which has already been proposed, and then the Gentile prophets will find out that they are the false prophets, who cry out “Peace! peace! when there is no peace,” and would

make the "commandments of God of no avail by their traditions."

The STARS and JOURNALS come safely to hand, and in this desert region they are most welcome visitants. Long ere this, I presume, brother Cannon will have left England. He has labored zealously and well—the prayers of all the Saints must go with him. Under the new Presidency I trust the Work in England will continue to throw forth vigorous shoots, and spread forth on the right hand and on the left, and I know no effort will be spared to cultivate the vineyard of the Lord.

I will conclude with the united love of all the brethren who are here, asking God to bless his servants, yourself and all the household of faith. I remain your brother in the Gospel Covenant,

A. H. NOON.

Port Elizabeth, Oct. 15, 1864.
President Wells.

Dear Brother,—It is with pleasure that I take up my pen to address you a few lines to congratulate you on your safe arrival at your field of labor in England, and to let you know concerning the Work of the Lord in this land. I expect, ere this, that President Cannon has left England for Zion, as I learned that he had been released to return home.

I wrote in July last to President Cannon, respecting the Work in this place, and gave a Statistical Report of this Mission. Since that time I have been travelling from place to place, visiting the Saints, and I am happy to

say that I found them, as a general thing, feeling well and striving to live their religion, and making preparations to leave those who have no love for the Truth, and gather with the people of God in Zion.

Since our last Emigration I have baptized eight. There are a number who attend our meetings that believe the principles we teach, and would like to be numbered with the people of God and escape the calamities which they see are coming on this generation, but have not the courage, as yet, to step forward and make a covenant with God to forsake their sins and be called "Mormons." I am sorry to state we have been under the necessity, of late, of cutting off from the Church three members. They are those who have been borne with for a long time, with the hope that they would reform, but without success.

I am happy to inform you that my health is good, and I am striving to magnify my calling as a servant of God, in preaching the Gospel and gathering the Saints to Zion. I hope to see a goodly number leave this Colony next season. I can say that the Lord has blessed me greatly on this Mission. I have realized the blessings that were pronounced upon my head before leaving Zion, and I hope to prove faithful and do much good.

I will conclude praying God to bless you in your high and holy calling, and all those associated with you. I remain your brother in the kingdom of God,

M. G. ATWOOD.

SUMMARY OF NEWS.

—o—

ENGLAND.—The east coast has been visited by a violent storm, which has done much damage to shipping and caused the loss of many lives. There was a large fleet of vessels in Yarmouth roadstead, consisting of coasters and steam colliers. According to the following the end is not yet:—"If M. Mathieu (de la Drôme) is not indebted for the fulfilment of his "predictions" to superior scientific knowledge, but merely to chance, assuredly chance has served him well. In his Annual for 1864, he announced that from the beginning of November to about the 20th of December, rain, 'disastrous rain,' would fall throughout a considerable part of southern Europe, at one time on one part, and again upon others. Up to the present date M. Mathieu de la

Drôme's predictions have proved correct. In Paris, for this last fortnight, we have had, with few intervals, heavy rain and strong wind; in some of the southern departments the same has prevailed, and provinces of Spain and Italy, as well as of France, have been visited with inundations. It would seem that we have not yet seen the end of them, and that 'fresh calamities are approaching.' The weather prophet writes to the papers, 'in the interest of science and humanity,' to remind seafaring people that 'one of the greatest tempests of the present century will be experienced between the 28th of November and the 3rd of December, according to the regions.' He also asserts that it will be accompanied by heavy falls of rain, particularly in the east of Italy; that violent squalls will follow in the course of the first 20 days of December, particularly about the 9th and 16th, and that all the atmospheric perturbations which, as he reminds us, were predicted 14 months ago, will be chiefly felt in the longitudes of Venetia and the province of Odessa. Disasters may also be apprehended at divers points of the 'French coast if my reiterated warnings are disregarded.'"—*Correspondent of the Times.*

AMERICA.—The official returns of the recent election have not yet been received, but will not probably differ materially from the following estimates:—Mr. Lincoln's majority is about 300,000, distributed as follows:—Maine, 18,000; New Hampshire, 2000; Vermont, 20,000; Massachusetts, 70,000; Rhode Island, 5000; Connecticut, 2480; New York, 9000; Pennsylvania, 10,000; Maryland, 7000; Ohio, 20,000; Indiana, 25,000; Wisconsin, 10,000; Illinois, 34,000; Iowa, 25,000; Minnesota, 5000; Missouri, 5000; California, 25,000; West Virginia, 2000; Nevada, 5000. The three States carried by M'Clellan—Delaware, New Jersey and Kentucky—gave majorities of 450, 6500, and 25,000 respectively. The votes of the Electoral College stood—for Lincoln, 213; for M'Clellan, 21. The election of Fenton as Governor of New York was secured by about 7000 majority over Seymour. In the approaching Congress the Senate will stand 38 Republicans to 14 Democrats; and the House of Representatives 126 Republicans to 43 Democrats, with returns to come in, which will probably add eight Republicans and four Democrats. There seems to be no doubt that General Forrest has succeeded in cutting off the communication of the Federals by the Tennessee River from Chattanooga to Johnsonville and Nashville, and that thus the Federal garrisons at Chattanooga, Huntsville, Decatur and Knoxville are left with no other means of communication with Nashville and the North, than the railway which runs through the mountainous country between those two places. These garrisons, amounting together to many thousand men, are now in the position in which General Sherman's army found itself at Atlanta, with the additional disadvantage that they cannot escape to the south, and are threatened on the west by the army of General Hood, and on the east by that of General Breckenridge. It was reported at Richmond that the Federal garrison at Decatur, and also that at Huntsville, had surrendered, and that must be their fate before long unless there is a Federal army at Nashville strong enough to defeat General Hood, and another at Knoxville strong enough to repulse General Breckenridge. Any assistance from General Sherman, who has moved southward, is out of the question, and it is very doubtful whether there is any other Federal army in Tennessee capable of keeping the field against the Confederates. The Governor of Georgia, in a message to the legislature of that State, declares that the war may continue indefinite unless the people both North and South, in their capacity as sovereign States, shall bring their influence to bear on both Governments, requiring them to stop the war and permit the people of each State to vote to which Confederacy they will unite their destiny. In the meantime the Southern armies must be sustained. The Governor disapproves of arming the slaves, but would employ them in all useful capacities. On the question of the arming of the slaves being discussed in the Confederate Congress, the plan was opposed by a large number of members. The press accept Lincoln's election as a declaration of four years' more war.

A housemaid, boasting of her industrious habits, said, quite innocently, that on a certain occasion she rose at four, made a fire, put on the kettle, prepared breakfast, and made all the beds, "before a single soul was up in the house."

DIED:

In Preston, Rutland, November 8th, 1864, of consumption, Sarah, wife of Elder Charles Stubbs, aged 39 years.

At Bolton, November 8th, 1864, of consumption, sister Mary Heelis Warburton, in her 17th year.

P O E T R Y .

ON THE DEATH OF ELDER JOHN M. KAY.

Another hero's gone: he's left us here
To join his brethren in a higher sphere.
We mourn his loss; yet, while our hearts o'erflow
With thoughts of tenderness and human woe,
While, for the loved ones left, we must deplore
The loss of that which they may know no more
Until they join him in the realms above—
A husband's tenderness, a father's love—
For him our souls rejoice,—now freed from pain,
Our present loss is his eternal gain!

His was a truly noble spirit, one
That weaker souls could, trusting, lean upon;
His constant labor was the Saints to bless
And guide them in the path of holiness;
By day and night their welfare was his care,
Their hope and fears he ever sought to share;
Swift to detect, though slow to punish wrong,
He curb'd the proud and bade the weak be strong;
Virtue rejoiced before his radiant face,
And vice, abashed, sought its dark hiding place;
His influence caused each heavenly grace to bloom,
And shed around a sweet and rich perfume;
His memory's cherished in a thousand hearts,—
From thousand eyes the generous tear-drop starts;
Valiant for truth, on hand at every call
By day or night, no danger could appal;
God and His Priesthood, in his loyal heart,
Claimed the first place and held a royal part;
Wives, children, friends, next in his heart he bore,—
Not that he loved them less, but God the more;

Not faultless,—yet, God's work his greatest pride,
Faithfully, for it he lived and in it died!

Dead, shall we say? No; though, in lonely gloom,
His body sleeps within the silent tomb,
He lives as much, to-day, as when on earth—
What we call death is but a second birth.
We left our father's home when we came here,
Our birth to this, was death to that bright sphere,
(We bade farewell to friends and kindred then)
We die to this when we return again.
Then shall we mourn for those who honor'd go
To reap the laurels they have won below?
Who've wisely used the talents to them given
And won a name among the Kings of Heaven?
No! Though torn from our embrace, we'll lift our voice
In praise to God, and bid our hearts rejoice
That they have faithful been, and now are free
From sorrow, pain and death eternally.
Their battle's fought, their day of trial's o'er,
Satan and sin assail them now no more;
But we must fight,—our warfare's but begun;
We still must strive,—the race we have to run;
We still are on probation,—and 'tis ours,
By faith and works, to conquer Satan's powers;
Though weak, yet God will help us to overcome,
And bring us back to heaven, our childhood's home.
Then, when the earth yields back her sacred trust,
And man shall rise, immortal, from the dust,
O may we share the glories of that day,
And, joyful, meet again with brother Kay!

Birmingham.

W. H. SREARMAN.

CONTENTS.

Synopsis of Remarks.....	785	News from Conferences.....	796
The Wisdom of God and of Man	788	Correspondence. — South African Mission:	
History of Brigham Young	790	Letters from Elders A. H. Noon and M.	
Editorial.—Incidents of the History of Zion's		G. Atwood	797
Camp.....	793	Summary of News.....	798
Obituary.....	794	Poetry.—On the Death of Elder John M. Kay.	800
Abstract of Correspondence.	795		

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MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 51, Vol. XXVI,

Saturday, December 17, 1864.

Price One Penny.

SYNOPSIS OF REMARKS

BY ELDER DANIEL H. WELLS, OF THE QUORUM OF THE FIRST PRESIDENCY,
IN LEEDS, OCTOBER 23, 1864.

(Continued from page 788.)

As the Work of God spreads and increases, the manifestations of evil are increasing in a similar proportion. Spiritual manifestations are of frequent occurrence in the world, and men are getting up certificates to prove that those things exist. It requires no certificate to convince me, for I can readily believe that they exist without. Let us be reasonable; let us have sense—some good, hard, common sense, that will lead us to cleave to the good and reject the evil, and cling to that which promotes virtue—that will benefit our kind and elevate the human soul, and that will exalt us here as well as hereafter. It is a source of joy to me to know that there is one spot on this fair earth where we can stand shoulder to shoulder and present an unbroken phalanx against the floods of sin and iniquity which cover the earth, and, likewise, that my home is there, where my children can be free from false tradition, and where they, conse-

quently, can grow up in faith and power. In the Valleys the Saints can bring up their children in the nurture and admonition of the Lord. We, ourselves, can hardly be said to have begun to have faith; we have hardly commenced to ask our Father for blessings aright; yet some progress has been accomplished in that direction and towards that result. We have administered to the sick, and they have recovered; we receive line upon line and precept upon precept; we have had good teachings to-day, there has been a variety, yet all has been good; one part hits one, and another part hits another; they have been given under the influence of the Holy Spirit, and the Spirit gives forth no uncertain sound. The Gospel will save us if we let it, for it is the power of God unto salvation. Joseph Smith, when a mere boy, was exercised upon by the Spirit, and made to reflect with regard to the salvation of his soul. In the place where he then

lived there was what is termed a "Revival" among the various denominations of religion, and he, not knowing which sect to join, on account of his being ignorant with regard to which of them was right, for it had not yet entered into his heart that all were wrong, happened, whilst in this condition of mind, to be reading the Scriptures, and whilst thus employed, he came to that part in James' epistle where it says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." He was honest enough in his feelings to believe those words, and, in accordance with their import, he went to the woods to pray; and, whilst he was kneeling, the Lord appeared unto him, and told him not to join any of the sects, as they were all wrong, for that they drew near unto Him with their lips, whilst their hearts were far from him. Was this remarkable? Yes, it was remarkable for an angel to come after men had been declaiming that the canon of Scripture was full; but it so happened that the Lord was not converted to sectarianism. Joseph Smith was honest enough to go to Him for instruction, and He was kind enough to give it unto him. He told Joseph that he would shortly bring forth his great Work which had been spoken of by the ancient Prophets. It stood over till Joseph was about 22 years of age. The plates upon which the Book of Mormon was engraven were hid up in the hill of Cumorah. The angel of the Lord warned Joseph that he must not think to get the plates in order to enrich himself, and it happened so, for his family being poor and in straitened circumstances, he went and tried to get the plates, with the view of the benefit they might be to him lurking in his heart, but the angel came and told him, to his confusion, that he could not get them because he had endeavored to obtain them for self-aggrandizement, but that, if he would repent and humble himself before the Lord, with full purpose of heart, he would in due time receive the plates, and the Lord would empower him to bring forth his great Work of the last days. Joseph Smith has honestly left this

testimony behind him. As soon as it was noised abroad that he had seen an angel, persecution arose. The angel told Joseph to inform his friends of what he had seen and heard, and they would believe his words, and they did believe him; the words of the angel were fulfilled. Here, then, testimony was prophecy fulfilled. From that time up to the present, the Work has continued to spread and increase. Since Joseph Smith departed to another world, slain by a murderous mob, we can see that many of his words have come to pass, and are now fulfilling; but it is needless to tell the Saints of these things, as they already know them, and the rest of the people are indifferent to them. Beloved Saints, I thank you for the kind reception you have given us, may God bless you and keep you in his holy Truth. To the honest-in-heart I would say, The Millennial reign has already dawned on the earth, divest yourselves of prejudice, and seek unto God for light, for depend upon it if you want to tread the courts of glory, you will have to obey the requirements of the Gospel of Jesus Christ, for he who seeks to climb up any other way than that He taught, will be accounted a thief and a robber. We bear testimony of the Truth, and if we were to testify of that which is not true, we would be convicted of perjury before God. Get acquainted with us, that you may know us and our motives. It is said in the Scriptures that the time would come when men would teach for hire and divine for money. We do not want your money. Our Elders leave their homes and families to come on missions, and sometimes when they return, they find their affairs in a very scattered condition. I, myself, disposed of a farm in order to get me an outfit to come to this country. I wish, sometimes, that I had the wealth of the world to spend in the Work of God. Since I came to these lands my heart has been made glad, because I have met with friends who are seeking to do right on every hand. The Gospel makes us warm friends, and causes the evil and wicked to become our bitter enemies. My heart is full of blessings for you, my brethren and

sisters. I can sympathize with those of you who are in adverse circumstances. Let us be united in doing good. I want to see the kingdom firmly established on the earth, the Zion of our God brought forth, and

all come under Emmanuel's sway. Then shall there be liberty of conscience, and peace shall extend from the rivers to the ends of the earth. Amen.

THE ACQUIREMENT OF INTELLIGENCE AND WISDOM.

It is generally understood, not only by the Saints in Zion, but also by the Elders of Israel who are abroad in the earth preaching the Gospel, that all knowledge and intelligence that has been revealed by the Almighty from the heavens, must eventually be given to the Saints of the Most High, as they are the legal possessors; and, while they are scorned and derided by their enemies, they are planting the standard which will revolutionize the world. As the Poet says, "God moves in a mysterious way his wonders to perform," &c., but how plainly manifest is this to his children when their minds are lit up by the Spirit of revelation, and they look forward to a time when all the wisdom once possessed by the Gentiles, reverts to its legal heirs.

Our aim, at this time, is to show how the great Work is to be accomplished. From proofs which are patent to all, it will be seen that God works with the material he has on hand. When Lehi left Jerusalem with his family, and arrived at the great waters, God commanded him to build a ship, that they might cross to the promised land. His son, Nephi, had sufficient faith to obey the Lord, and yet, inexperienced as he undoubtedly was, despite the contempt and sneers of his elder brethren, he built a vessel entirely—one that bore them "safe to the promised land." From the virgin ore he made iron, the forest trees he fashioned into timbers, and with his own hands, directed by the wisdom of the Almighty, he succeeded in his apparently insurmountable task.

If Nephi had given way to unbelief, like Laman and Lemuel, no vessel had ever been built for their transportation, and the Lord would have withheld, for non-compliance with his

commands, the blessings promised unto them. In this instance we see it took manual labor to do the work. God ensured success if they had faith to undertake it. This single instance shows how God accomplishes his Work, and we think to cite a case already past, is an excellent method of conveying to the minds of our readers ideas of similar events yet future, a finger-board which cannot be mistaken. All true knowledge is given by our Father in heaven, and when the Spirit of the Lord quickens man's understanding, every day's experience brings him nearer the pure fountain of intelligence. In this light do we view the Elders of Israel. Through them He purposes gathering in the combined knowledge of the world, and He will give them power to accomplish this provided they labor like Nephi, nothing doubting, for God has spoken. Many of the sectarians believe that when Jesus appears, matters of dispute will be taken away—that all people will know him and immediately become reconciled one with another; but that until he does come, they can disagree and cavil over his words and those of his Apostles, up to the very hour of his second advent. Amongst us, as a people, this doctrine is simply folly, for we know those who receive the welcome plaudit of "Well done, good and faithful servant," &c., must labor most faithfully for it, like Abraham of old; and yet, some portion of the Saints are (not wilfully, but ignorantly,) cherishing ideas which cannot bear the scrutiny of reason with any more probability of success, than can the popular fallacy which I have previously mentioned.

The Scriptures inform us that all men are to be judged according to their works. From this standard we

will view the characters of some who are seemingly strong in the faith. In our visits amongst the people, we have casually picked up the *STAR*, or perhaps the *JOURNAL*, the outside begrimed with smoke and dirt (probably they are the issue of weeks previous), and the inside almost as free from such particles as when they left the press, so careful are they of the words of the Almighty, that seemingly they deem it sacrilegious to desecrate the pages with the horny hand of labor. Other works of the Church are also neglected, and they suppose that once reading a revelation is sufficient for them to thoroughly comprehend the meaning of its Divine Author. No persons ever act or feel in this manner who are in the faithful discharge of every duty. If they attend church and pray unto God fervently, he opens their minds, and they are able to comprehend, to some extent, the vast amount of knowledge yet to be acquired by the Saints of the Most High. God gives unto us wisdom to aid our circumstances here on the earth, and we are as children that have scarcely learned the first letters of the alphabet. Now, for us to neglect to treasure up that wisdom and intelligence which the Almighty tenders unto us in this sphere of life, will be to place ourselves in the same position that a child would be in when presented the 4th reader instead of the alphabet. He could not fathom a single idea contained therein — no intelligence would shine from the printed page — and so, if we neglect our privileges here, we cannot continue in the same class with the faithful.

The Elders have great facilities for gaining a thorough knowledge of human nature, and this we consider equal to a complete knowledge of letters; a man thoroughly versed in these things only wants the Spirit of the Lord to become a second Paul. True, the Elders have many privations to endure, but they serve to strengthen

them, by keeping before their eyes their entire dependence on a superior Being, and they fully appreciate the good when received. Royalty cannot fully appreciate the luxury which surrounds it on every side, no more than he who has never experienced a moment's sickness can fully appreciate health; it is the knowledge we gain here in this world that will make us understand the goodness of God when he crowns us with immortality, and gives into our possession all things.

Ingratitude is one of the basest of crimes, and the children of men would be guilty of this unless prepared by the education they obtain here. It is presumable that the Elders, without exception, pray in secret to the Lord that they may be mighty in expounding his Word to the world. This is right, and also is a duty required by the Lord. The sure and never-failing method in which to gain this point is, shun the very appearance of evil — seek to learn from good books and profit by the experience of to-day. Unitedly the young men of Israel can carry all before them, and the time it takes to educate one will educate all of us, if we apply ourselves equally to the task. We say unto the young men who have left their homes to preach the Gospel, Seek, by every laudable means, to gather intelligence. God requires it of you and of me; and if we will not do as he bids us, others will be found who will do so, and who will gain what should have been our place. This is the manner in which God intends gathering the wisdom of the world to Zion; and when the Saints are sufficiently imbued with knowledge, our Savior will make his appearance. "Then will the knowledge of God cover the earth as the waters do the mighty deep," and, When that great day is ushered in,

May we each bear a noble part,
With songs, join in the glittering train,
From Jesus ne'er again we'll part.

B. Y., JUN.

Many regard themselves as moral, disinterested, truthful and gentle, merely because they inexorably insist that others shall be so.

The man who is perplexed by religious doubts, should be advised to care himself, not by the physic of reading and controversy, but by the diet of holy living.—
KEBLE.

PURITY OF THE GOSPEL.

BY ELDER SEPTIMUS SWARS.

The human mind appears to be so formed as to be continually stretched out in meditation upon something pertaining either to our present existence here upon the earth, or wandering back to the time when the spirit had not an existence in a fleshly tabernacle. It is either reviewing the past, or attracted by some object of interest pertaining to the present, or looking forward with anxious expectations to the unknown future, and forming in the imagination things which may, or may not transpire in time to come. Thus it is constantly engaged in profitable or unprofitable contemplation. It is by no means an unreasonable assertion to make, that the future destiny of an individual is often determined by the things the mind is allowed to dwell upon. A thought is first conceived in the mind, and from it arise actions. If an evil thought is conceived and harbored, it will lead to evil actions, and *vice versa* it is the same. If the mind is constantly ruminating upon base and immoral things, it is likely to lead the person thus indulging into practices of a wicked and demoralizing nature, and, if not curbed, may eventually lead such a person to place a low value upon virtue, and he or she may become so habituated to indulging in sinful practices, until that monitor within, called conscience, will become so seared and hardened, that it will cease to perform its necessary functions, having been repeatedly disregarded when it has sought to admonish. If a man's mind is always bent upon the acquirement of riches, it will naturally create such an intense desire within him to possess wealth, that anything else will, to a greater or less extent, be lost sight of, and that unnatural desire will become the prevailing feature of his character. If the mind loves to dwell upon purity and holiness, and is encouraged in these meditations, the result will naturally be that the soul will become enlarged and the mind ennobled and expanded,

and the effects thus produced will have a tendency to make man what the Creator intended he should become when he endowed him with the wisdom and intelligence he possesses.

There is one topic upon which the human mind can at all times meditate and derive benefit therefrom. It is a theme which will always lead to purity of thought and exalted action, and will cause those who make it their constant study to hate vice and love virtue. Because, while it shows vice in a form really disgusting and loathsome, it throws a light upon virtue which makes it appear truly admirable and lovely. It is the Gospel of Jesus Christ which has within itself purity and perfection—a plan so devised that it will admit of no improvement by the wisdom of man, for it emanates from the fountain whence comes all wisdom and intelligence that man ever did or ever will possess. If we take it as a whole, or dissect it and take its principles one by one, and analyze them, we see upon every part stamped indelibly the mark of perfection. It has emanated from God, and bears upon every feature the impress of Divinity. The more the human mind becomes familiarized with it, the more it will as a system be admired. The soul will be drawn out in adoration to the great Creator and Designer of such a glorious plan for the redemption and final exaltation of mankind. It is in itself so Godlike, that every one who has implanted within them the attributes of the Deity, much as they are made acquainted with it, appreciate and revere it. It testifies so strongly to the perfection of that infinite Being whose coming it precedes and foretells.

Reflecting men in looking upon the degradation the human race have fallen into, the rapid growth of vice upon the earth, and the rapidity with which the so-called Christian world is sinking, apparently, into irretrievable ruin, have formed societies and striven, though not very successfully, to raise

the mind of man from the grovelling things of this wicked world, to the contemplation of things that will ennoble his soul, and cause him to return again to something like what he was when first placed upon the earth to perform the mission assigned him by his heavenly Father. There was a time when the ignorance of the people generally, was thought by some to be the reason why they were so rapidly sinking unto sin and iniquity, and therefore, during the last century, many schools and academies and literary institutions were founded, and religious systems one by one sprang into existence, with a view of giving the poor greater advantages in education, and also in religious teachings, than they previously had. But has this stopped the current of human degradation? It is a lamentable fact that these advantages which might, if rightly applied, have been of inestimable benefit to society, have been abused, and apparently have served but to propel men on with increased velocity in their downward direction. The expectations of religionists and of philanthropists have not begun to have a realization, and it must be admitted, that with all the labors of religious teachers, society, religious and non-religious, is travelling the downward road, giving unmistakable evidences that human wisdom, unaided by God, has, until the present period, been entirely unable to devise measures to check the tide of iniquity which flows on so rapidly and uninterruptedly, and place man upon that path which will lead him back into the presence of his Maker. The eloquent discourses so often listened to seem to be like "sounding brass and a tinkling cymbal," apparently making no more impression upon the minds of the people, which shows there must be something radically wrong somewhere. There doubtless have been and still are many good men, who desire to benefit their fellows, but they too often defeat their own object by not listening to the duly authorized servants of God, preferring to experiment with their own wisdom without the interference of our Father. But the Lord seeing the state of his children upon the earth, and the

futility of human efforts to regenerate themselves, was moved with compassion towards them, and condescended to reveal the Gospel in all its purity, pointing out the road to eternal felicity. As soon as this Gospel message was announced to the world, and men dared to declare again that God had raised up a Prophet in fulfilment of the predictions of his servants who lived in ages past, the very ones who pretended to be first and foremost in the great cause of human redemption, immediately commenced to oppose the plans of the Almighty, and placed a wrong construction upon the principles of truth; and they have labored assiduously to show, by their superior wisdom, that He could not be the Author of such a work, there being not the slightest necessity for His interposition. They commenced to dictate rather than to be dictated to by the Almighty. Our enemies have published it to the world, that the teachings and practices of the Latter-day Saints are an abomination to the Lord, and are calculated to deprave and debase the human family—to rob man of every virtuous and moral principle. They have asserted that polygamy is only to give license to licentiousness, and to serve as a religious cloak beneath which to practice all manner of abomination of which it is possible for the human mind to conceive. But if the people will look at the religious world, where there is said to be so much enlightenment, and witness there the depravity which exists, they will find but little cause to talk against a principle as pure in itself as polygamy. It is one of the links which forms the chain of the Gospel, and one of the principles which God has revealed that his purposes may be brought about upon the earth, and, if properly used, will have a tendency to put down immoral practices. By it the moral standard will be raised, and virtue, instead of being scorned and ridiculed, as too often is the case at the present time with Christianity, will be estimated at its proper worth. But those whom the Adversary of all Truth makes use of to carry on his work and perpetuate his reign, are ever ready to take advantage of what the Lord reveals for

the salvation of his children, and they place their own construction upon them. But to the pure-in-heart the Gospel shines in all its brilliancy, enlisting their attention and commanding their admiration. They *know* that it is not a "cunningly devised fable," but a system of purity and holiness worthy of the attention of the great and noble as well as the meek of the earth.

If the Latter-day Saints live in accordance with the teachings they receive, they will never do anything wrong, and the purity of the Gospel will be exemplified in their conduct, for it teaches them to be honest, chaste, virtuous, and kind to all—to carry out that golden rule of our Savior, Do unto others as they would that others should do unto them. These things the Saints are endeavoring to carry out in their lives, and they will compare favorably with any community upon the earth. A cause is to be judged from the effects it produces. In this manner we are able to judge of the Gospel, and to see its purity. If we take a cursory view of the Gospel and those who have received it, we can see the good it has done them. We perceive a steady but gradual improvement. They advance step by step up the ladder which leads to purity and perfection, leaving the sinful practices of the world to follow something nobler.

We do not wish to state that because the Gospel is within itself pure and Godlike, that all who are connected with it are the quintessence of perfection, for they are not. Jesus said the Gospel was like a net cast into the sea, which brought forth

fish of all kinds. But there has to be a day of trial, when everything that is not pure will be removed, and nothing but the pure will remain; and many who may to-day help to form the body of people called Latter-day Saints, will not be able to pass through the fiery ordeal which lies before them; and even those who may be able to live so as to gain celestial glory, may to-day be guilty of many follies, and at times act inconsistent with their profession. But that does not alter the purity nor truth of the Gospel as a system, nor diminish its power one particle; it remains unshaken. When men do wrong, it is a departure from, and not an observance of the principles of the Gospel. It would be inconsistent to suppose that the Truth would have such an effect upon a man as to change him in the twinkling of an eye, or during the short period it takes to perform the ordinance of baptism. It would be just as consistent for a man to expect that the first day he sent his son to school, he would become perfect in all the branches of education. The parent looks for no such result, but expects his child to advance step by step, and looks for his proficiency to be proportionate with his teachings. So it is with the Lord and his Gospel. He expects his children to advance as the principles are taught unto them. He reveals here a little and there a little; and just in proportion as these principles are observed will they benefit mankind, and cause them to assimilate nearer to the pattern which was set them by the Savior when upon the earth.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 792.)

HISTORY OF

WILLIAM E. McLELLIN.

"William E. McLellan was born in the State of Tennessee, supposed in 1806. He heard the Gospel preached

by Elders Samuel H. Smith and Reynolds Cahoon, while they were on their mission to Jackson co., Missouri, in the summer of 1831. He wound up his business and followed them to Jackson co. While on the

way he was baptized and ordained an Elder. He visited Kirtland, Ohio, in the Fall.

At his request, Joseph Smith inquired of the Lord concerning him, and received a revelation (dated Oct. 1831. Doctrine and Covenants, 3rd European edition, page 233, sec. 75.)

The history of Joseph Smith says that "William E. McLellin, as the wisest man in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world."

In the winter of 1832-3, he performed a mission, in company with Elder P. P. Pratt, through Missouri and into Green co., Illinois, where they preached with much success.

In a revelation given March 8, 1833, the Lord said, "I am not well pleased with my servant William E. McLellin."

He was one of the corresponding committee in behalf of the Saints, to confer with the Jackson and Clay County Committee, in trying to settle the Missouri difficulties.

July 3, 1834, he was chosen one of the High Council in Clay co., Mo., and on the 9th started in company with the Prophet Joseph from Missouri to Kirtland, Ohio.

He was an assistant teacher in the school of the Elders in Kirtland, during the winter of 1834-5.

He was chosen one of the Twelve Apostles, at the organization of that Quorum, and appointed one of their clerks.

On the 27th and 28th of March, 1835, he held a public discussion on the divinity of the Book of Mormon, at Huntsburg, Geauga co., Ohio, with J. M. Tracy, a Campbellite preacher. On the 29th Joseph Smith preached

at the same place, after which six were baptized.

With the Quorum of the Twelve, in the spring of 1835, he went on a mission to the east, and baptized five. While upon this mission he wrote a letter to Kirtland, casting censure upon the Presidency, for which he was suspended from fellowship.

Sep. 25th, he arrived in Kirtland, and on the same day met with the Council of the First Presidency, when he confessed, was forgiven, and restored to fellowship.

He attended the Hebrew school in Kirtland during the winter of 1835-6, and officiated as clerk of the Twelve.

He came before a Bishop's Court on Friday, May 11, 1838, where he said he had no confidence in the Presidency of the Church; consequently, he had quit praying and keeping the commandments of the Lord, and indulged himself in his sinful lusts. It was from what he had heard that he believed the Presidency had got out of the way, and not from anything that he had seen himself.

He was cut off the Church for unbelief and apostacy.

Since he has been cut off from the Church of Jesus Christ, he has tried to establish a church of his own, that he might be the head thereof, but without success.

He took an active part with the mob in Missouri, in robbing and driving the Saints. At the time Joseph Smith was in prison, he and others robbed Joseph's house and stable of the following property:—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of valuable books, a horse and gig, harness, saddle, bridle, &c.

While Joseph was in prison at Richmond, Mo., McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet. Permission was granted on condition that Joseph would fight. The sheriff made known to Joseph McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms.

McLellan was a man of a superficial | He adopted the profession of medi-
education, though he had a good flow | cine."
of language.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 17, 1864.

THE RELIGIOUS NATURE OF MAN USED BY SATAN AS A MEANS OF HIS OVERTHROW.

MAN is naturally and pre-eminently a religious being. As his intelligence is greater, and as his reasoning faculties are more perfectly developed than are those of any other portion of the animal creation, so proportionally is intensified his desire to worship a superior Being. He views life, and from what he sees and knows he establishes hypothesis, and reasons to higher and more perfect laws than those with which he is conversant. He perceives that even upon this earth intelligence is classified and ascends in regular gradations from the lower to the higher order of existences, and from this fact he establishes in his mind an axiom or a belief, that this ascending scale of wisdom cannot possibly end with human life upon this earth, but must penetrate beyond the known, to that state of which we know nothing but by the revelations of the Lord and that true light "which lighteth every man that cometh into the world."

From his knowledge thus acquired of the existence of a Supreme Being, arises man's desire to worship him, for he cannot look upon anything more mighty than himself, without accrediting to it the power to injure him, should the necessity or the desire of doing so once be formed. Hence, strange forms and ceremonies are instituted among men, to propitiate the favor and to turn away the wrath of whatever being their superstition may lead them to venerate and worship. Free agency being one of the inalienable rights of man, he has used it in the freest and widest sense, and has pushed, even beyond the verge of impiety, his researches into the will and purposes of the Almighty.

Satan, the arch enemy of the Son of God, is a subtle as well as an unscrupulous adversary to all principles of truth. He knows all the weak, as well as the strong points of man's character. Determined upon the accomplishment of a certain purpose, the overthrow of the kingdom of God, he will stay at no means to bring it about, and he pitches upon those salient points which bear the closest resemblance to virtue, but which conceal the rankest vices. There is outwardly but little difference between the resemblance of hypocrisy and true religious fervor. So long as he can get man to pass by the substance and grasp at the shadow, he is content, for that is upbuilding his kingdom and not

that of the Father, and one volunteer to his ranks lessons so much, relatively, the strength of his opponent, and furthers his own nefarious designs.

We thus see that it is upon this religious element, underlying all the nature of man, that Satan works, and that it is from the misapplication of a really virtuous and exalting desire, that he hopes to overthrow the Gospel plan of salvation. So far he has, in the history of mankind, been eminently successful in his designs, but a change must necessarily ensue. We see upon the earth at the present time hundreds, nor would we be far wrong did we say thousands, of different religions, sects and parties, all more or less actuated by the same desire, but directed by different degrees of intelligence and of light. The Bramin, the Buddhist, the Mussulman, as well as the more enlightened Christian, each believe in the existence of a Being powerful and omnipotent; but they do not worship him in a similar manner. The Bramin believes just as sincerely in the performance of certain pilgrimages, and strange, unnatural rites, as does the Mussulman in the sanctity of his prophet, Mahomet, or the good Catholic in the telling of his beads and in the efficacy of his confessions. But will the performance of those things procure unto mankind salvation and exaltation in the kingdom of God? We unhesitatingly and unreservedly say they will not, for there is unto the children of men but one God, one Christ, one faith, one baptism, and strait is the gate and narrow is the way that leadeth to eternal life, and few there be that find it. Who, then, is the originator of those delusive systems? Why, Satan, for he knew that the nature of man would never be satisfied without some system of worship, and to still the cravings of nature and the cries of conscience, he introduced them upon the earth.

Satan cares not how near man comes to the true manner of worshipping the Father, so that he fails in some particular part. He knows that so long as man possesses not the true keyword, he is as securely debarred from heaven as though he were still more ignorant? So long as man has not progressed so as to no longer be subject to sin and death, so long has Satan it in his power to tempt him, and if unwary, to cause him to fall from his high estate. But, let him once master, or in other words, let him once overcome sin and death, and they no longer possess power over him, and Satan finds not the elements upon which he is accustomed to work, consequently is at fault.

We find mention made, in the Sacred Book, of a "refuge of lies," which, in the last days is to be swept from off the face of the earth. A refuge is a place of safety, and as the true Gospel plan leads to the only eternal abiding-place of safety to be found, so are its imitations the "refuge of lies," which Satan has introduced upon the earth to satisfy the scruples of men, thus leading them captive to his will. The difference of religious belief constitutes, or forms, for different individuals, a salve or a pretext, beneath which they take refuge from the scorpion stings of an accusing conscience. They may not, perhaps, count or look upon their principles or professions as lies, but they are none the less disastrous unto them than if they were; for, though it may be blindly, they are following a path which leads them to the frightful abyss of perdition.

But, the day is to come when this "refuge of lies" is to be forever swept away, and we are to be known as we really are, and to know as we are known. When, instead of the uncertainty and darkness which now exist among mankind, the crooked way is to be made straight, and every doubt is to be removed from our minds. When the Spirit and knowledge of God will cover the earth

as the waters do now the great deep. When our follies will be known unto ourselves and be made manifest, to our shame, unto the Lord.

It will be at this time—on this great day of change and judgment, that man will stand before the throne of God to receive reward or punishment for all the actions he has performed here in the flesh. His eyes will no longer be blinded by prejudice, nor will his judgment be bound down by tradition, and he will know himself as he really is. If he has been sinful, he will see himself in all his deformity and loathsomeness. If he has rejected the message of salvation offered by the humble, despised servant of God, while upon the earth, he will clearly perceive his folly and its lamentable extent. He will then have no "refuge of lies" to retire to, beneath which to hide his remorse and shame, nor can he claim compassion at the hands of the Power he has impiously scorned and sacrilegiously defied. It is while under this tremendous anguish, while beneath this load of shame and infamy, that words of condemnation and of judgment will issue from the lips of Him that sitteth upon the throne; for the Revelator has said, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

It is when mankind perceive the glory and the majesty of the great King of heaven, and while undergoing the tortures, the stings their own consciences impose upon them in consequence of seeing and realizing the extent of their own deformity and the certainty of their condemnation and punishment, that they will call on the rocks and the mountains to fall upon and hide them from the gaze of Him that sitteth upon the throne. They will in their own feelings be condemned, for they will know that they merit nought but the severest chastisement for their perverse and determined abuse of their former privileges and rejection of the Gospel. How necessary that men should build upon the Rock—that men should understand the importance of being prepared for such a day, that good actions may predominate over evil ones, and reward instead of punishment be won.

How can we, while we assert that there is but one way to a perfect exaltation, boldly declare that we alone are acquainted with it, and that all other religious systems are but departures from it, invented by the Adversary to satisfy this desire, inherent in man, to prepare for a future state? Not by the reasonings of human wisdom alone, nor by the rules the experience of academicians and reverend divines have invented as tests of godliness. It is the stress laid upon the certainty of this experience and the pride engendered thereby, that is really the greatest stumbling-block that can be placed in the way of faith. The Adversary uses this pride as a lever to move man towards the entire rejection of the Gospel. We have a greater and more infallible test of the Truth and guide to salvation, than all the combined wisdom of the learned men of every age upon the earth. We have the voice of reason, of holy angels, and the voice of God. We judge a tree by its fruits. The fruits of the Gospel are faith, virtue, union, peace, love, joy and abiding happiness. We have the voice of revelation through the influence of the holy Spirit, or by the communion of angels, to tell us the truth, and to point out the path in which we should tread. We promise this knowledge and this peace unto every son and daughter of Adam who sincerely desires and will take the necessary steps to secure it. We

do not, however, promise this of ourselves, nor as the result of our own wisdom—it is the gift and offering of our Savior unto man. Yet, this great blessing of eternal life, eternal happiness, peace and joy, must be bought with a price—not of wealth in jewels, not by fame, station, or worldly influence, but by *obedience* to the simple requirements of our Lord and his Christ.

ABSTRACT OF CORRESPONDENCE.—SOUTHAMPTON CONFERENCE.—Elder E. F. Bird wrote from Southampton on the 26th ult., as follows:—“I have just returned from my visit, to the Channel Island’s Conference, where I found a people willing to listen to the instructions I gave, and I thank the Lord for that portion of his Spirit that accompanied me, and I have every reason to believe there is much good to be done there. While there I baptized one, and should have baptized several last Monday evening, if the weather had permitted. I held frequent meetings, which were well attended by Saints and strangers, quite a lively interest being awakened. Brother J. E. S. Russell arrived on the 22nd inst., and both he and myself are confident there is a good opening for an increase of the Work. It requires kind treatment and a humble spirit, and the power of darkness must give way to the glorious truth of the Everlasting Gospel.”

NEWS FROM CONFERENCE. — CARNARVONSHIRE CONFERENCE.—We have received minutes from Elder Amos Clarke, of a Conference held in Rhosllanerchrugog, on the 20th ult., at which were present—Elders William H. Waylett, W. S. Phillips, Edwin Price and Thomas P. Green, and several local Elders. Their number during the present year had not been added greatly to, but the Saints themselves were feeling well, and enjoying the spirit of their religion. The instructions given were very seasonable and well calculated to do good to the Saints.

NEWS FROM HOME.

We clip from the *Telegraph* the following items:—

THE VIRGIN AND COLORADO.—On Monday afternoon there was a meeting, at the Historian’s Office, of persons called upon to assist the Southern Mission. The house was crowded and considerable interest was manifested in the enterprise of developing the resources of the southern portions of the Territory. It was agreed that a large storehouse should be built at the head of navigation on the Colorado, for the reception and storage of goods. Shares of \$1000 were decided on, and fifteen were taken within a few minutes. Some of the merchants appeared ready to invest in a cargo of goods to be brought up the Colorado, and thus demonstrate, forthwith, the practicability of that route for importation and for emigration. It is probable that workmen will be on the site which may be selected and be at work upon the building within a few weeks. A determination was also evinced to make settlements as near to the point of debarkation as practicable. The share holders in the storehouse will convene at the Eagle Emporium, East Temple Street, on Thursday at 7 p.m.,

and the missionaries and persons called in general will hold another meeting at the City Hall, on Tuesday at 2 p.m., the Historian's Office having been found too small to accommodate them all. The missionaries now ready to start South, are not expected to be hindered or retarded in these arrangements by any further movements in this city, but to follow out the arrangements they have already made.

THE STORM.—In the northern part of this valley, where the storms often whisk things around without ceremony, the late big blow was more severe than in this city. Mr. Anson Call lost a roof, and barns and buildings in general of others were roughly handled and stripped of some particular or another. Owners of vehicles on the road, and drivers and passengers considered themselves particularly fortunate as long as they and their conveyances maintained their equilibrium, however tremulously. It is described as being considerable of an acrobatic feat to keep one's seat in a wagon in that section spite of the gusts and gales. A gentleman in last night from the north says the storm of Sunday and Monday made fearful havoc with everything. Fences down, hay stacks topless and not a particle of dust left on the road.

THE EMIGRATION.—Winter cast an ominous frown over surroundings yesterday morning, shaking out a more than desired quantity of snow on the mountains and melting a part into a gentle rain, in the valley. A great many wishes &c., have been "offered up" that the entire emigration might reach here before the "storms" begin to pay their periodical visits. Capt., Snow's train is still behind, and we would be pleased to note its safe arrival, which we hope to be able to do in a few days. The Bishops and their assistants have had a stirring time since Capt., Hyle's train got in, enormous quantities of meat, pies, bread, potatoes and other consumables having been "taken up" through the Wards and "put down" with considerable gusto by the arrivals on emigration square. Such material comforts are very acceptable after "enjoying" a trip over the plains and through the mountains and arriving with the thermometer ranging downwards with chilling celerity. We paid a visit to the "square" yesterday afternoon and found Col., Little and "everybody" busy ministering to the wants and comfort of a few of the emigrants who still remain there, waiting opportunities of leaving for other parts of the Territory. Comfortable tents are ranged in goodly order and the occupants seem pleased with and appreciative of the care bestowed upon them. Every credit is due to Bishop Hunter and his Counsellors, and to the Bishops generally and all who participated in the affair. Apart from anything of a religious character, the act is one that speaks to the best feelings of human nature and is worthy of commendation from every one who admires and appreciates deeds of charity and kindness.

Captain Snow's train got in on the evening of the 2nd of November.

CORRESPONDENCE.

AMERICA.

Great Salt Lake City, }

Oct. 19, 1864. }

Presidents Daniel H. Wells and

Brigham Young, jun.

Dear Brethren,—Your welcome fa-

vors (brother Brigham's of August 17th, and brother Daniel's of August 27th) have both been received and perused with interest. The mails from the east, for some months back, have been almost entirely interrupted, and

the letters mentioned are the only ones which have been received from you since your arrival in England. The information which is contained in your letters respecting your health, movements since reaching your field of labor, and its general condition so far as you have had opportunity of observing it, is satisfactory and pleasing.

My last to you was written August 31st, just as I was on the eve of starting on a trip to our southern settlements. That letter I have had duplicated, and send it herewith, thinking that, through the irregularity of the mails, you may not have received the original. As I then contemplated, I started on the 1st of September, accompanied by brothers Wilford Woodruff, John Taylor, George A. Smith, Ezra T. Benson, Lorenzo Snow and Franklin D. Richards, of the Twelve, from this city, and brothers Orson Hyde, Amasa M. Lyman and Erastus Snow joined the company on the road. Besides these, there was a large number of other brethren along, and as we passed through the settlements, there were constant accessions made to the company. We held meetings in the settlements both going and returning; thirty-seven settlements being visited, and one hundred and twenty-four discourses delivered. From Cedar City we travelled via Pinto Creek to St. George, and crossed from there through Washington City to Toquerville. From there we travelled up the Virgin to Grafton, returning to Toquerville. As we came back we passed through Sanpete, and in coming down Spanish Fork canyon to Springville, on our way home, we had an escort of about one hundred vehicles and three hundred horsemen. The Saints in the settlements enjoyed our visit very highly, and the teachings which were imparted unto them by the various speakers were rich and edifying, and such as were adapted to the circumstances of the people. We had a brass and stringed band of music which accompanied us from Nephi on our entire route south, which enlivened our journey and was very agreeable to the people. On our return to the City, on the 29th ult., we had the pleasure of meeting my son

Joseph A., and the brethren who travelled in company with him, near the Mousley farm. He and his company came in from the east simultaneously with myself and company from the south, and we thus met and proceeded to my office together.

Our Semi-Annual Conference commenced on the 6th inst., and continued until the evening of the 9th. The weather was very propitious, admitting of a general attendance of the Saints, and the Conference was very numerously attended. The Spirit of the Lord was abundantly poured out upon speakers and hearers, and all rejoiced together. This Conference has been one of the best that we have ever had; much precious instruction has been imparted, which, if treasured up and practiced by the Saints, will be of invaluable benefit to them.

At one o'clock in the afternoon of the 10th instant, the members of Zion's Camp met in the Social Hall, and partook of a fine dinner and supper prepared for them by Bishop Hunter and his Counsellors. The assemblage did not separate until about two o'clock in the morning of the 11th. Dancing was carried on with great spirit in the early part of the meeting; but, later in the evening, addresses from various ones of the brethren were listened to with great interest, and were preferred to the dancing. It was a very pleasing and highly interesting re-union of Zion's veterans for the first time in thirty years, and many reminiscences of the journey of the Camp were dwelt upon, which excited varied emotions in the breasts of those who were present. The meeting was so much enjoyed that we all felt that the Camp should in future meet once a year, and it therefore adjourned until the same day next year. There were fifty-four men and four women present at the meeting, out of the sixty-three known to be in the Territory who went up to Missouri in Zion's Camp.

My son John W. Young and Elder George Q. Cannon arrived in good health and spirits in this City on the 10th inst. They were the first through passengers—with the exception of Ben Holladay and Warren Leland—from Atchison since the interruption of the

stages by the Indians. The stages are now regularly running through, from that point to this, without any serious interruption.

The Indian difficulties at the lower end of the road have not interfered with the travelling of our companies. Captain Preston's train (the first ox train) reached here Sept. 15th, Captain J. S. Rollin's on Sept. 20th, Captain William S. Warren's on the 4th instant, and Captain Samuel Canfield's on the 5th inst. There are two trains still on the road (Captain William Hyde's and Captain Warren S. Snow's) which are expected to reach here on the 26th and 29th inst. By a telegram from brother Joseph W. Young, dated Ham's Fork the 16th inst., I am informed that Captain Hyde's company was then there, and Captain Warren S. Snow's was expected to encamp that evening at Green River. Brother John L. Smith arrived from brother Hyde's train to-day, in good health, and reports that the sickness which has been rather prevalent in that train is decreasing, and it is probable that as soon as they can reach our settlements and obtain vegetables, it will entirely disappear. By letter from Captain Warren S. Snow, we learn that Elder John M. Kay died on the 27th of September, after an illness of about three weeks. Just before his decease he appeared to be improving in health, and hopes were entertained for his recovery; but these were doomed to be disappointed.

It is our intention to immediately select brethren and send them down to the head of navigation on the Colorado River, near the mouth of the Rio Virgin, to establish a settlement and build a storehouse there. We contemplate the probability of our emigration coming to this Territory, sometime hereafter, by the way of Aspinwall and the Isthmus of Panama, and from there up the Pacific to the mouth of the Colorado, and thence by steamer to the before-mentioned settlement, if everything works favorably. For the speedy transit of the emigration

by this route, it may be necessary for us to purchase and own our own steamers, unless, indeed, a suitable class of vessels can be chartered at satisfactory rates to perform the service; but this is an after consideration. The best time for the emigration to leave England and have an early start by this route, should it be adopted, will doubtless be in January and February; but this is a matter that we shall not act upon at present.

By a letter from Joseph H. Smith, recently written from the Sandwich Islands, we learn that a friendly chief there—he who owned the land on which the natives gathered, and where Gibson has been operating—has offered the brethren a good tract of land, suitable for a plantation and settlement, on the Island of Oahu, consisting of 15,000 acres, for \$2,000. I have written to brother Joseph F. that, if the land be as good and as suitable for a plantation and settlement as represented, to close for it, and draw on me for the amount.

Brother Francis A. Hammond, who is familiar with the Islands and the people, has been appointed a mission to those lands. He will establish a tannery there, and as soon as practicable, commence the cultivation of cotton and sugar-cane, and other productions. An effort will be made to gather the people, and to teach them to labor and to exert themselves for their own support and development and exaltation, temporally and spiritually. Brother Hammond will probably take stage from this place and proceed by the quickest conveyance to the Islands. If we carry out the contemplated mission, his family and some few others will follow.

Praying the Lord to bless you and your co-laborers with all the qualifications and power necessary for the proper magnifying of your high callings, and desiring you to accept my love to yourselves and families, in which brother Heber joins, I remain as ever your brother in the Gospel.

BRIGHAM YOUNG.

THE MIND.—The Almighty gives mind, man can only give example and education. The natural minds in men are like the natural fields in agriculture. There is every degree of fertility, but they will all grow noxious weeds unless cultivated and cared for.

VARIETIES.

Secrecy has been well termed the soul of all great designs; perhaps more has been effected by concealing our own intentions, than by discovering those of our enemy.

Humanity toward a subdued foe is as noble as the valour displayed in encountering him.

DIED:

In Tredegar, Monmouthshire, November 21st, 1864, of scarlet fever, Sarah Jane, daughter of Thomas Jones, aged 2 years and 10 months.

POETRY.

REFLECTIONS ON THE GOSPEL.

'Tis painful to the heart to think that man
Should, so despise Truth's world redeeming plan,
And mad with anger strive to overthrow
The Gospel sent to vanquish sin and woe;
To raise man from his low degraded state
And give him power to grasp the good and great,
Of principle by which he can ascend
To heights where bliss and being never end;
Where unity of purpose shall prevail
And freedom, peace, and virtue never fail,
Sweet'ning existence as we upwards soar
To gain by merit, life for evermore;
And by our walk in virtue's paths obtain
Complete success o'er Satan's direful reign:
Thus gaining access to eternal bliss
Decked with the garlands—Truth and righteousness.
Think not vain man that thou canst e'er enshroud
Truth's radiant beams by falsehood's sombre cloud.
Truth shall develop—error melt away
As snow before the full orb'd king of day,
The truth revealed in latter days shall stand,
Shed forth its rays—illumine every land:

Display its power—unfold its majesty,
Till each devoted heart, from sin is free,
And groaning nature is redeemed from pain,
And blooming loveliness grace earth again;
And man, obedient to earth's rightful King,
Triumphal praise with Scraphs proudly sing.
The bare reflection how sublimely grand,
God's word shall reverential awe command;
Be man's chief joy his Maker to obey,
Fair innocence her gladdening fruits display
When want of confidence shall disappear,
Perennial love supply the place of fear,
The lamb and lion down together lie,
Each form in earth breathe praise to God on high.
These are the joys the Gospel will unfold,
With thousands more which tongue hath never told;
Exhaustless boundless as eternity,
Is heaven's matchless saving treasury.
Then Saints unswerving be—Truth's cause defend,
Wear virtue's robe unspotted to the end,
That you may win an heritage below,
When earth's redeemed and wrested from the foe.

Boreland.

JAMES CRYSTAL.

CONTENTS.

Synopsis of Remarks.....	801	Abstract of Correspondence.....	812
The Acquisition of Intelligence and Wisdom.....	803	News from Conference.....	813
Purity of the Gospel.....	805	News from Home.....	813
History of Brigham Young.....	807	Correspondence.—America: Letter from President Brigham Young.....	813
Editorial.—The Religious nature of Man Used by Satan as a Means of his Overthrow.....	809	Poetry.—Reflections on the Gospel.....	816

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AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 52, Vol. XXVI.

Saturday, December 24, 1864

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PUNISHMENT.

BY ELDER GEORGE SIMS.

"The wicked shall be turned into hell, and all the nations that forget God." The wicked should be punished because they have done wrong. Wicked men have injured good ones, and the good ones feel that they should be punished for having done so. The friends of the injured party also feel so. The Lord is our Father, and he sympathizes with his children when they are injured. Holy angels and holy beings have feelings of vengeance as well as benevolence. Thus we read that an angel smote Nabal, who was a churlish husband, a bad master, and inhospitable to strangers. The angel thought his life should pay the forfeit of his ill-doings. We also read that Herod took the glory to himself, when the people said, "It is the voice of a god and not of a man," and the angel of the Lord smote him for his presumption. These men were wealthy, and had long enjoyed their blessings. They were debtors to the Lord for the preservation of their lives, from help-

less childhood till they felt the stroke of death; they were debtors to the Lord for the earth they stood upon, for the air they breathed, and for the waters they drank, for the meats and the fruits they had eaten, and the clothing they had worn. They were ingrates because they were ungrateful for what they had bountifully received—they were unholy and unthankful. Dives, the rich man who turned away the afflicted Lazarus from his gate, was unthankful and unfeeling; he had corrupted the good disposition that he had in his childhood's days; he passed from a state of sumptuous living on the earth, to suffer with thirst in the pit wherein there was no water. Riches had corrupted him, and perhaps his thirst, abject poverty, and deep humiliation as the beggar of Abraham, might work a change upon him, and convert him from pride to humility, from meanness to liberality, from cruelty to kindness, and from forgetting God to call upon his name.

Let us hope that all punishment is reformatory. Nebuchadnezzar appears to have been cured of presumption by losing his reason and eating grass like an ox. Ananias and Saphira were struck dead for lying and dishonesty, and although we hear no more about them now, we may in our future life. Punishment not only satisfies justice, but is preventive and admonitory to others.

The Scriptures are full of examples of punishment. Belshazzar, the king of the Chaldeans, was slain because he honored and praised the gods of silver, and did not glorify the God of Israel. Thousands of the children of Israel were slain because they murmured against their best friend Moses. The cities of the plains were consumed for sins of licentiousness. The antediluvians were destroyed for rejecting Noah and his message. The Jews were scattered for rejecting the Savior, and the American nation is being destroyed for rejecting the Lord's message through Joseph Smith. The punishment of sin is death. Achan was punished for taking away the wedge of gold and the Babylonish garment. The Jews slew their disobedient children. Sabbath breakers were stoned. The Apostle says, when speaking of the judgments that fell upon wicked men, "These things were done for our example," lest we should fall by the same errors. Ambition and rebellion caused the fall of Satan and his followers. To men that search their hearts and discover in them the seeds of sin, the review of those that have been punished warn them not to cherish them. This world is very wicked with these examples of judgment before them, but if there were no records to warn them, they might be worse; and in the future, when we meet with those monuments of judgment, some of them truthfully may remark, My fall saved you, so that justice and judgment will have a claim upon our admiration, as well as love and mercy.

A noted judge once said, "There is a mercy due to the public as well as to the criminal." The law is a terror to evil doers, and it is also the protector of the innocent, and judgment may in time crush out from the sin-

ner's breast his disposition to injure others, even if it does not present to us the best of men. The over-merciful are as numerous as the over-severe, and they are both in the way of establishing law and order. The amputator of a mortified limb saves a life, but is seldom esteemed as much as the Howard that benefits the convict in his prison. The Lord may not appear so benevolent in permitting the American war, but we shall acknowledge his benevolence when peace reigns in the Millennial ages, and the present war is a preparation for a happy future. Punishment and suffering are both necessary for our perfection, or else they would not be permitted to exist. If the disposition to appeal for redress is right, when injured, then it is right to mete out judgment to the injuring party. To inflict injuries upon the innocent all nature declares is violence, but even a child acquiesces in the punishment of the guilty.

Punishment is not cruelty, it only corrects the offender, while cruelty is gratified alike in either torturing the good or the bad. The injured ruler is justified in punishing the offending rebel, and those that would shield the rebel, expose the ruler to every enemy of law and justice. Good laws are good rules established for the good of the people, and the friend of law and order is a patriot to his country, but to oppose law is to hinder human progress.

The unwise in the days of Moses pitied those who were deservedly punished, which was equivalent to accusing the judges of injustice. We may sympathize with the desolation of America, and we may weep over the horrors of a fratricidal war, until we reflect that punishment is not endless, and the sooner they commence the payment of their penalties, the sooner it will be over. A school boy thinks it a privilege to receive his chastisement first, and it may be so with nations. Much as we may admire love, mercy and gentleness, when there is no tongue to slander us, no thief to rob us, and no hand is lifted against us, and little as we may esteem the justice that punishes the evil-doer, yet, when we are suffering from the cruelty of the wicked, then we rejoice

that a God of love is also a being that possesses an opposite class of attributes, and who exercises them for the protection of the lives, liberty and happiness of the righteous. The aggressive faculties are given to us for our preservation and protection—without them virtue would have no shield, helpless innocence no protection, and every right would be trampled under foot. If moral evil did not exist,

then judgment and punishment could be dispensed with; but as we cannot read of a time that it did not have an existence, neither do we read of a time that evil did not meet with opposition; that it is as wise to rejoice in the existence of punishment as in any other principle. We do not admire the beautiful, love the liberal, nor praise the warrior more than we do the just Judge who punishes the guilty.

POST PROPHECYING.

BY ELDER GEORGE REYNOLDS.

Many of us have, no doubt, laughed at the narration of the story of the old lady who, on being informed that her cow had swallowed the grindstone, very gravely and emphatically exclaimed, "I told you so; I always said she'd do it." We can afford to amuse ourselves at the nonsensical conceit of this old lady, who wished it to be understood that she had such a keen perception of the results of leaving the stone in the way of the cow, that she had always looked forward to the occurrence of what was an evident impossibility. Yet, unfortunately, there are some people who, though not quite as ridiculous as our heroine, will endeavor to convince us that their fore-knowledge is in advance of everything else in the world, and who will aver that there is scarcely an incident that occurs but what their unusual sagacity has pointed out, long before, in the plainest manner possible.

It is, no doubt, rather poor consolation to a man under misfortune, to be assured by his friends that they have known for a considerable period to where he was drifting, and that they could have told him all about it long before; or to be informed by a circle of commiserating acquaintances, when he is weighed down by trouble brought on by faithlessness of friends or the dishonesty of associates, that they knew the characters of these persons all the time, and could see dishonesty in them, and often pitied his over-trusting disposition, and wondered how he could

be so blind to his own good. These kind of folks are some of the pests of society, who only use their pretended foresight to harrow up the feelings of others by the narration of their own wonderful shrewdness, placed in juxtaposition to their unfortunate victim's presumed incapacity.

But with this class in a private capacity we have little to do, but to leave them to the empty satisfaction of glorying over their supposed superiority and far-sightedness; but, as a people, we have had to contend with such characters from the day of the organization of the Church till the present time, who have almost unceasingly derided the predictions of the servants of the Lord, until their words were fulfilled and their truth made evident, and then their opponents have turned entirely round and asserted that everybody had long expected such things, in fact, that such things had been looked forward to for centuries. As a very striking instance of this kind of post prophesying, let us take the present struggle in the United States of America. Before it broke out, when the servants of God went into the midst of that nation and told them of what was to come, even what we are now witnessing, no expression was too strong to stigmatize the unbelief they had in these statements, and no term too expressive to characterize their opinion of the folly and fanaticism of those who dared to believe in the disruption of the Union, the division of the South from the

North, and the formation of two hostile Governments on the territory of the United States. But now that the words of the Lord through his Prophet Joseph Smith are fulfilled, a certain class of men have arisen who declare that it did not require the Spirit of God or the inspiration of Heaven to foresee the present sad spectacle of a nation accomplishing its own destruction; that many of the clear-headed and far-seeing of American rulers and statesmen had spoken of a time when such a result as division and contention might possibly, nay probably would, arise to tear asunder and dis sever their much-loved country, and trample under foot their dearly bought and highly prized Constitution and liberty.

We will allow that some may have had a vague idea that under certain presumed contingencies certain unknown results might follow, but what these troubles would be, and how and where they would commence, none have presumed to say or dared to define. If we admit there is anything in this, then we must also allow almost everything has been known before hand, for there is scarcely an event that transpires but what somebody has hazarded a conjecture about, in some way or another. The Elders of Israel came forward and proclaimed to the people that the Lord had declared that the Southern States should be divided against the Northern States, beginning at the rebellion of South Carolina, &c., and the manner in which the bearers of this message were treated, evince; the spirit of incredulity possessed by the masses of the people to their warnings, for the story of their persecutions is an oft-told tale, familiar to all who are any ways conversant with the history of "Mormonism."

Let us ask these self-wise philosophers, who have known all about these things for so long, how it was they were not prepared for the present "situation." How it was that they fondly cherished the hope that separation would be accomplished peaceably; and when this hope failed them, how it was they declared all would be over in ninety days, and then another ninety, and so on; and

how it is that they are willing to acknowledge the truth of that which they are unable to deny, and yet spurn with the greatest disdain the remainder of that same prophecy, that speaks of things yet in the future; for though so very wise with regard to what is so self-evident, they are as blind as possible to those predictions of God's servants not yet fulfilled. Do they believe that this separation of the United States will bring on a war spreading first to Great Britain, which will eventually become universal? Oh no! in their estimation England will never be so foolish as to allow herself to be involved in the trouble. But let us wait till the fact is an accomplished one, and then how remarkably clever they will have grown all of a sudden, and how easy it will be to quote my lord so-and-so, or the right honorable Mr. such-an-one, to prove the deep penetration and wonderful foresight these persons possessed. Certainly, men may have presentiments of evil and be on the watch, but who of England's great law-givers of to-day can point with certainty to that quarter of the heavens where the war-cloud will arise, and declare, with unhesitating confidence, that the danger is there. Ask a number of men to-day, who profess to be well versed in the political aspect of the world, where England may look for her next foe, and how variously would you be answered. The Emperor of the French would be immediately mentioned by one, and as soon poo-pooed by another, who would assure you he was our firmest friend, and that Russia was our great menace; a third would point to America, a fourth to Prussia, and so on till almost every quarter of the habitable globe had been confidently set down as our most dangerous enemy. If we doubt this assertion, let us look at the various newspapers published day by day—notice how they contradict each other, and into what a mass of inextricable confusion they have blundered in endeavoring to unravel the mysteries of the great future. Yet, during all this time, the voice of the servants of God is to be heard in the land declaring what shall most assuredly come to pass, but is as little regarded as

were the teachings of their predecessors of olden time, or their brethren who have journeyed from Canada to California declaring, in an unmistakable and unwavering voice, the horrors that now desolate the fairest heritage of God's chosen people.

Other examples might be brought forward, but they would prove no more than this does, that this pre-

tended fore-knowledge can only be considered as one of those miserably weak weapons used by the father of lies to blind the eyes of the people to the divinity of the great Latter-day Work, and the heaven-inspired character of the message now proclaimed through the instrumentality of God's chosen servant, the Prophet Joseph Smith.

GOD'S DEALINGS WITH HIS PEOPLE.

BY WILLIAM HENRY SCOTT.

In searching the Sacred Records we find that whenever God had a people on the earth, he revealed his will and mind unto them, in order that they might be strengthened in their most holy faith, and to enable them to overcome everything which was likely to hurt or destroy them; and he likewise promised them certain blessings, inasmuch as they would obey his commandments; but, on the contrary, if they refused to obey his requests, they should most assuredly meet with a just condemnation.

We will take a retrospective view of the days of Noah, when the earth was clothed with sin, and the minds of the people were hardened towards God. Noah received a revelation that the Lord was going to destroy mankind with water for their wickedness, and that he had to build an ark for the salvation of himself and family, and that he had to warn the people of the coming judgments, so that if there were any honest-in-heart they might be saved from the flood. Did they believe his message? Alas! no. They repented not of their sins, but continued feasting and marrying until the waters came—the ark was shut, and there was no way of escape. They then could see that Noah's message was true, for his words had been fulfilled to the letter.

The people in this day will argue that had they lived in the days of Noah they would have believed his testimony, or, had they lived when Jesus was on the earth they would have believed his teachings. But, we

ask, why did the Jews not believe him? Were they not as easy of belief as the people are in this day? They were. Why did they put him to death? Because he did not come shining in brilliant apparel, but as the poor carpenter's son. How was the Prophet Joseph received—was he accepted by the world as a Prophet sent of God? No. But, says one, the people did not know that he was a Prophet. How did they know that he was not one? They did not prove it by the Scripture that there were no more Prophets needed. But the truth was, they saw that his doctrine was true, Scriptural and reasonable, and that it would stand investigation. They saw that unless they strove with all their might to bring something against him in order to poison the people's minds towards him, he would soon uproot all their man-made doctrines, and they would be looked upon as naught. He, after being persecuted for nearly twenty years, was assassinated in Carthage jail.

We see by further searching the Scriptures, that God intended to establish his kingdom upon the earth in the last days, and that it had to stand forever. Well, the Latter-day Saints are boldly declaring to the world that God has established it, and that they have authority to preach the Gospel and administer in all the ordinances thereof, the same as the Apostles had in former ages; and, likewise, that they have received a message to gather Israel home to Zion, that God's faithful children be not partakers of her

(Babylon's) sins, and that they receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities. Do the people believe this message? Very few indeed. But, nevertheless, it is true, and as surely as God destroyed the antediluvians with water, and as sure as he destroyed Sodom and

Gomorrah, so sure will he destroy the inhabitants of the earth who reject this message. It causes the hearts of the Saints to rejoice, to think that he has a place prepared for his faithful children to gather to, that they may rest in peace whilst he pours out his plagues upon the wicked.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 809.)

HISTORY

OF

PARLEY P. PRATT.

"I am the third son of Jared Pratt and Charity Dickeson, of Columbia county, New York. I was born April 12, 1807, in Burlington, Otsego co., New York.

Of my childhood and youth I will say but little. I was raised to hard work on a farm, brought up in the strictest morals, was a believer in the Bible and Jesus Christ, received but a limited education in the common schools.

I was married September 9, 1827, in Canaan, Columbia co., N.Y. My wife's name was Thankful, daughter of William and Thankful Halsey; she was born in New Lebanon, Columbia co., N.Y., March 18, 1797.

On the 25th of March, 1837, she gave birth to my firstborn, whose name is Parley, and died the same day. This happened in Kirtland, Ohio.

About the first of September, A.D. 1830, I was baptized by the hand of an Apostle named Oliver Cowdery. This took place in Seneca Lake. I was confirmed the same day and ordained an Elder, at the house of Father Whitmer, Seneca county, N.Y. From that time forth I began to minister in the fulness of the Gospel. My first mission was in Columbia county, among my relatives and neighbors, where I baptized my brother Orson Pratt.

Returning to western New York the same autumn, I saw for the first time Joseph Smith, the Prophet, at his father's house in Manchester; heard

him preach, and preached in his house, at the close of which meeting we baptized seven persons.

After this he inquired of the Lord, and received a revelation appointing me a mission to the west, in company with Oliver Cowdery, Peter Whitmer, jun., and Ziba Peterson. We started this mission in October, 1830. From Father Whitmer's in western New York, we travelled nearly fifteen hundred miles, mostly on foot, and arrived in Jackson county, Missouri, in the beginning of the year 1831, having preached the Gospel and left the Book of Mormon with the Cateraugus Indians near Buffalo, N.Y., and with the Wi-an-dots of Ohio. We also preached the Gospel and established the Church in Kirtland, Ohio, and the regions round about, consisting of several hundred members, among whom were Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight and many others, whom we ordained Elders.

Passing the western bounds of Missouri amid the deep snows of January 1831, we entered what is now called Kansas, and bore the Book of Mormon and our testimony to the Delaware Indians, who received it joyfully. We were soon ordered out by Government agents, and threatened with the military. We then returned to Jackson county, Missouri, and preached the Gospel in several neighborhoods, baptizing a few.

On the 14th February same year, I took leave of my fellow-laborers in Jackson county, and travelled, mostly on foot, to Kirtland, Ohio, nearly one

thousand miles, where I arrived some time in March.

Here I met with President Joseph Smith, who inquired of the Lord and received commandment for me to preach the Gospel and visit the churches in the regions around, which I did until the Conference at Kirtland, held June 6, 1831, in which President Joseph Smith, by the word of God, ordained me, with many others, to the High Priesthood, and received a revelation for me and my brother Orson, and many others, to journey two and two, to the western bounds of Missouri, preaching and baptizing by the way.

We started in June, performed this journey on foot, organized several churches by the way, and arrived in western Missouri in October of the same year.

From this time until February 1832, I was very sick of fever and ague, during which I tarried with the churches there.

About the middle of February I attended Conference in Jackson co., over which Bishop Edward Partridge presided. Here I was healed by the laying on of hands, and the next day started my return mission in company with John Murdock and others.

After a tedious journey of a thousand miles, we arrived in Kirtland, Ohio, in May 1832, having preached by the way with some success.

After a short mission to Pittsburgh and back, on foot, distance 130 miles, I removed with my wife to Jackson county, Missouri, where I settled, opened a farm, and built a log cabin.

The next winter, in company with Elder W. E. McLellan, I performed a mission on foot through Missouri and into Green county, Illinois, where we preached with much success; distance about six hundred miles in going and returning.

About the 1st of June I returned home, devoted my time among the churches and in presiding over a school of Elders in Zion, and in laboring with my hands.

In the autumn of 1833 I was driven out of Jackson county, with the rest of the Church, at the loss of my home. I took refuge in Clay county, where I

obtained a living by day-labor, jobbing, &c.

On the 1st of February, 1834, being sent by a General Conference, held in Clay county; I started in connection with Elder Lyman Wight, on horseback, rode one thousand miles, and arrived in Kirtland in March. President Joseph Smith inquired of the Lord, and by revelation our mission was still extended eastward in connection with others.

President Joseph Smith and myself journeyed together as far as Genessee county, New York, where we held Conference, after which we separated, and I still continued eastward, visiting the churches in northern New York, and my friends in Columbia county.

I again arrived in Kirtland in the latter part of April.

On the 1st of May 1834, I started with President Smith and company for Upper Missouri, where we arrived in July. In this journey I had travelled by land near four thousand miles. From this till October I spent the time in laboring with my hands.

On the 8th of October, in compliance with a revelation through the Prophet Joseph, I started with my wife for Kirtland, Ohio. After journeying near one thousand miles with a horse-team, we stopped for the winter at New Portage, within fifty miles of Kirtland. Here I devoted my time diligently in the ministry and in laboring with my hands until February 1835, when I repaired to Kirtland.

February 21, 1835, I was ordained one of the Twelve Apostles under the hands of Joseph Smith and others. I then immediately returned to New Portage, settled my affairs, and returned again to Kirtland, to join the Twelve on a mission eastward.

May 4th, we started this mission. The season was spent in preaching, visiting the churches, holding Conferences, &c., in the eastern States. August found us in the State of Maine, and in September we returned to Kirtland. The winter was spent in the School of the Prophets in the House of the Lord. In April 1836, I took a mission to Canada, and labored through the season in the city of Toronto and round about, which mission

resulted in the baptism and ordination of John Taylor, Joseph Fielding and others, and in the gathering into the Church of many souls. In October of the same year I returned to Kirtland; spent the winter at home.

On the 25th of March 1837, my son Parley was born, in fulfilment of a prophecy delivered on the head of my wife, about eleven months previous, by Elder H. C. Kimball. Having lived to see and embrace her child, she died about two hours after his birth.

In the spring of 1837, soon after the death of my wife, I returned to Canada on a short mission to the Saints, during which several of the Canadian Elders—viz., Joseph Fielding, Isaac Russell, John Snyder and John Goodson, were selected for a mission to England.

They were set apart, and performed that mission under the Presidency of Elders H. C. Kimball and Orson Hyde; this being the first introduction of the fulness of the Gospel in Europe.

May 9th, same year, I was again married, receiving the hand of Mary Ann Frost, daughter of Aaron Frost, of Maine. Soon after this marriage I went to the city of New York, where, at length, I succeeded in baptizing many, among whom was Addison Everett. Here I wrote and published the "Voice of Warning," and here God manifested his power in many gifts and healings, causing the Work to spread through the city and round about.

In April 1838, I took leave of New York, and with a small colony emigrated once more to Missouri. We settled in Caldwell county in May, where I built a house and made a farm with my own hands, besides devoting much of my time to the ministry. In autumn of the same year I was imprisoned with brother Joseph and others, while my family and the whole Church were robbed, plundered, and driven from the State.

On the fourth of July, 1839, I gained my freedom by the power of God, after eight months and four days' imprisonment, and escaped to Illinois. I found my family in Quincy, and gathering with them to Nauvoo,

I again commenced to labor with my hands.

On the 29th of August 1839, I started on a mission to England, in compliance with a revelation through Joseph Smith. We travelled by land, in a carriage, near six hundred miles, my brother Orson and my family accompanying me. We arrived at Detroit and tarried a few days with our brother Anson, and with our father and mother who then lived with him. My father, being about 70 years of age, was then laying low with a fever, and soon after died.

Continuing our journey, we arrived in New York some time in autumn, where I tarried for the winter, having great success in the ministry.

On the 9th of March 1840, I sailed for Liverpool, England, in company with Elders B. Young, H. C. Kimball, O. Pratt and others. We had a rough passage of twenty-eight days, and on the sixth day of April landed in Liverpool. We convened a General Conference at Preston on the 15th of April, in which Elders B. Young, H. C. Kimball and myself were appointed a publishing committee for the Church. I was also appointed editor and publisher of a monthly periodical to be called the *MILLENNIAL STAR*, the first number of which was issued in May following.

I continued in this publishing department between two and three years, the last eighteen months of which I had the Presidency of the Church in the British Isles.

About the 20th of October 1842, I took leave of England, and sailed for New Orleans, chartering a ship called the *Emerald*, and taking out with me several hundreds of the Saints. We landed in New Orleans after a tedious passage of ten weeks. Passing up the river for one week I landed with my family in Chester, Illinois, where we wintered on account of the ice. In the course of the winter I paid a visit to Nauvoo on horseback, and was welcomed by brother Joseph and my friends in general.

On the 12th of April 1843, I landed in Nauvoo with my family. The remainder of the season was spent in building, &c.

The spring of 1844, I was sent out

on a mission to the eastern States. I went as far as New York, held several meetings, but was constrained by the Holy Spirit to return home speedily. On arriving in Chicago, Illinois, I heard of the death of Joseph and Hyrum Smith. I arrived home in time to console the Saints and assist in keeping them together, until the re-

turn of President Young and others of the Twelve.

March 13, 1858.—Presidents B. Young, H. C. Kimball, O. Hyde, O. Pratt, W. Woodruff, Geo. A. Smith and E. T. Benson, heard this history read by R. L. Campbell, and approved of it."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 24, 1864.

GOVERNING PRINCIPLES OF MANKIND.

It is written that God created man uprightly, but that he has sought out many inventions. Man in his aspirations and attributes is pre-eminently an independent being. There is nothing but what he may aspire to and accomplish, and he can do pretty much as he pleases provided always that he does not trespass or infringe upon the rights or privileges of another. This is the great law of right which has always existed and always will exist, and which law-givers and legislative assemblies would do well to have in remembrance while defining crime, its nature and its punishment.

When the kingdom of God shall be established upon the earth, this independence of man's nature will be respected, and they will be allowed the liberty of conscience and be protected in the free exercise of their religion and worship, whether they worship the God of the Christian sects of the present day, or the God of Israel; and laws suited to their condition and circumstances in life will be given them, and the foregoing principles of right will be the governing element of law, irrespective of the musty forms and precedents the accumulated rubbish of ages, which so prevalently obtain at the present time. Indeed, may we not look forward to a time when shall be realized the words of the Lord spoken through the Prophet Jeremiah, "I will put my law in their inward parts, and write it in their hearts;" when all people will be willing to observe this great law of right, not to infringe upon their neighbor.

But, up to the present time, we find that this great law has been but little recognized by the inhabitants of the earth. They have seemingly sought to upbuild themselves during this life, to the exclusion of higher and more important duties pertaining to that hereafter. The Saints, in times past, acted upon the new commandment given by our Savior unto his disciples, "that ye love one another," yet they were but a small portion of the people of the earth,

and though exerting a distinct influence for good, it was not universal. In course of time they were gathered to their fathers, and this law, if not forgotten, was no longer acted upon by the world. The unbelief succeeding the Apostolic age was both dense and dark, and men wandered off into by and forbidden paths, no longer guided by the Spirit of light and revelation, having given way to unnatural lusts and strange desires. The principles of the Gospel were no longer understood nor respected, and as a consequence of this exceeding darkness and unbelief, mankind have set up authority, both political and religious, in direct opposition to the will of the Lord.

It is now, and has been for ages, customary for the different nations of the earth to reject and ignore all interference of the Almighty in temporal affairs, either domestic or political. How this strange separation of temporal and spiritual good and welfare has occurred, may be distinctly traced in the history of mankind. It has grown with their unbelief, and has increased with their apostasy from the true faith, until it is now hoary with age and made strong by tradition and precedent. Temporal rulers, while they pay outward respect to the formulas and rules prescribed by religious sectaries, ascribe all of success attainable on earth to superior human skill and ability, not to the overruling providence of a wise and beneficent Father, who builds up and overturns the nations at his pleasure. Yet we are told "the race is not to the swift nor the battle to the strong," but, did we notice the actions of men we will find them all, more or less, tinctured with the infidelity of Napoleon when he said, "God is on the side of the heaviest artillery."

To every cause there must be an effect, be it beneficial or ~~disastrous~~ disastrous, and as an effect of this contempt of the authority of high heaven, of this disregard of things sacred and holy, comes the long train of evils now afflicting society. Men enlightened by the Spirit of God would never afflict or oppress their fellows. They would be willing and proud to own the supremacy of the Father and the wisdom of his rule in all things, not only regarding spiritual elevation and advancement, but also in the issuing of good temporal laws, and in the conception of beneficial regulations and improvements. They would acknowledge His hand in the discoveries of a Columbus, a Newton and a Guttenburg, and in the success which attends national prosperity; and instead of the strait-laced Puritanism which persecutes the honest Saint and strives to retard the progress of God's great Latter-day kingdom, we would see liberality of sentiment and practice such as would in time do away with many of the evils now to be deplored, and which are nowhere more prevalent and disastrous than in the midst of so-called Christendom.

One evil flowing from the religion of the present day is, that it tends to foster unbelief and infidelity. The time has come which the Apostle foretold, when the people "will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables." Religion, as understood by the masses, has so many inconsistencies, that it cannot withstand the scrutiny of scepticism, nor will the judgment of man be satisfied with a semblance of the Truth, and he takes refuge in no belief at all in God nor divine revelation, but reposes in infidelity. In reading the holy Scriptures, it is now customary to do so with the intention of culling, or taking therefrom passages to substantiate the position taken by different individuals. It is much like being appointed to argue upon one side of a question—the posi-

tion is defined and they must defend it, be it just or unjust, truthful or untruthful, from the attacks of others. At first liberality of sentiment and tenderness of conscience may silently rebel against this manner of disposing of religion, but habit and custom make it in the end, to the generality of mankind, easy. This is not the way in which we should seek for truth. No one should read the Bible, or any other good book, merely for the purpose of substantiating a certain belief, but for the purpose of being instructed and edified, and of learning truth. No one can comprehend truthfully any subject unless they have partaken of the spirit by which it was written or dictated. Besides, no difference his talent and ability, mere finite man can never make the Lord correspond to his belief, and His ways correspond with man's ways, for as high as the heavens are above the earth, so is our Father's wisdom superior to man's wisdom, for "the wisdom of this world is foolishness with God."

There are people who profess to be guided by our Father in spiritual affairs, yet while they give ready credence to such of the revelations given in times past as accord with their preconceptions, they deny the continuance of present revelation and the presence of the living oracles of God among men. "They draw near to him with their lips, while their hearts are far from him." They have no conception of what constitutes a genuine authority, nor do they recognize the necessity of a Priesthood commissioned by the Lord; nor do any in their teachings unto the people go further than to assert a *belief* in the truthfulness of what they advance. There are rulers who are nominally, and we may say practically, the head of the church in their respective kingdoms and empires; yet, although autocratic in their manifestoes, they speak with no higher power than that bestowed by accident of birth and by the slavish fears of their inferiors. They have no conception of being led by one "called of God as was Aaron," upheld by the voice of God and the obedience of the people—obedience springing from their desire to be led by inspiration; and all this confusion we observe among men springs from the abuse of the great law of right and self-agency laid down for the exaltation and salvation of mankind.

Now, it must be manifest to all, be they learned or unlearned, that the Lord, who is the Father of our spirits and the Author of all things that have an existence, must be possessed of more intelligence and more wisdom than is possessed by all the inhabitants of the earth put together. Men may not be willing to admit this, or they may be so puffed up and elated with the superior ability they presume unto themselves that they possess, that in action they may and do brave his judgment and deride his will. Besides, the Lord works in a way unto them incomprehensible, unless they have his Spirit to enlighten them. When the European world undertook to rescue the sepulchre of our Savior and the holy city of David from the hands of "infidels," during the time of the crusades, they went with sword, and with buckler, and with shield, to compel them to relinquish possession thereof; but the Lord did not work with such carnal weapons as were used by Christendom on that occasion. He has promised to fight the battles of his faithful Saints; and as he has done so in the past, we may reasonably hope, and indeed we know he will continue to do so in the future. Could men but look upon it in this light, differences now settled by the law or with the sword, would, as they are now done in Zion, be settled by the peaceful arbitration of men who are filled with the Spirit and power of God, and who are clothed upon by his holy Priesthood.

When such a time arrives, and it is fast approaching, what felicity and pro-

prosperity will follow the practice of the principles of the Gospel. The great law of right we have mentioned, will then be universally recognized, nor will there be an dissentient voice, at that day, to the proper administration of justice. We can easily prove that prosperity follows this state of society, by pointing to the records of ancient Israel. While they listened to the Prophets of God, and paid observance to the plain truth coming from the Lord, and told unto them by the voice of inspiration, they were victorious and prosperous in all their undertakings, easily overcoming all kinds of difficulty. But the moment they fell away from the true worship of God, following after and making unto themselves other gods of stone and of silver and of gold, refusing to listen to the true voice of inspiration, then the scourges and judgments of the Lord followed and fell upon them, and they were shown, by sad experience, the folly of leaning upon the strength derived from human wisdom and human understanding alone, unenlightened by the Spirit of the Lord. Such examples should serve to make man more wise in our day; but, alas! the pride and wilful presumption he has, cause him oftentimes to go directly opposite to the course best calculated for his own good.

It is worse than folly in man to resist the accomplishment of the purposes of the Almighty; for let him be ever so stubborn, he must yield at last to His power and to the performance of his will. If man is saved, it must be upon the terms dictated by the Lord, for, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." It may be humiliating to the arrogant self-sufficiency of some, but the terms must be complied with alike by the peasant in his cot, the warrior at the head of his army, and the monarch upon his throne, for there is, as with learning, no "royal road" to salvation, and it must be merited by good behavior, and be won by noble deeds, faithful conduct, and obedience to the requirements of the Lord.

It will be a happy day for mankind when they will do in all things as the Lord wishes them. In that day "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," and none will have need to say "know ye the Lord," for all shall know him. The earth will be beautiful, and will yield in rich abundance of the grain and fruits and herbs for the comfort, sustenance and pleasure of man. His flocks and herds will increase and roam upon the thousand hills. His wives and children will be lovely, beautiful and obedient, and he himself, clothed with the holy Priesthood of the Son of God, will live in the light of continuous revelation, obedient to all His requirements.

ABSTRACT OF CORRESPONDENCE.—WORCESTER CONFERENCE.—Elder Franklin Merrill writes from Worcester on the 22nd ult., as follows:—"During the past summer our out-door meetings have been continued and numerous attended, and I am able to state that if I have not had the privilege of baptizing many, I have had that of warning hundreds. I firmly believe that the many testimonies I have borne to the people will stand against them in the great day of judgment. I feel exonerated from all obligations to those individuals, let them accept or reject my message. A great many have appeared inclined to believe our words, but their love for the Gospel and desire to obey

it have not been intense enough to cause them to stem the current of opposition they meet with, and not having sufficient fortitude and resolution to follow the Savior through evil as well as good report, they have turned away. The Lord has assisted us in sowing the good seed, and we trust to him to give the increase. I feel thankful to Him that I can inform you that we now begin to see those fruits made manifest, though in a quarter by us unlooked for. The Work in the city of Worcester seems to have received a new impetus, the Lord opening the way before us. Times were very dark here sometime back, meetings being discontinued for some time, but we have again resumed them, and they are well attended. Some fifteen or sixteen persons have been baptized in this Branch alone the past two or three months, and prospects clearly indicate that as many more will, by the blessings of the Lord, be added before the spring. The entire number of baptisms in the Conference, so far, during the year, has been four-fold the number emigrated, and the aspect of affairs now leads me to conclude that we will add yet a considerable number more before the new year. Elder William Wheeler is received with that warmth which always characterizes the reception of a faithful Elder from Zion by the Saints in these lands. He enjoys the Spirit, and is doing a good work among the Saints and strangers. My being alone previous to his arrival, makes me appreciate his assistance. The frequent colds I have at different time caught here affected my lungs somewhat, nevertheless I am extremely happy in the performance of my duties, and this happiness is much enhanced by the assurance that my heavenly Father has given me the guidance of his holy Spirit. I have continually sought after this Spirit and for wisdom, knowing that if I am destitute of those qualifications, my endeavors will prove unavailing. I think the brethren who have been with me have sought for the same blessings. We have striven to do the best we could under the circumstances that surrounded us. I wish to enlist all my energy and ability in the cause of our Father, in rearing and establishing the kingdom of God, knowing it to be the surest way of securing the blessings I desire to obtain."

NEWS FROM CONFERENCE.—HULL CONFERENCE.—On the 30th of October there was a Conference held in Hull, minutes of which have been forwarded to us by Elder Thomas Orcroft, which we had intended publishing in full, but press of other matter has compelled us to summarize. There were present on that occasion—Elders Brigham Young, jun., of the Presidency of the European Mission, C. M. Gillet, President of the Sheffield District, Joshua K. Whitney, President of the Hull Conference, George Reynolds, John Nicholson and Robert Williams, besides several local Elders. The Conference was represented to be in an excellent condition, though the Saints were rather scattered. The instructions given by Elder Brigham Young, jun., were very good and of a nature to edify and instruct the Saints, and likewise were a powerful testimony to the strangers present of the truth of the Gospel. Elders C. M. Gillet, Joshua K. Whitney, George Reynolds and John Nicholson, in turn spoke to the Saints, exhorting them to renewed diligence in the cause of virtue and of truth. They likewise bore powerful testimonies to the great Latter-day Work, and all present rejoiced under the genial flow of the Spirit of the Lord.

CORRESPONDENCE.

ENGLAND.

ESSEX CONFERENCE.

Maldon, Nov. 29, 1864.

President Wells.

Dear Brother,—Knowing the solicitude you always feel for the Work and the general welfare of the Conferences under your jurisdiction, I take the opportunity afforded to let you know how things are moving in this Conference, comprising the counties of Essex, Hertford, and a portion of Suffolk. Although the preaching of the servants of the Lord has not been followed by any great ingathering of souls into the great Gospel net, I am happy to say some have taken hold of the words of life, and are striving to walk the narrow path which leadeth to exaltation and eternal happiness in the presence of their Father and God, their hearts being filled with joy and gladness, and the “peace that passeth all understanding.” They feel to pour out their souls in gratitude to the “Giver of all good” for his mercy and goodness in sending the glorious Gospel message for the salvation of fallen man.

Many of the people are beginning to realize that there is really some truth in the declaration of the Elders, that after their testimony cometh the judgments of Almighty God, “cruel both with wrath and fierce anger,” when he shall make bare his arm before the nations, which is manifested before them in the cruel and fratricidal civil war now raging in America, the late terrible cyclone on the coast of India, involving the destruction of thousands of lives and immense destruction of property, the awful and calamitous storm on the continent of Europe, England not being exempt, the unparalleled storm of hail which has recently visited the city of Rio Janeiro, in America, together with earthquakes, famine, pestilence, fire and sword on every hand. These things are of almost daily occurrence, yet the majority of the people look upon them with stolid indifference, Satan having blinded their eyes so

that they have become like the Pharisees in the days of Jesus, not being able to discern the signs of the times.

A few are wise and despise not the means of grace now offered by the Gospel. The Saints here are feeling well, increasing in faith, and, as a consequence, in good works. I notice that those who honor the laws of the Gospel, Tithing, &c., are full of life and are prospered and blessed by the Almighty, and *vice versa*. We have lately been favored by a visit from Elder Isaac Bullock, whose fatherly counsel and instruction have proved a blessing to the Saints, and will, I feel assured, prove a lasting benefit to them if they take heed. We held meeting at Grays on the 20th, and several week-night meetings on our way to Maldon, where we held Conference on the 27th, the Travelling Elders being present with us. The Authorities of the Church were presented and unanimously sustained. It was a time of rejoicing with the Saints, the Spirit of the Lord being poured out in rich abundance. The instructions given during the day were in their nature calculated to build up and strengthen the Saints. In the evening Elder Bullock delivered a powerful and interesting discourse on the Latter-day Zion, its location, blessings, &c. Many strangers were present, who manifested deep interest in the subject, judging from the marked attention they paid. Financially the Conference is slightly involved in debt, but we hope, by economy and perseverance, to work it off, with the blessing of our heavenly Father and the co-operation of the Saints.

The brethren are well, and are striving to roll on the Work of the Lord in their several fields of labor. For myself, I never felt better than at the present. Ever praying for your welfare and the prosperity of Zion's cause, I remain yours faithfully and obediently,

JOHN RIDER.

WELSH DISTRICT.

Merthyr Tydfil, Nov. 24, 1864.

President Wells.

Dear Brother, — Well knowing the interest you feel in the welfare of the Saints in all parts of the Lord's vineyard, I take up my pen to inform you that in company with Elder W. S. Phillips I paid a visit to the Saints in North Wales, and on Sunday the 13th, held a Conference with a few of the Saints of the Carnarvonshire Conference, and found Elder Edward Roberts and the Saints there enjoying the best of feelings and alive to their duties, having a desire to do all in their power to build up the kingdom of God. They rejoiced greatly in having a visit from us, and felt pleased in having an opportunity to administer to our comfort. On the 14th we went to Aberystwith, and held a meeting with the Saints there in the evening, and enjoyed a very good time. We here parted with Elders John Evans and William Williams, they proceeding on a tour through the Carmarthenshire Conference, and we took the train to Liverpool, where we had the privilege of spending a few hours in your company at the office, for which we felt thankful, as we gained strength from your kind advice and counsel. From Liverpool we went to Bagillt, and found Elder Thomas P. Green and his family as usual ready to welcome us. He reported the Saints of the Denbighshire Conference in a healthy condition, but the prospect for increasing in numbers was rather unfavorable, as the people in that region have heard so much preaching until they have become in a measure as it were Gospel hardened. I left Elder Phillips there,

while I went to pay a visit to my mother, visiting some Saints on the way, whom I found rejoicing in the principles of Truth. On the 19th we went to Rhoallanerchrugog, and on Sunday the 20th met with Elder Edwin Price, and the Saints of the Flintshire Conference, in a Conference capacity. The meetings throughout the day were very good, and the Lord blessed us abundantly with his holy Spirit. The Authorities of the Church, both at home and abroad, were sustained in the Saint's usual unanimous manner. I noticed that some of the strangers who were present lifted up their hands every move that was made. In the evening there were several strangers present, who listened very attentively to the remarks made by the brethren. I sincerely trust that our visit to North Wales may prove of lasting benefit to the few Saint there, who are as sheep in the midst of wolves. They cry, Poor deluded "Mormons," and wish to free them from what they call the yoke of error.

I feel to thank God more and more every day for the light of the Gospel, and I pray him to bless all the honest-hearted throughout the habitable globe, and may the day soon dawn when they will have the privilege of embracing the principles of Truth.

My desire is, while I remain in these lands, to do all the good I can and as little harm, that I may have the privilege of returning to the bosom of the Church in Zion with a conscience void of offence towards God and man.

May God bless you, dear brother, together with all who are laboring for the upbuilding of his kingdom, is the prayer of your brother in the Gospel,

WILLIAM H. WAYLETT.

Some one was praising our public schools to Charles Landseer, and said, "All our best men were public-school men. Look at our poets. There's Byron, he was a Harrow boy."—"Yes," interrupted Landseer, "there's Burns, he was a ploughboy."

"How do you do, Mr. Lincoln?" said some one to the President. "Well," said he in an indirect way, "that reminds me of a story. As the labourer said to the bricklayer, after falling through the roof and rafters of an unfinished house, I have gone through a great deal since you saw me last."

"Are you fond of Hogg's tales?" asked a lady of an old farmer the other evening. "Yes, I like 'em roasted, with salt on 'em," was the response. "No; but I mean, have you read Hogg's tales?"—"No, indeed," said he, "our hogs are all white or black. I don't think there is a red one among them."

V A R I E T I E S .

When we are ready to do a thing, let us do it. Let us not wait for time or tide; they never wait for us.

When we hear that a friend has detected some fault in us, we are always disposed to do him the same favor.

D I E D :

In Great Salt Lake City U. T. October 14, 1864, Caroline Penn, the wife of Henry Malbon, departed this life, after a severe illness of 18 days, aged 47 years and 7 months.

A virtuous, loving, faithful wife,
She spent a most industrious life.
Of mothers too, one of the best,
So neat, so clean, so kind, so blest :
On earth, her mission, well she filled
And when, to call her hence, God will'd
In perfect happiness she sped,
To mingle with the righteous dead ;
And now, her trials being o'er,
She'll live in bliss for evermore,
We miss the dear departed one,
Yet feel to say, " God's will be done."

P O E T R Y .

"LOVE ONE ANOTHER."

(Selected.)

We dream of music heard in heaven,
Of Hallelujahs, loud and long ;
Of golden lyres and seraph choirs,
And all the bliss of angel-song.
But the rich strain and raptured flow
That pour around the mighty throne,
Spring from the key-note touch'd below,
When Jesus said, in gentle tone,
" Love one another."
We fondly picture future homes
Where there shall never more be night ;
With crystal walls and azure domes
Bathed in the flood of glory's light.
We hope to walk the star paved ground,

And claim a " mansion high and pure ;"
But this plain corner-stone is found
Fixed here to make that mansion sure,
" Love one another."

Short creed !—but taught by God's own Son ;
The type of truth and human good ;
The holy, wise, child-hearted One,
Who seal'd His mission with His Blood.
When scoffers led Him forth to die,
No hate, no vengeance fill'd his breath ;
" Father forgive them," was his cry,
Still teaching in his hour of death,
" Love one another."

ELIZA COOK.

C O N T E N T S .

Punishment	817	News from Conference.....	829
Post Prophesying.....	819	Correspondence.—England: Letter from Elder	
God's Dealings with his People.....	821	John Rider. Welsh District: Letter from El-	
History of Erigham Young	822	der W. H. Waylett	830
Editorial.—Governing Principles of Mankind.....	825	Poe'ry.—" Love one Another"	833
Abstract of Correspondence	828		

L I V E R P O O L :

EDITED, PRINTED AND PUBLISHED BY DANIEL H. WELLS, 42, ISLINGTON.

L O N D O N :

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30 FLORENCE STREET, ISLINGTON;
AND FROM ALL BOOKSELLERS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it."—ISAIAH.

No. 53, Vol. XXVI.

Saturday, December 31, 1864.

Price One Penny.

ETERNAL PROGRESS.

BY ELDER ADOLPHUS H. NOON.

Eternal progress are the words we behold imprinted on the works of nature, in the history of man, and in the revelations of the Most High. We see it illustrated by the facts around us, and history and revelation prove it. We read, "In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep." The earth was a chaos, confusion and darkness reigned supreme; but mark earth's progress: God said, "Let there be light," and there was light; he commanded order, and order reigned—the sinking waters revealed the swelling land, continents and islands were bared to view; the workings and upheavings and the settling down of nature formed shores and strata; mountains arose and valleys were formed; there were wondrous sediments and strange deposits to form the basis of future ores and mines. Simple vitality became united to matter in forms of organized

being, of animated structure; mighty ferns grew from steaming morasses, and new forms of vegetation succeeded each other in endless progress. Animated nature alike progressed from mollusk, fish, gigantic reptiles, strange mammalia, the ichthyosaurus, mastodon, and a thousand other creatures with strange-sounding names. Earth itself, in its stage of progress, had at last become fit for the habitation of man—it was prepared for him, and he came to take possession.

Though nations have progressed in power and in the arts and sciences, and have then decayed again—though the child becomes the vigorous man, and sometimes, in dotting old age, becomes as the child once more, still the main currents of history and life point out the law of eternal progress. The barbarous savage becomes semi-civilized, and again still more refined, and the naked, wood-stained savage is the ancestor of a Shakespeare, a Newton, or a Washington, and even of Pro-

phets and of Priests of the Most High.

Man gradually learns the principles of government, order, harmony and beauty, so that ultimately principalities and power, wisdom, might and knowledge await the being or beings that are faithful to the laws they are appointed to observe to obtain their exaltation; and the earth itself must progress and progress, until celestialized and rendered fit for the habitation of the Gods.

Gazing on futurity, the subject rises beyond our vision, and we cannot behold all the glories of eternity. But as well as progression, there is retrogression. When we cease to advance we soon begin to retrograde; and beholding how nations, at one time powerful and majestic, fall and sink to rise no more, when they forsake the

principles of virtue; and seeing, also, how individuals, though at one time loved and respected, when they fall into sin become miserable and debased, what manner of men, then, ought we to be?

We can know well our duties—we can in part taste the joys of heaven and behold the Paradise of God. We should cleave to the principles of light and truth, for we may rest assured that in them alone can be found true happiness. Whilst sorrow and wretchedness await those who walk in the paths of sin, may we, then, by faithfulness and our progress in the practice and knowledge of virtue, and the principles of scientific truth, fit ourselves for the eternal possession of happiness, wisdom and power, in the society of the good and holy, and in the presence of the Great Supreme.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 825.)

HISTORY OF LUKE JOHNSON. [BY HIMSELF.]

"My grandfather, Israel Johnson, lived in Chesterfield, New Hampshire, and was much respected by his neighbors for his honesty, integrity and industry.

My father, John Johnson, was born in Chesterfield, New Hampshire, April 11, 1779. He followed the occupation of farming on a large scale, and was noted for paying his debts and living independently. He moved from Pomfret, Vermont, to Hiram, Portage co., Ohio. He was connected with the Methodist church for about four or five years previous to receiving the Gospel.

Soon after Joseph Smith moved from the State of New York, my father, mother and Ezra Booth, a Methodist minister, went to Kirtland to investigate 'Mormonism.' My mother had been laboring under an attack of chronic rheumatism in the shoulder, so that she could not raise her hand to her head for about two

years; the Prophet laid hands upon her, and she was healed immediately.

My father was satisfied in regard to the truth of 'Mormonism,' and was baptized by Joseph Smith, jun., in the winter of 1830-1, and furnished him and his family a home, while he translated a portion of the Bible.

In the fall of 1831, while Joseph was yet at my father's, a mob of forty or fifty came to his house, a few entered his room in the middle of the night, and Carnot Mason dragged Joseph out of bed by the hair of his head; he was then seized by as many as could get hold of him, and taken about forty rods from the house, stretched on a board, and tantalized in the most insulting and brutal manner; they tore off the few night clothes that he had on, for the purpose of emasculating him, and had Dr. Dennison there to perform the operation; but when the Dr. saw the Prophet stripped and stretched on the plank, his heart failed him, and he refused to operate. The mob then scratched his body all over, saying, 'Damn you, this is the way the Holy

Ghost falls upon you.' And in attempting to force open his jaws, they broke one of his front teeth to pour a vial of some obnoxious drug into his mouth.

The mob became divided, and did not succeed, but poured tar over him, and then stuck feathers in it and left him, and went to an old brickyard to wash themselves and bury their filthy clothes. At this place a vial was dropped, the contents of which ran out and killed the grass. About the same time part of the mob went to the house that Sidney Rigdon occupied, and dragged him out, and besmeared him with tar and feathers. My father, hearing the outcry of the family, went to the door, but finding it held by some one on the outside, he called for his gun, when those who held the door left; he pursued, and was knocked down; his collar bone was broken; he was taken back to the house, and hands laid upon him by David Whitmer, and immediately healed. A few minutes after this accident, we heard the voice of Joseph calling for a blanket; some person handed him one, and he came in, the tar trickling down his face; his wife was very much alarmed, supposing it to be blood, until he came near enough to see that it was tar. My mother got some lard, and rubbed it upon him to get the tar off, which they succeeded in removing.

Waste, who was the strongest man on the Western Reserve, had boasted that he could take Joseph out alone. At the time they were taking him out of the house, Waste had hold of one foot, Joseph drew up his leg and gave him a kick, which sent him sprawling in the street. He afterwards said that the Prophet was the most powerful man he ever had hold of in his life.

Soon after this persecution, Mason had an attack of the spinal affection. Fullars, one of the mobocrats, died of the cholera in Cleveland, Dr. Dennison was sent to the penitentiary for ten years, and died before the term expired.

My father moved to Kirtland, and was ordained to the office of High Priest, and was a member of the first High Council organized in the Church. He died in Kirtland in 1843.

I was born in Pomfret, Windsor co., Vermont, November 3, 1807. In early life I assisted my father in farming, and remained with him until I received the Gospel, and was baptized by Joseph Smith, May 10, 1831. Soon thereafter I was ordained a Priest by Christian Whitmer, and performed a mission to the southern part of Ohio, in company with Robert Rathburn, where we baptized several and organized a Branch in Chippewa.

In company with Sidney Rigdon I went on a mission to New Portage, where we baptized about fifty or sixty, and organized a Branch; from thence we journeyed to Pittsburg, (in the vicinity where Sidney was born and raised) where we preached the Gospel to his relatives, and I baptized his mother and his oldest brother, also several others in that neighborhood, and we organized a Branch.

At a Conference in Orange, Cuyahoga co., Ohio, I was ordained a High Priest by Joseph Smith. At this Conference the eleven witnesses to the Book of Mormon, with uplifted hands, bore their solemn testimony to the truth of that book, as did also the Prophet Joseph.

In January 1832, I was appointed by revelation, in company with W. E. McLellan, to go on a mission south. We preached several times, and, arriving at Middlebury, Portage co., brother McLellan got a situation behind a counter to sell tapes, &c., and I, preferring not to proceed alone, returned to the town of Hiram, and the Prophet appointed Seymour Brunson in his stead, with whom I travelled through Ohio, Virginia and Kentucky. We baptized over one hundred persons, and organized a Branch in Lawrence co., Ohio, and another in Cabal co., Virginia, and returned to Hiram.

Dec. 28, 1832, in company with Hazen Aldrich I started and resumed my mission to the south country. On the 31st, at Worcester, we baptized two.

Jan. 19, 1833, preached in Charleston, Jackson co., where I baptized several of the Stoker family. On the 27th, met brother Zerubbabel Snow, and baptized one. We visited the Branches, preached and set the

Churches in order as we journeyed along. Feb. 24, returned to Hiram, and assisted my father on his farm during the summer.

In the Fall of 1833, I visited the Branches raised up in Lawrence co., Ohio, and preached and baptized in that vicinity.

Nov. 1st, I married Susan Harminda Poteet, in Cabal co, Virginia.

Feb. 17, 1834, at the organization of the first High Council, which was in Kirtland, I was chosen a member.

In May I started with Zion's Camp for Missouri, on which journey I acted as pioneer, and went before the Camp—marked the signs of the times and the situation of our enemies. Having made a declaration before I started

that I would go into Jackson co., or die in the attempt, in company with my brother Lyman and others I procured a boat, and rowed over the Mo. river and landed in Jackson co., where we discharged three rounds of our small arms, and immediately got into the boat, and with all our energies rowed back. Meanwhile the mob in Jackson co. lined the shore, and commenced firing upon us, their balls skimming the waters near us. After landing I returned fire and shot across the Mo. river.

I returned to Kirtland in Captain Heber C. Kimball's company, and received my blessing in common with the members of Zion's Camp."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 31, 1864.

REFLECTIONS UPON THE YEAR 1864.

As this number closes the twenty-sixth volume of the MILLENNIAL STAR, it may not be inappropriate for us to take a brief retrospective view of the past, evanescent, ever-fleeting present, as well as the ever-glowing future, which is always fraught with ardent hopes and aspirations unfulfilled, yet in the anticipated fruition of which we bathe as we pass along in life's dull stream.

The year eighteen hundred and sixty-four—how full of incidents to the world, of doubt, perplexity, casualty to life and property on sea and land; in this land, of poverty and distress and pestilence, and in America of unrelenting war which has incessantly raged in its wildest fury, and would seem, through the almost unanimous re-election of Mr. Lincoln, has a renewal of its lease to an indefinite, if not an interminable future. To the nations of the earth the past year is a record of blood and tempest, and gloomy forebodings and destruction; yet we know it is but the beginning of sorrows which will continue to increase and spread abroad until all nations shall feel the avenging hand of Almighty God, for behold "their cup of iniquity is filled," and the

"hour of His judgment is come." The groaning cries of anguish, of suffering, of distress, of sorrow and oppression, for

"Man's inhumanity to man, makes countless thousands mourn,"

have reached the ears of the Lord, unto whom belongeth vengeance, and He will surely repay. He will surely break the iron bands of the wicked nations which have so long enchained the world in human bondage. We turn to a more pleasing portion of the grand scenery which, like a panoramic view, is passing in these momentous days before the eyes of all people, but, judging from their heedlessness, is apparently seen by only a proportionate few.

Thousands can date from 1864 their deliverance from old, noisy, crumbling, groaning Babylon, and are basking beneath the shadowy wings of freedom, where the servants of the Lord have led them to a shelter amid the deep fastnesses of the rocky kanyons and the mountain dells, where, being guided by the living oracles of Divine wisdom, they can be clothed upon by the power of God, which will be as a munition of rocks around them, to save, shelter and protect, until his indignation be overpast. Although difficulties at times have threatened to disturb the equanimity of the Saints in Zion during the past year, yet through the blessing of the Lord upon the efforts and wise policy of his servants, any interruption of their peace, quiet and prosperity has been avoided; and notwithstanding the most assiduous and insidious efforts of the Enemy to instil corrupting influences which so favorably obtain in other parts of the world, and, indeed, form some of their chief characteristics, to flood them under by the filth, scum and rakings and offscourings of a transient and reckless population, in the shape of discharged soldiery and passing overland emigration to the mining districts, and by endeavoring, under the patronage of the General Government, to discover and develop mining interests in the very midst of the Saints, thereby affording an inducement for this heterogeneous mass and pernicious class of society to stay in their midst and overrun them, and gain sufficient power to introduce all those detestable ornaments which so eminently characterize civilized Christian communities, known as whoredoms, houses of bad repute, gambling hells, drunkenness, profanity, and thereby trample into the dust every holy and righteous principle, and to stir up strife and contention, and to cause the people to swerve from their integrity to their God and his servants, and seduce, ensnare and lead astray, into bye and forbidden paths, the weak and unsuspecting, and also to provoke a quarrel, if possible, between the leaders and the Government; but, in all of these, and many other plans and machinations against the peace, welfare and prosperity of the Saints in Utah, the enemy has signally, hopelessly failed, having been thwarted, frustrated and baffled in all their wicked plans and devices, and the Saints, with the servants of God at their head, have nobly withstood and beat back this maelstrom of iniquity and ravings of hell which the Enemy of all righteousness has spued out of his mouth, and endeavored to stir up against them. Such assailments are far more dangerous and difficult to withstand and contend against, than are the attacks of the open foe, because they always come under the mantle of friendship in the garb of hypocrisy, being "ravening wolves in sheep's clothing," requiring the gift of the discernment of spirits to detect them and their fell purposes, so hidden are they in their enticing sophistry and vain philosophy. We thank God that the victory is still with his servants—with his holy and eternal Priesthood, which he has esta-

blished upon the earth—and his Saints, for they have continued to increase and spread abroad and extend their settlements, and to cultivate the earth and to gather and bring forth from the surrounding elements for their sustenance, comfort and happiness, and to build up and to strengthen and gain power and influence before God and man in the heavens and upon the earth, for which and all his manifold mercies and blessings unto his people, let us ascribe all the praise, the honor and the glory unto his holy name forever.

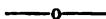
While the blessings of the Lord have been so abundantly manifested in Zion, yet have we, who are scattered abroad in the midst of the world, not been left without the signal blessing of Him who heareth even the raven's cry, and who hath said to his shepherds "feed my lambs." No faithful Saint who has read the contents of this volume, no matter what may have been their penury, want, or other painful circumstances in life, but what has felt a glow of comfort, and for a time, at least, being filled with food for the soul, forgotten their forbidding and miserable surroundings, but which has, nevertheless, served to strengthen them to renewed activity in battling against the widespread evils which attend them on every side.

We feel, therefore, that our labors have not been in vain, inasmuch as even one hungry soul has been fed through our instrumentality with the bread of life, or been the cause of bringing one thirsty soul to the fountain of living waters, or induced a single sinner to that repentance which needeth not to be repented of. If such shall be found to be the case, then are we paid for our labors, and trust that that which is good may continue to spread, widen and extend its influence, and that which is not good may speedily perish and be forgotten. So shall our hearts, in most and best aspirations, be gratified that only that which is good shall flow from our efforts, and be instrumental of conveying joy and peace and salvation unto the souls of men. And may not many of the Elders of Israel date from the fading year an era in their own lives never to be forgotten? Have they not also gone forth with a renewed determination, zeal and spirit, bearing precious seed as messengers of salvation to a dying world! Have they not had the inexpressible happiness of imparting unto the down-trodden masses words of life, eternal life! Have they not received another and more potent and abiding impulse, an additional evidence and greater degree of faith and assurance and testimony in the glorious cause which we have espoused, and been thereby comforted and encouraged, and thus qualified to extend their fields of usefulness and influence in winning souls to Christ.

While, therefore, the falling leaf, the withered verdure and hoary frost,—betokening, as they do, the dying year—remind us that we also are passing away, and in some not very far distant future will be called to mingle our dust with the clouds of the valley, let us remember that to be prepared to meet this great change is to be prepared to live as man should live, walking in uprightness before Him whose eye searches out our secret ways, and makes manifest our inmost thoughts. Remember that he only is prepared to die who is prepared to live, for he who honors not the life that now is, honors not God neither his own being—nor Him who sent him forth to take his trial in this earthly probation. Live, then, O ye Elders of Israel, as men of God, that you may be found worthy in that day when He shall make up his jewels, to participate in that exaltation and glory which shall be revealed, and which endures when the transient and fleeting cares, turmoils, strifes and warfare of human annoy-

ances, troubles and afflictions and existences are accomplished ; and having honored our lives, our spirits and our tabernacles here, they shall again be reunited and become partakers of honor, power, life and glory, which is imperishable in the presence of God and the Lamb, unto whom be praise, honor and glory forever and ever. Amen.

NEWS FROM HOME.



From the *Deseret News*, November 10th, we clip the following:—

THE SOUTHERN MISSIONARIES.—A meeting of the brethren called to go to southern Utah, was held last week, at which it was decided to make two new settlements between St. George and the Colorado, and one at the most suitable point for a warehouse to receive merchandise. This, of course will be at, or near the head waters of navigation. Thomas S. Smith and Henry W. Miller of Farmington were appointed to superintend the making of the two settlements above named, and Anson Call to select a site for a warehouse. Brother Call named the 28th of the present month for meeting his company at St. George. Communications were read in reference to freighting up the Colorado river, and also the minutes of two meetings of the Deseret Merchantile Association.

THE CANAL.—At the Bishop's meeting on Thursday evening last a committee of eleven was appointed to draw up the necessary papers for the permanent organization of the canal company, preparatory to the thorough prosecution of the Work. We have reason to believe that the committee will submit a petition to the Legislature, asking for the passage of an act to incorporate the company.

MEAT MARKET.—The Mayor and City Council have extended the market house 70 feet toward the east, and on the 14th inst., Messrs. Rosenbaum and Newman, who occupy 30 feet next East Temple Street, admitted the public to a display of meats that would be highly creditable in older and more populous cities. Beef, mutton, veal and pork, excellent in quality and neatly dressed, hung in profusion from floor to ceiling, ornamented with rosettes, fillets of suet, and garlands of sausages, while the oak and marble-grained block and counter and all else pertaining to the establishment, evidenced that the proprietors intend to meet the wants and tastes of the most epicurean and fastidious. Hundreds upon hundreds feasted their eyes upon the display on Monday, regaled the while by music from Prof. C. J. Thomas' Band, and on Tuesday the meats, etc., were put on sale.

CITY IMPROVEMENT.—The grand, curbed and paved water ditches and crossings are adding much to the appearance of East and First South Temple Street, and we trust the City authorities and Bishop Sheets will continue the good work as fast as funds for that purpose will permit, until at least the principle streets and water courses are improved in a style at once so beautifying, cleanly and water-saving.

VARIETIES.

A Loving spirit, in order to feel a joy himself, readily discerns the little joys of the poor: a malignant heart spies out their miseries, not to lessen their amount, but that he may grumble at the rich.

Nothing casts a denser cloud over the mind than discontent, rendering it more occupied about the evil that disquiets it than the means of removing it.

The lady's maid of a fashionable marchioness, whose style of dress far exceeds that of her mistress, having occasion to write an order to a perfumer last week, actually requested him to send a dozen bottles of "O Dick Alone."

A man's own fire of genius may reduce him to ashes, as a person that is electrified can kill himself with his own lightning.

Never chide your husband before company, nor prattle abroad of mishaps at home. What passes between two people is much easier made up before than after it has taken air.

THE OCEAN OF LIFE.—Every day brings its own duties, and carries them along with it: and they are as waves broken on the shore, many like them coming after, but none ever the same.

POETRY.

THE TONGUE.

Blame not the tongue for mischief, in itself
It moves not till 'tis stirr'd by passion as
Revenge, or hope, or love as it may be
It fears not then to tell, when worked within
The nature of the cause which roused the sense.
Then, if displeasing, 'twill, at times say that
Which were much better kept within the breast;
But then to blame the tongue for this is wrong;
The tongue is not the master—thou shouldst rule,
It should not speak till thou hast giv'n consent.
A keen two edged tool must needs be used with care,
Or it may wound thee—so then use thy tongue.
As 'tis the fragrance of the flowers of morn
Which charms the sense—So words may also charm
The sweetest sounds may reach the listening ear,
Or bitterness of speech, which carries death,
As prompted by the motive power within,
The strings of instrument for music made,

Are silent till the bow is drawn across
Or vibrate by thy magic touch at will.
The leaves on trees are still as death till moved
By fift breeze, or undulating wind;
So is the tongue at rest, till moved by thee.
True, it may make most silly stupid sounds
As silly inconsiderate thoughts arise,
Now it may tell of fancied woes or real,
And now of tales of mirth and happiness.
As sorrow prompts or joyous hope inspires,
(Source of success to know his smiling hope)
Or like the tender note of cooing dove,
May tell of love or any pleasing theme;
Or mad as frenzied waves when lashed by winds,
Roll on to overwhelm in words which drown the soul.
All this is understood, what of it then,
Think rightly ere thou speak'st:—Control thy
tongue.

Finchley.

JOHN BATT.

CONTENTS.

Eternal Progress	833	News from Home	839
History of Brigham Young	834	Poetry.—The Tongue	846
Editorial.—Reflections on the Year 1864	836		

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